STUDIES IN JUDAISM, CHRISTIANITY, AND THE RELIGIONS OF INDIA

Glad Tidings in Hindu Books

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Maktabat al-Rushd
Nashirun

Dr. Muhammad Ziaur Rahman Azmi (Rah.)

History of the Jewish and Christian Nations

Introduction: Allama Saiyid Abul Hasan Ali Nadbi (Rah.)

Translated by: Muhammad Rokan Uddin

Dr. Muhammad Ziaur Rahman Azmi (Rahimahullah)

History of the Jewish and Christian Nations
Introduction: Allama Sayyid Abul Hasan Ali Nadwi (Rahimahullah)
Translated by Muhammad Rokon Uddin

Jews and Christians. Two ancient nations in world history. Today, they control the gears of global power and are at the forefront of conflicts with Muslims. Although these facts are evident before us, the true history of these two nations remains hidden. By concealing the absolute truth, they are constantly engaged in efforts to prove their superiority through their own fabricated and distorted scriptures.
The author of this book has endeavored to bring that true history to light. He has become a traveler on a long and arduous journey in search of the sources and original roots of religious history. He has skillfully presented these findings in the light of ancient texts and history, the compilations of leaders of religious sects and sub-sects, and the writings of prominent European religious historians. He has conducted research on the history of the evolution of Judaism and Christianity, focusing on the political, geographical, ethnic, and civilizational turning points they have faced. Readers will witness the foundational chapters behind their conspiracies concerning present-day Palestine.
The author has not merely settled for describing history. Through the light of the Quran and Hadith and the lens of logic, he has unveiled the true nature of Jews and Christians. He has demonstrated their misconceptions and the futility of their claims. This root-seeking author will take the reader on a journey back to the ancient times of the Jews—to their ancestral home and place of origin nearly 3,000 years ago. He has also systematically presented how modern-day Israel emerged from historical cycles of rise and fall.
The compiled form of the complete history of the gradual transformation from the very beginning of Judaism and Christianity into today's Israel is—**'The History of the Jewish and Christian Nations.'**
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Publisher's Note

“You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with Allah.” [Surah Al-Ma'idah: Verse 82]

The history of conspiracies, plots, and misdeeds of the Jews as a nation on the face of the earth is universally known. In the Holy Quran, they have been identified as a cursed and humiliated nation. But who are these Jewish people? What is their original history? How was the recording of the Torah completed, what calamities befell it, and how was it possible to recover and translate it after it was lost?

Do we know about these matters? How much do we really know about those whom Allah Almighty has identified in the Holy Quran as the primary enemies of Muslims?

To whom does Palestine belong? Who first inhabited this holy land? Was it the Jews or someone else? The migration of Prophet Ibrahim (peace be upon him). Prophet Yaqub's (peace be upon him) journey to Egypt with his family. Prophet Musa's (peace be upon him) departure from Egypt with the Children of Israel. Who were the Hyksos? Who were the Pharaohs? The religious scriptures of the Jews. Various sects and sub-sects. The most dangerous religious texts in history: Talmud, Mishnah, Gemara.

Who is Zabihullah? Psychological analysis of the Jews. The Jewish nation in the mirror of the Quran, Zionism, Zionist protocols. The original source of the Jews, their habitat, character traits, wars and struggles, rises and falls, religious and social norms...

History of the Jewish and Christian Nations

In short, a comprehensive collection for understanding the Jewish people from beginning to end—**'History of the Jewish and Christian Nations'**.

Two.

This book, authored by Dr. Muhammad Ziaur Rahman Azmi (may Allah have mercy on him), a professor and former department head at Madinah University, will introduce you to the Jewish people as well as: the biography of the Messiah (peace be upon him); his missionary activities; the state of the Christians after the ascension of the Messiah (peace be upon him); and the history of their rise and fall over the centuries.

The list of disciples. How realistic is the genealogy described in the Bible?

Who was crucified? Conflicting statements in Christian scriptures regarding the event of the crucifixion.

Christian scriptures. Contradictions within the scriptural accounts. The Gospel of Barnabas, which unmasks Christianity.

Is Christianity a global religion? What do their own scriptures say?

The description of the Messiah (peace be upon him) in the Al-Quran.

Who is this Paul who gave Christianity a new form? His influence on Christianity.

Christian sects and denominations. The policy-making ecumenical councils.

Muhammad (peace and blessings of Allah be upon him) in Christian scriptures.

Three.

At a time when there is a deluge of conspiracies by Jews and Christians against Muslims everywhere, the need for a book like this for Muslims is as vital as the need for water for life.

I offer immense gratitude to Allah for being able to present such a book to you at this time. All praise is due to Allah!

Finally, a matter of great joy—the profound introduction to the book has been written by Sayyid Abul Hasan Ali Nadwi (may Allah have mercy on him). May Allah grant both of them a high station in Paradise.

History of the Jewish and Christian Nations

The translation was performed by **Muhammad Rokon Uddin**. Although he has several credentials worthy of introduction, I am not mentioning any here. This is because his translation itself will introduce him to you. In no way will it feel like this is his first translated work.

Mahdi Hassan has earned my gratitude by undertaking the difficult task of verification. For a long time, he has been enriched by the love of readers through his translations. I hope that this time, he will also find a place in the hearts of readers through the proper verification of these historical facts and data.

Finally, the respected **Muhammad Habibullah** has put us all in his debt by editing the language. I hope that through his touch, the beauty of the book has attained completeness.

Four.

This is not our first historical project. We have previously delivered several major historical works to you. However, compared to those, this is a completely different history-oriented book. Just as the translation of the book was difficult, the verification of various matters, including the correct pronunciation and spelling of names of various books, people, places, and structures, was even more challenging. We have left no stone unturned in our effort to make it 100% accurate. Nevertheless, if any inconsistency or error catches your eye, we humbly request you to inform us. We will correct it in the next edition, Insha'Allah.

Whatever is good and beneficial in this work is entirely from Allah. And whatever is unappealing is solely a result of our own limitations. May Allah Ta'ala grant a great reward to everyone involved with this book.

—Muhammad Abdullah Khan

December 18, 2020 AD

Translator's Note

All praise be to Allah, Lord of the Worlds, and peace and blessings be upon His trustworthy Prophet, and upon his family and companions all. To proceed...

Since the dawn of Islam, Muslims have been studying other nations and religions. Eminent scholars have written on the subject, authoring many timeless works. A primary objective of these writings and research is to inform people about the errors, lack of beauty, and the haze of darkness surrounding other religions, while highlighting the revolutionary golden superiorities of Islam. In the Holy Quran, Allah Almighty has also commanded us to debate with followers of other faiths, specifically the People of the Book, in the best possible manner. Allah Almighty says—

"And do not argue with the People of the Book except in a way that is best..."

You shall debate with the People of the Book in the best way. [Surah Al-Ankabut, Verse: 46]

In light of this verse, the necessity of being informed about other religions can be understood. This facilitates the path of interfaith understanding and makes the distinction between truth and falsehood clear. For this reason, scholars ranging from Abu Bakr al-Baqillani and Ibn Taymiyyah

to Anwar Shah Kashmiri and Shah Ataullah Bukhari, and more recently Ahmed Deedat and Zakir Naik, have pioneered the tradition of debating with non-Muslims, and some have achieved great distinction in this field.

10

In the Holy Quran, Allah the Almighty says,

"You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, 'We are Christians.' That is because among them are priests and monks and because they are not arrogant."

You will find the Jews and the polytheists to be the greatest enemies of the Muslims among all people, and you will find those who say they are Christians to be the closest in friendship to the Muslims. This is because there are scholars and monks among the Christians, and they are not arrogant. [Surah Al-Ma'idah, Verse: 82]

The aforementioned verse shows that the Jews and the polytheists are the greatest enemies of the Muslims. And although Christians are collectively closer in friendship toward Muslims, many of them are in no way less than the Jews and polytheists in their enmity. Especially at the instigation of the Jews, modern-day Christians, whether consciously or unconsciously, intensely oppose Muslims. In short, all forces of disbelief are united in the ranks of opposition to Islam. In a Hadith, the Messenger of Allah (peace and blessings of Allah be upon him) stated—

"Soon the nations will swoop down upon you to destroy you, just as hungry eaters eagerly gather around a spread of food." Someone asked, "Will that be because our numbers will be few on that day?" He replied, **"Rather, you will be many on that day. But you will be like the debris carried away by a flood. And Allah will remove the fear of you from the hearts of your enemies and cast 'Wahn' into your hearts."** A person asked, "O Messenger of Allah! What is Wahn?" He (peace and blessings of Allah be upon him) replied, **"Love of the world and fear of death."**[1]

[1] Sunan Abu Dawood, Hadith No: 4297; Musnad Ahmad, Hadith No: 22450.

11

The most dangerous trial (fitna) for Muslims before the Day of Judgment is the trial of the Dajjal. A large portion of the Dajjal's followers will be Jews. The Prophet (peace and blessings of Allah be upon him) said,

“The Dajjal will emerge from among the Jews of Isfahan. He will be accompanied by seventy thousand Jews wearing crowns on their heads.” [2] Another narration states, “Seventy thousand Jews from the city of Isfahan, wearing taylasan (a type of shawl), will be followers of the Dajjal.” [3]

Proper preparation is required to confront an enemy. And a key part of that preparation is having the highest level of knowledge about the enemy. Therefore, from this perspective as well, the necessity of being informed about the followers of other religions is easily understandable.

Two.

It can be said that detailed research and study of different religions in the Bengali language are quite minimal. Let alone common Muslims, this subject is largely neglected even within prominent religious circles. With a few exceptions, it is not taught as part of the syllabus in most madrasas. Although the subject is included in the Theology departments at the university level, it is very neglected compared to other subjects.
I first had the opportunity to study this subject academically at Jamia Darul Ma'arif Al-Islamia. Later, the subject came up again when it was included in the syllabus at Chittagong University. While gathering data at that time, I found that although there are sufficient books in Arabic on the relevant subjects, there are not many in Bengali. Maulana Hemayet Uddin, Dr. Ibrahim Khalil, and a few others have written on this topic. May Allah Almighty grant them a good reward. However, none of these books are detailed. This is because they have compiled discussions on many of the world's religions or ideologies under a single cover. Consequently, the discussions are very brief. I have not come across a book that focuses on a specific religion and provides a comprehensive, in-depth discussion of that faith.
[2] Musnad Ahmad, Hadith No: 12865
[3] Muslim, Hadith No: 2944
Jews and the Christian Nation

Since then, I have felt the need for a book in the Bengali language containing detailed discussions on every religion. It seemed that even if not an original work, this void could be filled by translating books written in the Arabic language.
Three.
While studying at Darul Ma'arif, I had a fair inclination toward writing and literary pursuits. I used to write for Islamic magazines. In addition, I won several prizes by participating in various national and regional competitions. However, after completing my academic studies and entering the teaching profession, those pursuits declined. Following the outbreak of the corona pandemic and the start of an unexpected nationwide lockdown, that dormant desire for writing was reawakened. Utilizing my leisure time, I began writing articles for various national dailies. Seeing these published articles, towards the end of Ramadan, the responsibility for translating this important work of Muhammad Publication came upon me through my dear brother Arshad Elias. I am grateful to them for giving me the opportunity to translate such a significant book. Finally, I must mention two more names; first, Muhammad Habibullah. Without his touch, the book might have remained incomplete. By editing the language of the book, he has placed me under a deep debt of gratitude. Second, Mahdi Hasan. He performed the difficult task of proofreading. I am grateful to both of them. May Allah grant them both the best reward.
Four.
This book of ours was written in the Arabic language by Dr. Muhammad Ziaur Rahman Azmi (RA), a professor and former head of department at Madinah University. The author was born into a common Hindu family in India. Through extensive study, he was drawn towards Islam, and Allah Almighty granted him the guidance to take shelter under the cool shade of Islam...
History of the Jewish and Christian Nations | 11

Since embracing Islam, he began to feel the inspiration to write books demonstrating the superiority of Islam over other religions. As a result of that inspiration, he authored works on

Judaism, Christianity, Hinduism, Buddhism, Sikhism, and Jainism. Among these, we have endeavored to translate the volume written about Jews and Christians. Despite the abundance of books in Arabic on the subject, we have prioritized this specific work for several reasons:
One. The book features detailed discussions regarding the Jewish and Christian nations. Their origins, habitats, characteristics, struggles, rises and falls, religious and social customs, scriptures, and other related topics have been addressed here.
Two. At the start of the book, the claim of the Jewish people over Palestine as their own land—the most complex political issue in the world for the past century—is refuted using facts and data. The author has even demonstrated the invalidity of these claims in light of the Jewish scriptures themselves.
Three. Illustrious figures like Sayyid Abul Hasan Ali Nadwi (R.A.) have highly commended the book. He even contributed a profound introduction at the beginning of the work.
Four. Theological discussions are typically very complex and often appear incomprehensible to the general reader. In this regard, the book is distinct. The discussions within the text have been presented in a relatively simple and accessible manner. We have also made every effort to maintain that fluidity throughout the translation.
Five. Rich referencing. The book was not written in a conventional style; instead, references are provided for every claim. In this regard, the author has prioritized references from the scriptures of the Jews and Christians, as well as works by their esteemed scholars and researchers. When necessary, he has also included references from Muslim luminaries.
Five. Considering my age and competence, undertaking the translation of such a book could be described as nothing short of audacious for someone like me. Successful...
History of the Jewish and Christian Nations

Along with linguistic proficiency, thorough research and knowledge of the subject matter are essential for translation. Theological terms inherently carry their own complexities. Nevertheless, placing my trust in Allah Almighty, I embarked on this task. Throughout the translation process, the encouragement and support of my parents, relatives, and well-wishers served as an inspiration to complete the work. May Allah Almighty reward them all with what is best.
To ensure the reader remains engaged, we have avoided a strictly literal translation. At the same time, fearing a departure from the source text, we did not opt for a completely free or idiomatic translation. In short, an effort has been made to present the book in a manner that is pleasant and readable. The original Arabic text contains some printing errors, which in some instances also appeared within the quotations. Therefore, in such cases, we have attempted to verify the quotations against the original sources. For example, the author has quoted from the Arabic translation of Dr. Maurice Bucaille's **The Bible, The Qur'an and Science** in several places. In these instances, we first cross-checked the quotation with the Arabic version and, for further certainty, also compared it with the original English text.
The author has included numerous quotations from the Bible throughout the book. In this regard, we first cross-checked the quotations with the original Arabic Bible. For the translation, we then cited the Bengali Bible (Carey Version) published by the Bangladesh Bible Society. While cross-referencing, we noticed discrepancies in verse numbering in several places. Most of these appeared to be typographical errors. Nonetheless, even where verse numbers might vary slightly, the core content of the quotations has been accurately rendered. In these instances, we have cited the correct verse numbers so that Bengali-speaking readers can easily

cross-reference them with the Bible if they so desire.
6.
Imam Shafi'i (RA), after reviewing his book titled **Al-Risala** eighty times, said to his student Muzani, "Allah Almighty [has willed that] besides His own Book..."
History of the Jewish and Christian People | 13

15

"...did not leave the opportunity for any book to be [absolutely] flawless."[4] Following the spirit of this comment by the great Imam, we have also tried to make this translation error-free. Even so, some mistakes may remain. A request to the conscious reader—if any such error comes to your notice, please inform me directly or notify Muhammad Publication. Your review will be cordially received and, after evaluation, we will correct it in the next edition, Insha-Allah. Whatever is beneficial in this work is from Allah. And whatever is erroneous is the deception of Satan and our own weakness. May Allah Ta'ala forgive the mistakes and accept this work. Ameen!
—Muhammad Rokon Uddin
December 15, 2020 AD.
[4] Hashiyah Ibn Abidin, Vol: 2, Page: 28
14 ◄ History of the Jewish and Christian Nation |

16

Introduction by Sayyid Abul Hasan Ali Nadwi (May Allah have mercy on him)
All praise is due to Allah. May peace and blessings be upon the leader of the Prophets and the final Prophet, Muhammad (peace and blessings be upon him), who is the trustworthy and unlettered one, distinguished by a Book whose protection and preservation from the hands of distorters and the dishonest Allah Himself has taken into His own hands. He is the bearer of a religion whose originality and purity Allah has personally undertaken to ensure remains uninterrupted until the Day of Judgment, free from the distortions of transgressors, the conspiracies of falsehood-seekers, and the misinterpretations of the ignorant.
After praise and blessings...
There are various nations, ethnic groups, societies, civilizations, philosophies, and constitutions in the world. Throughout their long and expansive journeys, whenever they encountered any disaster or formidable power at various turns of the path, they immediately adapted themselves to the context of time, place, and circumstance. Sometimes, they have compromised for the sake of political interests or the personal needs of leadership or governments. At other times, subtle conspiracies have erected walls of mist over them in such a way that even historical researchers have failed to find any trace of the first architect, original planner, or true thinker. Consequently, some murky and convoluted information has reached us, the thorough dissection or meticulous analysis of which is neither possible in any trusted scientific laboratory, nor is it easy to reach a conclusion through any skilled operation. We recognize these as multinational sagas, social norms, successions of philosophical doctrines, sophisticated civilizations, and self-reliant philosophies.
& History of the Christian Nation | 15

17

...as. In truth, these are abandoned ancient myths and legends. Some of them are profoundly contradictory, while others are muddled and disorganized. Behind these lie the workings of politics, oppression, victory, or defeat.
In the history of humankind, the chronicles of famous civilizations, prevailing philosophies, the character of ethnic groups, or the conduct of communities—the truth of our claim will be revealed to any observant eye.
Similarly, this is the condition of those religions that once played a positive role or disseminated their message within a specific domain. They could neither attain universality nor permanence, nor could they become the final divine revelation. Their journeys may have been longer and more fruitful than those of all other civilizations, societies, constitutions, or philosophies. The factors contributing to their fruitfulness included: a deep connection with faith and emotion, universality, multi-dimensional intelligence, the power to transcend geographical boundaries, and the strategy to overcome differences in human race, etc.
Moreover, religions have mastered the power of total support and reinforcement, the ability to influence intellect and mind, strategies to awaken devotion and consciousness, and the means to inspire dedication and the willingness to risk one's life for faith and core principles.
For these reasons, established under their influence were vast military powers, effective weaponry, successful centers of national leadership and authority, and excellent instruments for guiding human collectives. Consequently, various ruling apparatuses and intellectuals—who evaluate everything through the lens of profit and loss, calculating based on political interests and military strength—become eager to exploit this formidable power. This is because it is easier to employ this power when it possesses deep roots and stability. Subsequently, they embrace that religion and begin to be driven by emotion. This marks the onset of interaction and reaction between religion and politics, or similar dynamics between the throne and the church. Therefore, amidst this flux of influence and power, it becomes difficult to reach correct conclusions; determining who benefits and who suffers also becomes an arduous task.
Materialism and...

It is also difficult to determine the reasons for deviating from the original creed and primary goal due to motivated compromises and bargaining.
Similarly, those religions depend entirely on the consciousness of their successors, the interpreters of the scriptures and their integrity and purity, their accountability before God, their originality, their sacrifices, and the extent of their efforts to maintain the religion’s unique identity and purity. In this way, religions flow from settlement to settlement, from locality to locality, exerting their influence; sometimes that journey is achieved through force, and sometimes by blending in. At various times, conflicts arise between them and ancient ignorance (Jahiliyyah), and at other times, with modern neo-paganism. Through this process, a deep impact is left on the ideologies, values, and lifestyles of these religions. At every turn, religions pick up many things; sometimes they are directly influenced, and at other times, they are indirectly stirred.
Then comes the moment of far-reaching reactions to these developments. A scramble begins to restore these distorted and contaminated religions to the original roots left behind by the messengers and callers. If there exists a preserved history or a protected repository of knowledge for them, then its return depends on self-respecting reformers, wise rectifiers, and the existence of the excellent original creed and fundamental prophetic teachings. However,

such examples are rare in the history of religions and nations, and it is even rarer for individuals in other fields.
There are many who have written the stories of the journeys of various nations, communities, societies, civilizations, constitutions, and philosophies. For instance: Lecky, the author of **History of European Morals**; Gustave Le Bon, the author of **The History of Indian Civilization** and **The Civilization of the Arabs**; Gibbon, the author of **The Decline and Fall of the Roman Empire**; Briffault, the author of **The Making of Humanity**—along with numerous other authors, form a long list on this subject.
But the history of a dynamic religion, its journey across time and space, and the story of its doctrinal and practical journey—its intimate tale intertwined with its own core, historical anecdotes coupled with its external shell—all these are very subtle, complex, and delicate matters. If only the first subject is compared, it will be seen that its researcher must be proficient in multiple languages, possess vast...

One must possess extreme patience for studying and researching religious scriptures and logic. Thus, it is observed that very few people are interested in dedicating time and conducting research in this field, especially in this era where horizons of thought are broad, and the doors to comparative research on various subjects are open in universities of the East and West. Sources of religious history, which have not seen the light of day for a long time, are eager to be published. But as we have mentioned, this requires a variety of cultural tastes, a generous heart, rigorous perseverance, and the labor of both vision and soul.
It is a matter of joy that my dear respected brother, Professor Dr. Muhammad Ziaur Rahman Azmi of the Islamic University of Madinah Al-Munawwarah, has taken this difficult responsibility upon himself. He has become a traveler on the arduous and long journey of searching for the sources and original roots of religious history. He has meticulously presented these in the light of ancient books and history, the works of leaders of religious sects and sub-sects, and the writings of prominent European religious historians. In this section of the book—for which I am writing the introduction—he has conducted research on the religions of **"Judaism and Christianity,"** their history of evolution, and the political, geographical, ethnic, and civilizational turning points that befell them, as well as the measures these two religions took in response. The research begins with the father of the prophets, Sayyiduna Ibrahim (peace be upon him). Thereafter, his intellectual and exploratory journey reaches the history of the inception of Christianity, its evolution, and the subsequent division into various sects and sub-sects. The history of differences in creed and rituals, and the chronicles of various reformist and critical activities born within them, have been discussed. A large part of the book discusses the migration patterns of Semitic tribes to other human regions. Additionally, he has discussed the travel routes of Sayyiduna Ibrahim (peace be upon him) and the founding of Egypt during his time, the true **"Zabihullah,"** the migration of Sayyiduna Yaqub and his children toward Egypt, their stay there, and the emergence of Musa (peace be upon him).
Then follows an extensive discussion solely on the **"Old Testament"** and the chapters of the Prophets, how the transcription of the Torah was completed, the calamities that befell it, and after being lost, how it was again...

20

...about how its recovery and translation were made possible. Furthermore, there are discussions on the Talmud and its teachings, as well as the Zionist Protocols.
Next, he arrives at the era of the Messiah, peace be upon him. With a fluid and flowing pen, he has written one after another—
—about the missionary activities and means of the Messiah, peace be upon him, the conspiracies of the Jews against him, and the judicial farce executed upon him. What circumstances did his followers face after his ascension? How were foul changes made to the core teachings and methods of the Messiah, peace be upon him?
The author presents the Quranic stance regarding Sayyidun Isa Al-Masih (Jesus the Messiah), peace be upon him; a discussion on Saint Paul, the founder and leader of Christianity in the post-Messiah era; and a discussion on Constantine, who reshaped Christianity into Roman and Greek molds in a later era. There is wise discourse on the four versions of the Bible, insights into discarded Bibles, and the Islamic perspective on the Bible. Taking the role of a neutral historian, he reviews the Gospel of Barnabas, presenting historical evidence and contradictory documents on the subject. Furthermore, he introduces the reader to ‘Arius’ and his reformist revolutionary role.
In this manner, the author has organized every chapter of the book with various invaluable facts and theories.
This book is a commendable beginning for the comparative analysis that can be conducted regarding the history, structure, and development of ancient religions. No matter how profound and sincere research may be, nothing in it can be considered final or absolute. Rather, there is always room and necessity for criticism and additions in research. Nevertheless, these new beginnings provide significant inspiration for deep study and innovation in the relevant fields.
Despite relentless busyness, mental distractions, and frequent trips abroad, I have arrived at these feelings and reactions after giving the book a cursory glance.
Since the author of this book is one of the guided Muslims born and raised in Hindustan—the nurturing ground of ancient religions and profound philosophies...
3 History of the Christian Nation | 11

21

From one whose heart Allah has expanded for Islam and ignited with the flame of faith, we can rightly expect that he would also devote time to researching ancient Hinduism. Given the scarcity of research and historical sources on Hinduism in the Arabic language, this work will become a monumental repository of information, uncovering the nature of the origins, development, and distortions of this religion. Through this endeavor, he will undertake a significant role in the mission of **Dawah**, much like the one performed before him by another convert, Shaykh Ubaidullah al-Fahili (d. 1310 AH), through his book **"Tuhfat al-Hind."** Through that work, Allah Almighty granted the light of guidance to countless souls, including high-caste Brahmins and influential polytheists of India. His namesake, Shaykh Ubaidullah as-Sindhi, also played a similar role. This will initiate a vast stream of benefit. I hope that the second volume will focus exclusively on Hinduism, a commitment he made in the introduction to this volume.
May Allah bring the author's aspirations, dreams, and resolutions to fruition. May He utilize this book to bring immense benefit to those He wishes to bless! May Allah, by His grace, illuminate the Indian subcontinent, currently stained with complex, deviant philosophies and the depths of polytheism. Indeed, Allah guides whomever He wills to the straight path.

—Abul Hasan Ali al-Hasani an-Nadwi
Raebareli, India
26 Rabi' al-Awwal, 1405 AH
December 20, 1984 AD

22

Editor's Note
The Quran, which brought the world-conquering message of love and harmony, says— "Do not take Jews and Christians as allies. They are allies of one another." [Surah Al-Ma'idah, Verse: 51]
A question arises—if they are allies of one another, then they must be very good people. The simple answer is—their stifling darkness and pitch-black secrets lie elsewhere. This apparent friendship and bond of theirs is for the purpose of extinguishing the light of Islam with a single breath. Yet, in the conflict of their mutual interests, they are completely bloodshot and sword-wielding. Then they nastily reject each other, saying— "The Jews say, the Christians have no foundation (it is all nonsense). The Christians say, the Jews have no foundation (it is all nonsense)." [Al-Baqarah: 113] Such vile mud-slinging is a daily occurrence for them.
It is not that these two inherently malicious nations have nothing in their lives and history; rather, they possess historical identity, talent, intellect, wealth, and much more. However, they lack a tolerant and clean heart, specifically the mindset to tolerate Islam.
In their opposition to Islam, they have poured all-destructive poison into the seedbed of dreams for the entire world. For this reason, they are not only enemies of Islam and Muslims; they are the ultimate enemies of every beautiful, prosperous, and happy world.
The moral responsibility of every person who desires a beautiful world and healthy, happy humanity is to have thorough knowledge regarding Jews and Christians, and to undertake successful projects for eternal liberation from their bloodthirsty black claws. For many centuries, many eminent individuals and institutions have made the entire world and humanity indebted by undertaking such projects. In Bangladesh, that glory is being achieved by...

23

"Muhammad Publication" is an emerging and energetic publishing house. I offer them my sincere thanks, as it is well-deserved. They merit gratitude for many more significant, prestigious, and timely works.
It is not that there has been no work regarding Jews and Christians in the Bengali language, but it has been comparatively very minimal.
I have had the opportunity to review the present book from beginning to end. The more I read, the more its profound significance became clear to me. Truly, it is a noteworthy new addition to the archive of Bengali Islamic research.
The translator has only just begun his journey. I extend a warm welcome to him on this auspicious start. In his own words, he has shared the care and effort he invested in presenting this translation to the readers. I acknowledge that as well. My many thanks to him. However, I do not wish to "overwhelm" or "settle" him right now by saying too much. Rather, I would like to give him a gentle "nudge of the pen" and say—he still has a long way to travel; he needs to

become even more informed and aware of the twists and turns of the path. Only then, I firmly believe, will he be able to truly excel.
All gratitude is for Allah. Love and appreciation to everyone involved. May the Merciful Allah accept this work for the benefit of the Ummah!
—Muhammad Habibullah
Chandgaon, Chittagong
20/12/2020

24

The Story of This Book
All praise is due to Allah; may blessings and peace be upon His faithful Messenger Muhammad (peace and blessings of Allah be upon him), and upon his pure family and companions.
There is a story behind this book; I believe the reader should know it briefly. When Allah granted me a place in His pure religion of Islam, I engaged in regular debates and discussions with a group of Hindu scholars regarding my newly chosen faith. Furthermore, comparisons between Islam and other religions were also conducted. Through those debates and discussions, their strenuous effort was to turn me back from Islam and to hinder me from the path of Allah. But just as the Almighty Allah graced me by guiding me toward Islam, He also gave me the strength to remain steadfast in Islam even in the face of this perilous storm. The debates and criticisms of those scholars only served to increase my faith and creed. It sharpened my resolve to hold firmly onto the strong rope of Islam. It has provided a shadow of tranquility in my life. Above all, it has increased Allah's grace upon me.
From then on, I made a promise—to author a satisfactory book about the futility of these groundless religions and beliefs, which would prove the superiority of Islam, although one does not have to go to such great lengths to prove the excellence of Islam.
Since then, the urge to reflect on various religions and beliefs and to share that knowledge with others has been deeply ingrained in me. A tendency for a comparative analysis of these with Islam also took hold. It was impossible to detach this thought from my mind and consciousness. In fact, it would not be an exaggeration to say that not a single moment of my life was free from this thought. Therefore, I began gathering information and data from various books of the People of the Book and the fire-worshippers...

25

I became occupied, immersing myself in the task of gathering the intended information. I hope that I, too, will be counted among the ranks of those who have contributed to this field. Additionally, I wish that this entire work will be beneficial for the general Muslim community, and specifically serve as a guide for those new converts who are constantly facing situations similar to mine.
I praise Allah, who has kept my heart steadfast upon Islam and granted me the success to fulfill my promise regarding this matter after a quarter of a century has passed. My only plea to Allah is that He accepts this work solely for His pleasure. He is the Best Guardian, the Best Supporter. Peace and blessings be upon our Prophet Muhammad (peace and blessings of Allah be upon him) and upon all the Prophets and Messengers.
—Author

Written in Madinah Munawwarah
10th Ramadan, 1404 Hijri
May Allah forgive him.
24 | History of the Jewish and Christian Nations...

26

Author's Introduction
All praise is due to Allah. May peace and blessings be upon His faithful Messenger Muhammad (peace and blessings of Allah be upon him), and upon his pure family and companions.
Allah Subhanahu wa Ta'ala has discussed various religions in the Holy Quran, sometimes concisely and at other times in detail. For instance, Allah Ta'ala says concisely—
“Indeed, We have sent you with the truth as a bearer of glad tidings and a warner. And there was no nation but that there had passed within it a warner.”
I have sent you with the true religion as a bearer of glad tidings and a warner. There is no community in which a warner has not come. [Surah Fatir, Verse: 24]
In another verse He says—
“And for every nation there is a messenger. So when their messenger comes, it will be judged between them with justice, and they will not be wronged.”
And for every community, there is a messenger. When their messenger appeared among them with justice, they were no longer wronged. [Surah Yunus, Verse: 47]
In another place He states—
“Whoever is guided is only guided for the benefit of his soul, and whoever goes astray only goes astray against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.”

History of the Jewish and Christian Nations | 25

27

Whoever follows the right path does so for their own benefit; and whoever goes astray does so to their own loss. No bearer of burdens shall bear another's burden. And We never punish until We have sent a messenger. [Surah Al-Isra, Verse: 15]
In this way, many verses of the Quran indicate that after creation, Allah the Almighty did not leave mankind without religion and intellect. Similarly, Allah the Almighty has made the recognition of His Lordship (Rububiyah) an innate part of human nature. Whenever people deviated from the Straight Path (Sirat al-Mustaqim) and discarded the mantle of religion from themselves, Allah the Almighty sent prophets and messengers one after another so that the period of waiting would not be prolonged. As Allah the Almighty says—
"Then We sent Our messengers in succession." [Surah Al-Mu’minun, Verse: 44]
These are some examples of brief descriptions. When it comes to detailed discussions, nearly one-third of the Quran deals with various religions. Discussions are held about Judaism, Christianity, pagan religions, and their deviations from the Straight Path. Within these descriptions, we see that the Quran discusses the scriptures revealed by Allah the Almighty to previous prophets, the opposition of prophets by disbelievers and polytheists, and the eternal conflict between truth and falsehood, and good and evil.
The Noble Quran has discussed six religions in a single verse. As it is said—

"Indeed, those who have believed [Muslims] and those who were Jews and the Sabeans and the Christians and the Magians and those who associated others with Allah—Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, Witness." [Surah Al-Hajj, Verse: 17]
History of the Jewish and Christian Nations

28

Similarly, Allah Almighty has clearly described the principles regarding other religions. Briefly, these principles are:
First: The Noble Quran has established that Allah Almighty has sent Prophets and Messengers to all nations to establish evidence over them.
Second: It is mandatory for every Muslim to believe in all the Prophets and Messengers and the Books revealed to them.
Third: Distortions have occurred in all pre-Islamic religions. In the Holy Quran, Allah Almighty says—
“Do you (O believers) hope that they will believe in you, while a party of them used to hear the word of Allah and then distort it after they had understood it while they were aware of it?” [Surah Al-Baqarah, Verse: 75]
In another place He says—
“So woe to those who write the ‘scripture’ with their own hands, then say, ‘This is from Allah,’ in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.” [Surah Al-Baqarah, Verse: 79]
Fourth: The Quran has shown a comparison between monotheism and polytheism. Then it described the futility of the existence of multiple gods and identified it as a cause for the destruction of the world. Allah Almighty says—
History of the Jewish and Christian Nations | 27

29

"Had there been within them [the heavens and earth] gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe." [Surah Al-Anbiya, Verse: 22]
Fifth: The Qur'an invites for debate with the People of the Book in the best possible manner. From this invitation of the Qur'an, the necessity of acquiring knowledge for understanding other religions and conducting comparative studies among religions can be understood. This ensures that the debate is intellectual, fundamental, and established on a solid foundation. Allah Almighty says—
"And do not argue with the People of the Scripture except in a way that is best." [Surah Al-Ankabut, Verse: 46]
Sixth: The Noble Qur'an has shown a comparison between the Creator and the creation and has rebuked those who regard the Creator and the creation as equals. In the Holy Qur'an, it is stated—
"Then is He who creates like one who does not create? So will you not be reminded?" [Surah An-Nahl, Verse: 17]
Seventh: The Noble Qur'an declares that Islam is the only true religion. In the Holy Qur'an, Allah Almighty says—
"Indeed, the religion in the sight of Allah is Islam." [Surah Al-Imran, Verse: 19]

And the Qur'an also describes that Allah Almighty has perfected this religion. No one can distort, change, add to, or subtract from it. As it is said in the Qur'an—

30

"This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion." [Surah Al-Ma'idah, Verse: 3]
In contrast, every divine religion prior to Islam has been distorted and altered. These are some of the unique characteristics of Islam. Based on this divine guidance, Muslims have been conducting thematic research on other religions since the beginning of Islam.
Theology:
In theology, generally, three types of subjects are discussed:
One: History of Religion. In this section, the origin, evolution, and impact of religion on human society are discussed.
In this regard, Islam is different from other religions in that Muslims have applied a chain of narration (isnad) from the very beginning for the regulations and Shariah received through a confirmed succession from the Messenger of Allah (peace and blessings of Allah be upon him). Therefore, the exact Islam that existed during the era of the Lawgiver (Sahib-ush-Shariah), the Messenger of Allah (peace and blessings of Allah be upon him), has reached us in every aspect, including creed (Aqidah) and rulings (Ahkam). On the other hand, we do not find a continuous chain of narration back to the primary figures of previous religions. For example, the Torah, the book of the Jews. There is no continuous chain of narration from the priest Ezra, who re-compiled the Torah after it was lost following the invasion of Nebuchadnezzar, back to Moses (peace be upon him). Yet, there is a gap of nearly seven centuries between them. Christian historians have confirmed that the priest Ezra lived in 458 BCE, while Moses (peace be upon him) lived in the 12th century BCE.
Furthermore, regarding the religious scriptures of the Christians, we can say that their books were written by certain well-known individuals in their respective eras. The Gospel of Mark, which was written closest to the time of the Messiah...

31

The Gospels were written between 65 and 70 AD. These books were not known before the second century AD. In 200 AD, Irenaeus and in 216 AD, Clement brought forward the discussions regarding these books. Papias was the first to discuss books related to the biography of the Messiah. He was a second-century historian. Will Durant, in his book **The Story of Civilization**, firmly stated that the authors of the late first century never quoted from these Gospels prevalent today.
Furthermore, the language of the Messiah (peace be upon him) was not mastered by these writers. The language of the Messiah (peace be upon him) was Syriac. Yet, most of them composed the Gospels in the Greek language. From there, they were translated into Latin. Subsequently, they were translated from Latin into other languages of the world. The identities of these translators remain unknown to this day. This is the state of the religious scriptures of the People of the Book.
On the other hand, the condition of the religious scriptures of the Hindus, Buddhists, and the

fire-worshippers of Persia is even more fragile.
It is sufficient for us to say that the teachings of Gautama Buddha remained orally prevalent for three long centuries. In the second century BC, the Indian Emperor Ashoka embraced Buddhism. He ordered Buddha's teachings to be inscribed on stone and placed in various locations. From these inscriptions discovered through archaeological excavations, we have come to know: Who was Buddha? What were his teachings?
In short, we can say with great certainty that these religions have not reached us through a continuous chain of narration as their proponents intended, in the way that Islam has reached us.
Two: Philosophy of Religion. The objective of this is the fundamental matters of religion upon which its foundation rests, such as creed, law, ethics, and social dealings. Within these important discussions are supernatural matters, which in religious terminology is called theology.
Three: Comparative Theology. In this section, the characteristics of religions are discussed for the purpose of mutual comparison.
Works related to religion:
30 History of the Jewish and Christian Nations

Researchers and scholars adopt two methods when writing about various religions.
First Method: Based on Origin
They state that religions are of two types: Heavenly (divinely revealed) religions such as Islam, Christianity, and Judaism, etc.; and man-made religions such as Hinduism, Buddhism, Zoroastrianism, Confucianism, etc.
Second Method: Geographical Consideration
They categorize Islam, Christianity, and Buddhism as global religions. On the other hand, they consider Judaism, Hinduism, and Eastern religions as ethnic or group-specific religions.
We have an objection to considering Christianity as a global religion. Because the mission (da'wah) of the Messiah (peace be upon him) was exclusively centered on the Jewish people. The Messiah (peace be upon him) came to bring the Law of Moses (Sharia) to fulfillment. For instance, Matthew quotes the Messiah's statement in his Gospel: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them."[5]
Sa'd ibn Mansur Kimuni, a Jewish figure from the seventh century Hijri, states in his book *Tanqih al-Abhath lil-Milal al-Thalath*, "The changes in various provisions of the Torah, such as the permissibility of pork, the abandonment of circumcision, ritual bathing, etc., are narrated from the disciples (Hawariyun), not from the Messiah. Because he adhered to the provisions of the Torah until the moment he was apprehended by the Jews." He further adds, "Most of these provisions were based on Paul's decisions."
Unable to satisfy the Christians in the coastal areas of the Mediterranean, Paul turned toward the North-Western regions. First to Antioch in northern Syria, and from there to Mesa and Macedonia in the European region. Paul introduced a new school of thought among Christians, which is for Christianity to be global. Whereas the Messiah (peace be upon him)...

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[5] Matthew 5:17
History of Jewish and Christian Nations

The invitation was confined solely to Jewish circles. This explains why early Christians were displeased when other Jews mocked them by calling them "Messianic" or "Christians," as they still regarded themselves primarily as Jews.
In his first epistle, Peter addresses them, saying: **“If you are insulted for the name of Christ, you are blessed.”** [6] Many scholars have asserted that around 70 AD, Christians were considered a Jewish sect. They were referred to as the 'Nasara' (Nazarenes).
Charles Guignebert, in his book titled *Christianity: Its Origin and Evolution*, states: **“Christianity was a Jewish movement.”** Specifically, it originated as an issue within the religious life of the Jewish people. It is inconceivable outside of a Jewish context. According to the Gospel of Matthew, the Messiah (peace be upon him) said: **“I was sent only to the lost sheep of the house of Israel.”** [7]
The Gospel of Barnabas records: **“God has sent me to the house of Israel as a prophet to heal the infirm!”**
The Quran, in several verses, highlights this reality concerning Christians. Allah Almighty says:
"And [make him] a messenger to the Children of Israel, [who will say], ‘Indeed I have come to you with a sign from your Lord...’" [Surah Ali 'Imran, Verse: 49]
In another verse, Allah Almighty says:
"And [remember] when Jesus, the son of Mary, said, ‘O Children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.’ But when he came to them with clear evidences, they said, ‘This is obvious magic.’"

[6] 1 Peter 4:16
[7] Matthew 15:24
History of the Jewish and Christian Nations

Remember when Jesus, the son of Mary, said: "O Children of Israel! I am indeed the messenger of Allah sent to you, confirming the Torah that came before me and bringing good news of a messenger who will come after me, whose name will be Ahmad." But when he came to them with clear proofs, they said: "This is obvious magic." [Surah As-Saff, Verse: 6]
Consider the statement of the staunch Christian historian Habib Said in the book **Adyanul Alam**. He states, "The Gospel is fundamentally a comprehensive and unified message. It is not exclusively limited to any one nation, tribe, or group. In the beginning, the disciples could not grasp that the narrow confines of Judaism had been transcended. However, the great Paul was able to comprehend this matter. He understood that this message is for everyone, regardless of whether they are Jew, non-Jew, barbarian, Greek, male, or female."
William Battin has also expressed this view in the book **Adyanul Alamil Kubra**. Everyone acknowledges that the Jewish Paul was the first to transform Christianity into a global religion and removed it from being an exclusive Jewish group, so that their unity would not be compromised. For this very reason, Paul could not present any irrefutable evidence from the Messiah's own words in support of his judgment. Therefore, we have the right to claim that the universality of Christianity is an innovation and a misconception devised by Paul. This is because he was initiated into Christianity with the intent of destroying it from within.
The Source of Religion
There are two opinions among the esteemed scholars regarding the source of religion.
First Opinion: The source of religion is man himself. For instance, Buddha claimed that he

uncovered the mysteries of the universe and the reality of life and death through contemplation within his own self. In modern times, Maharishi [8] in Europe and the United States...

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[8] Maharishi = His name was Mahesh Yogi. He lived in America. He established a new ideology which he named "Creative Intelligence Science." Due to his sharp intellect, he was able to gather a large number of Americans and Europeans to his side. To promote and propagate his destructive ideals, he established Maharishi International University in California in 1971. In various Arab and Islamic states...

35

He calls people to this ideology. He is broadly influenced by Vedantic thought, which is the oldest source of the doctrine of Wahdat al-Wujud (Unity of Existence). The doctrine posits that this world is the only reality. God is the sum of His various parts. He is not separate from the world, as the essence of both is the same. Furthermore, the human existence we perceive is merely an optical illusion. In Hindu philosophy, this is known as Maya.

Here, we may briefly discuss the Vedanta text. This book is considered an important work of ethics and philosophy among Hindus. Although small in size, it has a major influence on Hindu philosophy. There is disagreement among researchers regarding its date of composition. However, it is generally agreed that it was written sometime between the birth of Gautama Buddha, before the sixth century BC, and the era of the Messiah, peace be upon him. This is because the author critiques the irreligious teachings of Gautama Buddha.

The book consists of four chapters and sixteen sections.

Chapter One: This chapter discusses the worship of Brahma, the Creator, and the methods of worship.

Chapter Two: This chapter discusses the subject of Wahdat al-Wujud. Additionally, it provides a refutation of Buddhist and Jain religious beliefs.

Chapter Three: This chapter outlines the means of attaining liberation, which is described as absolute servitude—referred to in Sufi terminology as complete annihilation.

Chapter Four: This chapter discusses the reward for an individual diligent in worship, which is unification with the Supreme Soul. This is because Vedanta recognizes three fundamental principles. They are:

1. The soul is immortal.

He proposed the opening of Maharishi University. While I was affiliated with the Muslim World League (Rabitat al-Alam al-Islami), I was tasked with preparing a detailed report on him. Based on this report, necessary steps were taken to ban his proselytizing activities in Arab and Islamic states. All praise be to Allah Almighty. This individual says: Through deep reflection and observation of nature, humans are capable of reaching the ultimate Truth (Haqiqat), which is not revealed to a limited perspective. This person was expelled from America on charges of deception and fraud. His final end remains unknown to this day.

36

2. The world itself is God.
3. Deception is hidden behind all realities.

Returning to our subject of discussion: in the fifth century BC, the Chinese philosopher **Confucius (551-479)** called for spiritual contemplation. He discouraged his disciples from focusing on religious scriptures. His ideology represented humanistic philosophy. The foundation of his teachings was not based on anything transcendental. It is said that he rebuked one of his disciples for contemplating death. Addressing him, he said: "Since you have no knowledge about life itself, how will you know about death?"
This is why members of these communities are often seen falling into numerous superstitions and delusions. As a result, idolatry manifests in societies that depend solely on reason and thought to understand the outcome of the world and the reality of life. Subsequently, people began to worship natural objects such as plants, rivers, stones, and mystical forces like spirits, angels, jinn, and so on.
The second view: The source of religion (Deen) is revelation (Wahi). Proponents of this ideology firmly assert that religion is revelation from Allah. The first human gained awareness of religion through revelation. Through revelation, he embraced the religion of Monotheism (Tawhid). The reality or significance of nature cannot be understood through limited human intellect.
Followers of all heavenly religions have accepted this view. A group among Muslims, specifically the **Mu'tazila** sect, argues that awareness of good and evil, and benefit and harm, can be achieved through reason alone. They believe revelation is not necessary for this. However, they do not consider intellectual faculties alone sufficient for the administration of human society. Instead, they advocate for the necessity of revelation to ensure the purity of those intellectual faculties.
This is the primal source of Monotheism (Tawhid). Archaeological research has proven that Monotheism is the oldest religious belief of human society. Idolatry is an incidental occurrence and a malady of regressive perception.
Based on anthropological research edited by **Wait** and **T. H. Mann**, **Lang (Lange)** mentions that among African tribes like the Bushmen and Zulus...

3 History of the Christian Nation | 35

37

They have demonstrated the existence of the belief in a Great God among various primitive ethnic groups, some tribes of Southwest Australia, and certain tribes of American Indians. These tribes are most similar to the earliest populations of mankind, remaining free from the influences of environment and society. Similarly, Schroeder has shown evidence of monotheism among ancient Aryan communities, and Brockelmann among pre-Islamic Semites. Schmidt has claimed that the belief in a Great Lord was prevalent among all ancient ethnic groups of the world.

Theological Research in Muslim Society

According to Ibn al-Nadim's book Al-Fihrist, it is known that the first research delegation from the Arabian Peninsula to study other religions set out during the latter part of the second century AH during the time of Yahya ibn Khalid al-Barmaki, the vizier of the Abbasid Caliphate. He sent a person to Hindustan and instructed him to write and send back accounts of the religions and mythological stories of that region. The man authored a book and presented it to Yahya ibn Khalid al-Barmaki. An exact copy of that book, written in the handwriting of Ya'qub ibn Ishaq al-Kindi (d. 252 AH), reached the hands of Ibn al-Nadim. It contained discussions about the conditions of Hindustan, the habits of the Hindus, the number of deities, methods of worship and

rituals, the atmosphere of places of worship, etc.
Ibn al-Nadim states in the ninth treatise of his book Al-Fihrist: “I copied this writing from a book on Friday, the third of the month of Muharram, 249 AH. I am not aware of the author of this book. However, I have seen the entire book in the handwriting of Ya'qub ibn Ishaq al-Kindi. Under this translation, the account of the book is written in the author's words as follows: 'Some theologians narrate that Yahya ibn Khalid al-Barmaki sent a man to Hindustan to bring back certain medicines found in that country. Along with this, he also asked him to provide information about the religion there in writing. The person then wrote this book.'”

Muhammad bin Ishaq states: "Among the Arabs, those who gave importance to India were the Barmakids, particularly Yahya bin Khalid." Following this, he provides a detailed discussion on the condition of temples, the names of idols, the worship and rituals of Hindu deities, and their conceptions of God, among other topics. This constitutes a discourse on the religion of India and its followers.
Subsequently, in the fifth treatise written concerning the Mutakallimin and Mu'tazila sects, he discusses Hasan ibn Ayyub. Regarding him, he notes: there is a letter written to his brother, Ali ibn Ayyub, in which he provides a refutation of the Christians and describes the futility of their arguments. [10]
This exposes the fallacy of the claim made by the Swiss scholar Adam Mez. In his book titled **Islamic Civilization in the Fourth Century** (Al-Hadarat al-Islamiyya fi al-Qarn al-Rabi'), he asserts: "Muslims only began researching various religions upon reaching the fourth century." [11] This is nothing short of an injustice toward Muslims and reflects an ignorance of their history. Some Muslim authors have also echoed this sentiment, classifying Muslims among those ignorant of other faiths. In reality, it is these critics who are instead ignorant of the history of Islam and Muslims.
This branch of knowledge flourished among Muslims during the fourth century, and several authors emerged in this field. We are listing the names of some of their prominent figures chronologically according to the year of their death.
1. Al-Nubakhti (Died: 310 AH)
His name was Hasan ibn Musa ibn Hasan al-Nubakhti. He was the author of the book **Firaq al-Shi'a**. Of Persian descent, he settled in Baghdad. Shi'a and...

[9] Al-Fihrist, page: 484. The reason for this emphasis on India by the Barmakids was likely due to their ancestors being followers of Buddhism. In fact, they were the supervisors of Buddhist temples in Turkestan. The meaning of the word "Barmak" in the Sanskrit language is "head of a temple."
[10] Page: 246
[11] Page 384 of the first volume of the referenced book.

...held the creed of the Mu'tazila sect. He has another book titled Al-Ara wad-Diyanat. However, he was unable to complete the book. The title of another of his books is Ar-Raddu ala Ashabit

Tanusukh.

2. Al-Mas'udi (Death: 346 Hijri)

His full name is Ali ibn al-Husayn ibn Ali. He is a descendant of Abdullah ibn Mas'ud. He was simultaneously a historian, traveler, and researcher. Al-Mas'udi, a resident of Baghdad, was a member of the Mu'tazila sect. Among his written works are Al-Maqalat fi Usulid Diyanat and Al-Masailu wal Milal fil Madhahibi wan Nihal.

3. Al-Musabbihi (Death: 420 Hijri)

His name is Muhammad ibn Abdullah bin Ahmad al-Musabbihi. He was a resident of the Harran region. He was a scholar of literature and history. He possessed profound knowledge of various religions. The title of his written book is Darkul Bughya fi Wasfil Adiyan wal Ibadat.

4. Abu Mansur al-Baghdadi (Death: 429 Hijri)

He is Abdul Qahir al-Baghdadi al-Isfarayini. He was an Imam of Usul. His book is Al-Farqu Baynal Firaq (printed). Regarding religions, his book is Al-Milal wan-Nihala; however, I do not know much about that book.

5. Al-Biruni (Death: 440 Hijri)

His name is Muhammad ibn Ahmad Abu Rayhan al-Khwarizmi. He resided in India for several years. During this period, he became acquainted with their scriptures, creeds, and customs. Later, he authored his famous work Tahqiqu ma lil-Hindi min Maqulatin Maqbulatin fil-Aqli aw Mardhulah. This is available in print.

The Jewish and Christian Nations

40

Adam Metz says: He has provided an accurate description of Hindustan in his book. This is not a book of controversy; hence, the opposition did not object to it. [12] ...

6. Ibn Hazm (Died: 456 Hijri)

His name was Ali ibn Ahmad ibn Said ibn Hazm. He was an Imam of the Zahiri school and a scholar of Hadith (Muhaddis) of Andalusia. He was well-acquainted with many books written about various religions and nations. He observed that some of them were excessively lengthy while others were too brief. Some lacked essential discussions while others were filled with unnecessary details. These works contained errors and pointless discussions. Therefore, he reviewed them and wrote the most famous book in Islamic history about Jews, Christians, star-worshippers, and pagans. The name of the book is Al-Fasl fil Milal wal Ahwa wan-Nihal. It is available in print in the market.

7. Shahrastani (Died: 548)

His name was Muhammad bin Abdul Karim Abul Fatah. He is known as Shahrastani. He was a Muslim philosopher and an Imam of theology. He wrote his famous work, Al-Milal wan-Nihal, only after acquiring extensive knowledge about many books related to the subject. This is understood from the introduction of his book. He states there: "When Allah Almighty granted me the success to study the writings of wise men of various religions and nations and the discourses of those following their own inclinations, to gain knowledge of their sources, and to collect both common and uncommon matters, I then decided to compile these in a concise form where the ideals of all religious followers would be collected. As a result, there will be sustenance for those eager to acquire knowledge." Indeed, his book is considered an encyclopedia for learning about various religions and nations. Along with Ibn Hazm's book...

Volume 12: 2, Page: 385

History of the Jewish and Christian Nations

41

Along with it, his book is also available in print. Furthermore, it has been published with the research of Muhammad Sayyid Kilani.

8. Abu Ubaidah al-Khazraji (Died: 582 Hijri)

His name is Abu Ja'far Ahmad bin Abdus Samad bin Abu Ubaidah al-Ansari al-Khazraji. He was a jurist of Andalusia and the author of the book *Bain al-Masihiyyati wal Islam* (Between Christianity and Islam).

When Allah the Almighty brought about the fall of Muslim Córdoba, and its rule became fragmented and its inhabitants were scattered, some Christian priests began a base attempt to sow seeds of doubt in the beliefs of Muslims. A priest named Hanna Makka had the audacity to invite the prominent Muslim personality Abu Ubaidah al-Khazraji to convert to Christianity. At that time, Abu Ubaidah composed a book refuting his notions and explaining the distortions he had made in the religion of Allah. This book of his has been published with the research of Dr. Muhammad Shamma.

Among the subjects discussed in the book were—

The Christian Trinity, the crucifixion of the Messiah, original sin, the miracles of the Messiah (peace be upon him), the miracles of the disciples, the nature of the Messiah, supernatural matters manifested in churches, the laws of the Torah and the Gospel, divorce in Christianity, polygamy from the perspective of Judaism, Christianity, and Islam, the laws of war in the three religions, the distortion of the Torah and the Gospel, and the concept of recompense in the Hereafter in the three religions, etc.

9. Ibn Taymiyyah (Died: 728 Hijri)

Shaykh al-Islam Ahmad ibn Abd al-Halim bin Abdus Salam al-Harrani is the author of the book *Al-Jawab al-Sahih liman baddala din al-Masih*. This book is a comprehensive work written to refute the false fabrications of the Christians against the religion brought by the Messiah (peace be upon him). This too has been published.

42

10. Ibn Qayyim al-Jawziyya (Died: 751 AH)

He was Imam Shamsuddin Abu Abdullah Muhammad ibn Abi Bakr ad-Dimashqi. He is famously known as Ibn Qayyim al-Jawziyya. He authored the book titled "Hidayatul Hayara fi Ajwibatil Yahud wan-Nasara." This book was published by Madinah University.

Thereafter, for century after century, writings about various religions and sects continued among Muslims. Alongside this, there have been commendable efforts by the scholars of Hindustan to refute various allegations from the enemies of Islam—Hindus and Christians. In resisting the Christians, Shaykh Rahmatullah bin Khalilullah Kairanawi authored his famous book "Izhar al-Haqq li-Bayani Tahrifil Yahud wan-Nasara fil Kutubil Munazzalah." This book has achieved unprecedented acceptance in the world of Islamic literature regarding this subject. The book has been translated into various languages of the world.

Dr. Ahmad Hijazi as-Saqa states in the introduction to "Izhar al-Haqq": "Shaykh Rahmatullah wrote the book in Arabic in Constantinople, Turkey, in 1281 Hijri. Later, it was translated into the Turkish language under the title 'Ibraul Haqq.' Subsequently, the Ottoman government arranged for its translation into various European languages, including English and French. Among these

editions are those from 1294 Hijri, 1305 Hijri, 1316 Hijri, 1309 Hijri, and 1317 Hijri. Professor Salimullah translated it into the Urdu language, though it has not been printed to date. Shaykh Ghulam Rayanadiri translated it into the Gujarati language. Similarly, a Gujarati scholar translated it into English."
Finally, this book was translated into Urdu. Shaykh Muhammad Taqi Usmani, son of Shaykh (Mufti) Muhammad Shafi (RA), wrote the footnotes for it.
Christian scholars have acknowledged the subject matter of this book. There are many other appropriate and successful efforts by the eminent scholars of Hindustan in resisting Hindus, Buddhists, and Christians. In the eighteenth century, during the British colonial...
History of the Christian Nation | 41

43

With the assistance of some Hindu and Sikh royalty, they established their colonial rule in India in opposition to the Muslim Mughal rule. Islam found itself besieged there like a prisoner under accusation. On one hand, there were attacks from the Hindus, and on the other, attacks from the British. During this time, from among the Hindus—according to their own terminology—certain reform-minded leaders emerged. Among them, the most dangerous for Islam and Muslims was Dayananda Shastri (1834–1877). He founded the Arya Samaj. He authored a dangerous book titled **Yathartha Prakash**. The book was first published in 1874 AD. In it, he attacked Islam very harshly and severely. The Arya Samaj adopted a biased policy in favor of the book and translated it into various languages of India and the world. It is worth noting that there are more than fourteen languages in India alone. Subsequently, this poisonous book spread to different parts of India. If not for the grace of Allah, Muslims would have become quite despondent.
At the beginning of the twentieth century, Allah Almighty prepared the Ahl-e-Hadith leader, Sanaullah Amritsari. He took up his pen and began writing consistently to counter the Hindus and Christians. His famous book is **Haq Prakash**, which he wrote as a refutation of Dayananda's work. In it, he clearly highlighted Dayananda's ignorance, the distortion of divine scriptures, and the blind following of Aryan culture. Similarly, he refuted various Christian books such as **Al-Islam Wal Masihiyyah** and **Taqabul-e-Salasa**, among others. He issued public challenges for debates regarding Islam and other religions. This challenge of his remained standing until his death. He passed away in 1948 AD.
Even if everything else is forgotten, the achievements of Shaykh Imaduddin Ramnagari (may Allah have mercy on him) are not to be overlooked. Throughout his life, he continued to write in Urdu and Hindi against the Hindus and Buddhists. Many Hindu youths were influenced by his books, and Allah Almighty granted guidance toward Islam to many of them. Shaykh Ramnagari passed away in 1944 AD. He left behind more than twenty books refuting various false religions.
42 | History of the Jewish and Christian Nations

44

I would like to point out another matter here. There are several reasons why Hindu authors harbor negative perceptions of Islam. Despite ruling for eight centuries, Muslims did not take the initiative to translate Islamic scriptures into the local languages of Hindustan. Never mind translating into Sanskrit—a language considered a primary tongue and the one in which Hindu scriptures are written. Consequently, to learn about Islam, they mostly relied on books written by Orientalists, who did little more than misinterpret the religion. Following that, they depended on

the writings of Shias. Most of those who gained fame for writing about Islam in Hindustan in foreign languages, such as English, were Shias.
Let me clarify this point with an example. In my personal library, the largest volume written in Hindi for the purpose of learning about various religions is titled **Vishwa Dharma** (World Religions), authored by Bihari Lal Barma. The fifth chapter of this book focuses on Islam. Glancing through the reference books from which the author gathered information about Islam, I did not find any reliable works by Muslim authors in the list. To help the reader realize the reality of the situation, I believe it is appropriate to present the list of reference books here.
First: Islam Dharma Ki Ruprekha. Author: Rahul Sen Chakraborty, a Hindu.
Second: Ayadul Islam. Author: Mahesh Prasad, a Hindu.
Third: Yathartha Prakash. Author: Dayananda. He has been discussed earlier.
Fourth: Tarjamatu Matanil Quran. Author: Muhammad Ali Qadiani (Lahori).
Fifth: Mohammad The Prophet Of Desert. Author: K. L. Kabya.
Sixth: Philachfi Of Qura-an. Author: G. Sarwar.
Seventh: Nation Of Islam. Author: Mirza Nader Beg, a Shia.

45

Eighth: Al-Islam. Author: Annie Besant.
Ninth: Islamic Culture. Author: A. Fyzee Shia.
These are the reference books that the author relied upon when writing about Islam. What more can be expected of this unfortunate individual when writing about Islam? Yet, this book of his has been reprinted many times and is well-known among both the distinguished and the general public alike.
Therefore, it is essential to compose an encyclopedia about Islam based on reliable texts for Muslims from that time until today, so that it may reach all non-Muslims extensively, and especially non-Muslim authors. Allah is the best Guardian and Helper.
—The Author
Written in Medina Munawwarah
10 Ramadan 1404 Hijri
May Allah forgive him

46

A Brief Biography of the Author
Dr. Muhammad Ziaur Rahman Azmi was born in 1362 AH, corresponding to 1943 AD, into a common Hindu family in Azamgarh, undivided India. He completed his education up to the higher secondary level there. During this time, he became interested in learning about the various religions and cultures prevalent in India. After extensive research and study, he was drawn towards Islam. He was particularly influenced by reading the booklet "Deen-e-Haq" by Sheikh Abul A'la Maududi. Subsequently, by the grace of Allah, he embraced Islam in 1960 while studying at Azamgarh Shibli College.
Before embracing Islam, his name was Bankaram. After converting to Islam, he changed his name to Imaduddin. Later, fearing persecution from Hindus, he changed his name again to Muhammad Ziaur Rahman Azmi. Initially, he performed prayers and followed other Islamic

tenets in secret, but eventually, his family found out. His father and relatives could not accept his conversion to Islam. They made every effort to return him to the Hindu faith. They stopped his allowance and halted his education. When all their efforts failed, they eventually threatened to kill him. Facing a threat to his life, he migrated to Pakistan.
In Pakistan, he enrolled in a madrasa run by Jamaat-e-Islami under the leadership of Sheikh Abul A'la Maududi. Like most madrasas in the subcontinent, instruction in this madrasa was also conducted according to Hanafi jurisprudence. However, from a jurisprudential and intellectual standpoint, this...

47

...could not agree with the Jamaat. He mentioned discussions regarding this in his book titled **"Abu Hurairah (RA) fi Da'uil Marwiyatihi."**
Afterward, he migrated to Saudi Arabia. In 1966 AD, he secured the opportunity to study Hadith at the Islamic University of Madinah. Subsequently, he completed his Master's and PhD from Al-Azhar University in Egypt. Dr. Muhammad Ziaur Rahman Azmi achieved profound expertise in subjects such as Hadith, Tafsir (exegesis), Theology, and Comparative Religion. However, above all else, his strongest inclination was toward Comparative Religion.
In his professional career, Dr. Muhammad Ziaur Rahman Azmi (May Allah have mercy on him) initially served as the Director of the General Secretariat's office of the Muslim World League (Rabitat al-Alam al-Islami) in Makkah Al-Mukarramah. Later, he was appointed as a faculty member at the Islamic University of Madinah. He was nominated as a member of the 'Hayatut Tadris' (Council of Teachers). Gradually, he was promoted to the rank of Professor. Furthermore, he was appointed as the Dean of the Faculty of Hadith (Kulliyat al-Hadith). During this period, along with supervising student research papers, he delivered lectures on various subjects, including Sahih al-Bukhari and Sahih Muslim.
The Saudi government welcomed Dr. Muhammad Ziaur Rahman Azmi with great warmth. He was granted Saudi citizenship upon the recommendation of Sheikh Muhammad bin Ali Al-Harakan, the then Secretary-General of the Muslim World League.
Dr. Muhammad Ziaur Rahman Azmi (May Allah have mercy on him) dedicated the majority of his life to the service of Prophetic knowledge (Ilm-e-Nabawi). He participated in various social and cultural activities. He attended numerous international seminars both within Saudi Arabia and abroad. He authored several books in Arabic, Urdu, and Hindi. Additionally, the critical editing (tahqiq) of many works was accomplished through his scholarship.
Despite settling in Saudi Arabia after his migration, Dr. Muhammad Ziaur Rahman Azmi maintained contact with his family in India. Father—

48

He also provided the necessary funds for his mother. He would constantly invite his parents and other relatives to Islam. However, they always avoided it on the pretext of social embarrassment. Despite this, he did not falter in any way in his good conduct toward his parents.
He authored many books and performed extensive research and annotations. Some of them are

as follows:
1. Al-Jami' al-Kamil fi al-Ahadith al-Sahihah al-Shamilah (12 volumes).
2. Aqdiyat Rasul Allah Sallallahu Alayhi wa Sallam, written by Ibn Talla (research and annotations).
3. Abu Hurairah (RA) in the Light of His Narrations.
4. Al-Yahudiyyah wa al-Masihiyyah (Judaism and Christianity).
5. Fusulun fi Adyan al-Hind (Chapters on the Religions of India).
6. Al-Madkhal ila al-Sunan al-Kubra (research).
7. Al-Minnat al-Kubra: Commentary and Gradation of Sunan al-Sughra.
8. Dirasat fi al-Jarh wa al-Ta'dil (Studies in Hadith Criticism).
9. Amali Ibn Mardawayh (research).
10. Mu'jam Mustalah al-Hadith wa Lata'if al-Asanid (Dictionary of Hadith Terminology and Subtle Chains of Narration).
11. At-Tamassuk bis-Sunnah fil-Aqa'id wal-Ahkam (Adherence to the Sunnah in Creeds and Rulings).
12. Da'wat al-Qur'an (The Call of the Qur'an).
13. Qur'an Encyclopedia.
14. The Cooling Shade of the Qur'an.
In addition, many of his articles and essays have been published in various national and international journals, including the Madinah University Journal.
This great personality, who led an illustrious life, passed away on the day of Arafah, Thursday, 9th Dhu al-Hijjah 1441 Hijri, corresponding to August 30, 2020. Various domestic and international organizations and eminent individuals expressed their grief at his passing.

Table of Contents
Chapter One
The Jewish Nation in the Mirror of History-61
The original source of the Canaanites (Canan) 61
The Temple of Solomon and Al-Aqsa Mosque 64
Khalilullah Ibrahim Alayhis Salam-69
The family members of Ibrahim Alayhis Salam 75
The identity of the Hyksos inhabitants of Egypt during the migration of Ibrahim Alayhis Salam 78
Ismail Alayhis Salam is the Zabihullah (the Sacrificed one) 80
Who are the Hebrews? 86
Yaqub Alayhis Salam's Journey to Egypt with His Family-91
The commissioning of Musa Alayhis Salam for the permanent liberation of the Children of Israel from Pharaoh's oppression 99
Musa Alayhis Salam leaving Egypt with the Children of Israel 108
The date of departure from Egypt 114
The duration of the Children of Israel's stay in Egypt 115
Yusha Ibn Nun-117
The role of the Judges 128
The era of the Kings 130
The Jewish Nation in the Mirror of the Quran-140
1. Denying Allah and the Hereafter 140

2. Denying the Torah 141
3. Mocking Allah Almighty 141
History of the Jewish and Christian Nations | 49

50

4. Denying the promised Prophet — 141
5. Mixing truth with falsehood and concealing the truth — 142
6. Hypocrisy — 142
7. Ceasing to forbid evil deeds — 145
8. Friendship with disbelievers and polytheists — 145
9. Distortion of the Book of Allah — 146
10. Breaking of covenants — 147
11. Claiming themselves as children of Allah — 148
12. Unjustly seizing people's wealth — 149
13. Cowardice on the battlefield — 149
14. Love for worldly life — 150
Religious Scriptures of the Jews — 151
Old Testament — 151
Part 1: The Torah, i.e., the Books of Moses (Peace be upon him) — 159
1st Book: Genesis — 159
Second Book: Exodus — 164
Ten Commandments or Ordinances — 165
Other Jewish Festivals — 167
Third Book: Leviticus — 168
Fourth Book: Numbers — 168
Fifth Book: Deuteronomy — 170
Part Two
Historical Books — 172
One. The Book of Joshua — 172
Two. The Book of Judges — 174
Subject matter of the book — 175
Three. The Account of Ruth — 176
Four, Five, Six, and Seven. Samuel and Kings — 177
Eight and Nine. Chronicles 1st and 2nd — 179
Ten and Eleven. Ezra and Nehemiah — 179
Twelve. Esther — 180

51

Part Three
Book of Songs - 182
1. Job 182
2. Psalms of David 185
3. 4. 5. Stories of Solomon 187
Book of the Prophets - 189
Total Number: 17 - 189

1. Isaiah 189
2. Jeremiah 190
3. Lamentations of Jeremiah 190
4. Ezekiel 191
5. Daniel 192
6. Hosea 193
7. Joel 193
8. Amos 194
9. Obadiah 194
10. Jonah 194
11. Micah 197
12. Nahum 197
13. Habakkuk 197
14. Zephaniah 197
15. Haggai 198
16. Zechariah 198
17. Malachi 198
Historical Review of the Old Testament - 202
Language 202
1. Hebrew Language 202
2. Aramaic Language 203
3. Greek Language 203
Torah 204
Stages of Recording the Torah 205
Different Levels of Compiling the Torah 211
The Principles are— 214
History of the Jewish and Christian Nations

Copies of the Old Testament-217
1. Hebrew 217
2. Samaria (Samaritan) 218
Islamic Perspective on the Old Testament-219
Ancient Translations of the Old Testament 224
1. Greek Translation 224
2. Chaldean Translation 226
3. Latin Translation 226
4. Ethiopian Translation 226
5. Gothic Translation 227
6. Armenian Translation 227
7. Arabic Translation 227
Summary of the Discussion-229
Jewish Sects and Sub-sects-232
1. Chasidim 233
2. Sadducees 237
Ideological characteristics of this sect 237

Religious source characteristics 238
Relationship of the Sadducees with Messiah (peace be upon him) 238
3. Inaniyah/ Quraiyah sect 240
Jewish 241
4. Samarah 242
TALMUD-244
Written Revelation 244
Unwritten or Oral Revelation 244
Types of Talmud 247
Secrets of the Talmud 248
Some Sayings of the Talmud-251
Regarding the Dignity of the Lord 251
Regarding the Souls of the Jews 252

Returning lost items to non-Jews is prohibited 252
Deception of non-Jews is lawful 252
The Talmud's perspective on non-Jews 253
The Talmud and Messiah (Peace be upon him) 254
Regarding oaths 255
Regarding non-Jewish women 255
Psychological analysis of Jews 258
Language of the Talmud 260
Zionist Protocols 261
Protocol One 263
Protocol Two 264
Protocol Three 264
Protocol Four 265
Protocol Five 265
Protocol Seven 265
Protocol Eleven 265
Protocol Fourteen 266
Protocol Seventeen 266
Protocol Nineteen 266
Protocol Twenty-four 266
Second Chapter
Messiah (Peace be upon him) - 271
Lineage of Messiah (Peace be upon him) 275
Objection One 279
Objection Two 279
Objection Three 279
Objection Four 279
Objection Five 280
Objection Six 280
Objection Seven 280

Objection Eight 280
Objection Nine 280
Objection Ten 281
History of the Jewish and Christian Nations | 53

54

Objection Eleven 281
One 288
Two 289
Three 289
Four 289
Five 289
Miracle One 290
Miracle Two 290
Miracle Three 291
Miracle Four 291
Miracle Five 291
Miracle Six 291
List of Disciples of the Messiah, Peace Be Upon Him-293
Review 295
Reasons for the Jews' Opposition to the Preaching of the Messiah, Peace Be Upon Him 296
The Condition of Christians After the Ascension of the Messiah, Peace Be Upon Him-324
Second Century 328
Third Century 329
Fourth Century 332
The Messiah, Peace Be Upon Him, in the Al-Quran-335
Mother Mary and Her Life— 335
The Birth of the Messiah, Peace Be Upon Him 337
Miracles of the Messiah, Peace Be Upon Him 338
Prophet Jesus, the Messiah of the Children of Israel, Peace Be Upon Him 340
The Preaching of the Messiah, Peace Be Upon Him 341
The Messiah, Peace Be Upon Him, is a Servant of Allah and a Messenger like other Messengers 342
The Injeel (Gospel) revealed to the Messiah, Peace Be Upon Him 344
The giving of glad tidings of the arrival of Muhammad, peace and blessings be upon him, by the Messiah, Peace Be Upon Him 344
24 ◄ **History of the Jewish and Christian Nations**

55

Those who claim the divinity of the Messiah (peace be upon him) are disbelievers 346
Quranic condemnation of the People of the Book for their exaggeration concerning the Messiah (peace be upon him) 347
The Messiah (peace be upon him) was not impaled or crucified; he was raised up: 348
The descent of the Messiah (peace be upon him) before the Day of Resurrection 349

The Influence of Paul the Jew on Christianity and the Journey from Monotheism (Tawhid) to Polytheism — 350
Sources of Paul's Christian Knowledge 355
Decisions adopted based on common consensus 359
Innovations Introduced into Christianity by Paul — 364
Fundamental Sources of Christianity — 370
The calamity that befell the Christians 371
Paul taking advantage of the surrounding circumstances and vulnerabilities of the Christians 371
First Category: The Four Gospels — 377
The Gospel of Matthew 377
The Gospel of Mark 380
The Gospel of Luke 382
The Gospel of John 384
Subject Matter of the Gospels — 388
One. Events 388
Two. Creed and Belief 388
Three. Sharia and Jurisprudence 390
Four. Marriage and Family Formation 392
First Category — 393
One. Letter written to the Romans 393
Two and Three. Two letters written to the Corinthians 394
Four. Letter written to the Galatians 394
Five. Letter written to the inhabitants of the city of Ephesus 394
Six. Letter written to the inhabitants of the city of Philippi 394
Seven. Letter written to the inhabitants of the city of Colossae 395
History of the Jewish and Christian Nations 55

Eight and Nine. Two letters sent to the inhabitants of the city of Thessalonica 395
Ten and Eleven. Two letters written to Timothy 395
Twelve. Letter sent to Titus 395
Thirteen. Letter written to Philemon 395
Fourteen. Letter sent to the Hebrews 396
Second Type: Catholic Epistles 396
One. Letter of James 396
Two and Three. Two letters of Peter 397
Four, Five, and Six. Three letters of John 397
Seven. Letter of Jude 397
Third Type 398
Acts of the Apostles 398
John's Dream or the Revealed Word 399
First level or universally accepted books 400
Second level books 400
Third level books 400
The influence of Paul's thoughts in the aforementioned sources 403
Manuscripts of the Old and New Testaments - 405

First. Vatican Edition 504
Old Testament 406
New Testament 406
Second. Alexandrian version: 406
Third. Sinai Edition 406
Apocrypha or Hidden Books 407
The Gospel of Jesus, Peace be upon him - 409
Barnabas and His Gospel - 413
Barnabas 413
The Gospel of Barnabas in ancient authoritative texts 416
When was the Gospel of Barnabas found? 417
Is being a disciple a condition for being a Gospel writer? 418
The rejection of the Gospel as Barnabas's work by Christians 421
56 **History of the Jewish and Christian Peoples**

57

Prophecies of the Old Testament - 427
Prophecy One 427
Prophecy Two 429
Prophecy Three 431
Prophecy Four 434
Prophecy Five 435
Prophecy Six 438
Prophecies of the New Testament - 442
One 444
Two 445
Three 446
Some excerpts from the Gospel of Barnabas 452
1. Glad tidings regarding the Messenger of Allah, Muhammad (PBUH) 452
It is stated in the forty-third chapter of the Gospel: 452
It is stated in the forty-fourth chapter: 453
It is stated in the fifty-fourth chapter: 454
It is stated in the fifty-fifth chapter: 455
It is stated in the ninety-sixth chapter: 456
It is stated in the ninety-seventh chapter: 457
It is stated in the words of the Messiah in the one hundred thirty-sixth chapter: 458
It is stated in the words of the priests, scribes, and Pharisees in the one hundred forty-second chapter: 459
Disavowal of those who have accepted Jesus as an object of worship:
It is stated in the fifty-second chapter: 459
It is stated in the ninety-third chapter: 460
It is stated in the ninety-fourth chapter: 460
The traitor Judas was crucified instead of Jesus: 461
Christian Sects - 463
Christian sects upholding the ideology of Monotheism 463
1. Marcionite or Marcioni sect (Marcionism): 463
2. Barbarani sect 464

3. Elian sect 464
Unit-2 History of the Christian Nation | 57

58

8. Trinitarian Sect 465
Second Ideology: Tawhid and Monotheism 465
1. Ebionite Sect 465
2. Shimshati Sect 465
3. Arian Sect 466
Famous Christian Subgroups 466
One: Catholic Sect 466
Important Creeds and Beliefs of this group 470
Two: Orthodox Sect 473
Some Principles of the Orthodox Sect 473
Three: Opposing Protestants 473
Principles of the Protestants 475
Trinitarianism and its Invalidity-478
Trinitarian Creed (TRINITARIAN DOCTRINE) 478
What is the explanation of Trinitarianism according to Christians? 483
Catholic Creed regarding the Essence of Allah 486
The Orthodox Sect's Creed regarding Allah-490
The Creed of Atonement and its influence on Trinitarianism 497
Comparative Analysis between Christianity and Islam-501
56 ◄ History of the Jewish and Christian Nations

59

Chapter One
History of the Jewish Nation

60

The Jewish Nation in the Mirror of History
Since ancient times, Palestine and its north-eastern regions have been considered some of the world's most fertile lands in terms of agricultural and mineral resources. Considering this fertility, the British named this region the 'Fertile Crescent'. This naming was based on the geographical nature and significance of the territory. This 'Fertile Crescent' was comprised of Syria, Lebanon, Palestine, the western part of Jordan, Iraq, and certain areas adjacent to the Nile River.
In ancient times, as aridity increased in desert regions, humans and animals were forced to relocate to areas near permanent water sources. According to historical accounts, the world's earliest migration of settlement was carried out by the Canaanites of the Arabian Peninsula.
The Original Origin of the Canaanites (Canan)
The Canaanites are essentially descendants of Canaan, the son of Ham and grandson of

Prophet Noah (peace be upon him). The inhabitants of the Arabian Peninsula were referred to as Canaanites in relation to him. Around the middle of the third millennium BCE, they migrated and established settlements in central Palestine. The region was named Canaan after them, which is mentioned repeatedly in the Torah...

...came. Their role was foremost in laying the foundations of ancient Palestinian civilization. Like the small states of Iraq, the Canaanite settlements in the south were also small and scattered. These small states were constantly involved in mutual conflicts. Consequently, a portion of them was forced to move to the foothills of the Lebanon mountain range and establish collective settlements. This is how the foundations of important Canaanite cities at the foothills were laid. These people, who detached from the Canaanites and settled in new regions, are known as **Phoenicians (Phoenicia) [1]** in the Greek language—which means those who possess the crimson color.
Until the establishment of the Roman Empire, these Phoenicians remained integrated with the Canaanites. Sociologist **Gustav Le Bon** believes that a non-Semitic tribe named the **Philistines** migrated from the island of **Crete** in Greece and established rule on the southern coast of the Palestinian territory. **[2]**
In the twenty-third century BCE, people from the Arabian Peninsula, especially the Canaanites, migrated to this region in large groups. A small ethnic group of these Canaanites was the **Jebusites (Jebusite)**. It was by their hands that the first historical city of **Al-Quds**, namely **Jerusalem**, was founded. After extensive excavations of the city's fortresses and research on archaeological evidence, archaeologists have proven that these fortresses were built before the eighteenth century BCE. That is, eight hundred years before the **Hebrews' [3]** invasion of this region.
Among the tribes described in the Torah, one of the prominent tribes was the **Amalekites**. They were a purely Arab people. Prior to the arrival of the **Hebrews**, they inhabited the central and southern regions of Palestine. According to ancient Israelite texts, they are the descendants of **Esau**, the son of Isaac and his wife Rebecca. After the passing of **Joshua [4]** bin Nun, the immigrant Israelites who arrived in Palestine were able to establish authority over **Gaza** and **Ekron [5]**. But their...

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[1] Al-Arab wal Yahud fit-Tarikh, p. 19
[2] Al-Yahud fi Tarikhil Hadaratil Ula, p. 21
[3] 'Hebrew' is a broad term. The word is used for the Children of Israel and many other nations. Sometimes, the word is used metaphorically to refer only to the Israelites. A discussion on this will follow. Here, 'Hebrew' refers to the Israelites. —Translator
[4] His name is mentioned as Joshua in Israelite texts. In Islamic texts, he is known as Yusha bin Nun. His name is also mentioned in the Hadith. —Translator
[5] Book of Judges, Chapter 1, Verse 18.

This authority did not last long. Towards the end of **The Era of Judges**, the Philistines launched

an attack on the Israelites and seized the **Ark of the Covenant**. From then on, the Israelites remained under Philistine rule for nearly forty years. During this time, **Samson** emerged and fought against the Philistines. In the era of Samuel, the Israelites returned to the coastal cities that had been under Philistine occupation until then.
In the various wars that occurred between the Philistines and the Israelites at different times, the tide of victory and defeat fluctuated. Sometimes the Philistines were victorious, and at other times, the Israelites. Eventually, after King **Saul**, the Prophet of God, David (peace be upon him), came to power and recovered the **Ark of the Covenant** from the hands of the Philistines. [6] [7]
Mentions of the Philistines are found in ancient **Assyrian** and Egyptian inscriptions. In these records, their name is inscribed as **Palastu** or **Pilistu**. In Greek terminology, this is known as **Philistia**. Archaeologists have presented substantial data regarding this. Numerous pieces of information concerning this have been discovered, carved by **Third Ramesses** on the walls of the temple of the god **Amun**. [8]
Several tribes of **Arameans**, emerging from the **Euphrates** river basin, settled to the northeast of the Jordan River. Among them, the **Ammon** people lived in the northern part, the **Moabite** community in the central area, and the **Edom** community in the southern part. In the twenty-second verse of the tenth chapter of the **Book of Genesis** in the **Old Testament** of the Bible, they are mentioned as the descendants of Aram, son of Shem, son of Noah. According to authentic information, the word **Iram** mentioned in the Quran originated from their name.
[6] According to the religious beliefs of the Children of Israel, it is a sacred chest. It was constructed in a specific manner under the command of Almighty Allah while they were stationed at the foot of Mount Sinai. Subsequently, the two tablets containing the Ten Commandments, a jar filled with Manna and Salwa, and the staff of Prophet Moses (PBUH) were preserved in it. Wherever the Israelites went, they would carry this chest. They would place it in the most sacred part of the place of worship. Later, in the era of Prophet Solomon (PBUH), it was opened. However, nothing but the two tablets was found inside. —Translator
[7] Here, the information is mentioned according to the narrative of the Torah. According to the language of the Quran and Islamic texts, the King's name was Talut. It was during his time that the Israelites recovered their looted Ark. Prophet David (PBUH) was a member of Talut's army. After Talut, he became the King. —Translator
[8] *The Arabs and the Jews in History*, Page: 105

...excerpted. These tribes quickly adapted from a nomadic lifestyle to an urban one within a very short period. The fertility of their current settlements played a supportive role in this transition. In brief, this was the account of ancient Palestine and its neighboring tribes. [9]

Haikal-e-Sulaimani and Al-Aqsa Mosque

Since 1967, Israel has initiated various types of excavations, including tunnels, in and around Jerusalem. Specifically, they have been searching for their imagined 'Haikal-e-Sulaimani' (Solomon’s Temple) [10] beneath the Dome of the Rock and Al-Aqsa Mosque. However, they have been met with disappointment. Far from finding any trace of the supposed Solomon’s Temple, ancient relics have been discovered instead that provide evidence of the city’s Arab heritage and negate the possibility of any connection between the Hebrews and this city. After the Babylonian and Iranian invasions, no traces of the Israelites remained there. Notably, after the invasion of Emperor Titus, he built a massive place of worship in the name of one of his

gods on that site. He even renamed Jerusalem as Aelia.
[9] Detailed accounts regarding this can be found in works such as *Tarikh Ard al-Quran* by Sayyid Sulaiman Nadvi, *Al-Arab wal-Yahud fit-Tarikh* by Dr. Ahmad Sousa, and *Tarikh al-Hadarat al-Ula* by Gustave Le Bon, among others.
[10] According to Jewish belief, David (PBUH) expressed a desire to build a house of worship. However, he passed away before he could realize that plan. Subsequently, his son Solomon (PBUH) completed the construction. This is famously known among the Jews as Haikal-e-Sulaimani (Solomon's Temple). According to religious belief, the significance of this Temple to the Jews is immense.
After the passing of Solomon (PBUH), the Jews became entangled in internal strife. Later, at various stages of history, they fell victim to foreign aggressions. During these campaigns, the Temple was repeatedly damaged and even razed to the ground several times. This cycle of destruction and reconstruction continued until 135 AD. Finally, in 135 AD, Emperor Herod expelled the Jews from Palestine. Since then, they were never able to reunite, and consequently, they could not rebuild the Temple.
This is the account of the Jewish scriptures regarding the Temple. But the reality is that they have not yet been able to present any reliable evidence for this story of their Temple. The account of Solomon (PBUH) ever building such a structure is not well-proven.
In 1897, a Zionist congress was held in the city of Basel, Switzerland, presided over by Theodor Herzl. They claimed that their Solomon's Temple was located at the site of the current Al-Aqsa Mosque. Therefore, according to their claim, Al-Aqsa Mosque should be demolished and their Temple rebuilt in its place. Despite their claims, they have not been able to produce any evidence to support them. Even after extensive excavations beneath Al-Aqsa Mosque, they have failed to present any archaeological evidence to prove the existence of the Temple. The story of the Temple remains like a myth to this day.
24 | History of Jewish and Christian Nations |

Regarding the construction of Masjid al-Aqsa, which is associated with the memories of the Prophet (peace and blessings of Allah be upon him), a Hadith is narrated in Sahih al-Bukhari through Abu Dharr al-Ghifari (may Allah be pleased with him). There, Abu Dharr al-Ghifari (may Allah be pleased with him) says—I asked the Prophet (peace and blessings of Allah be upon him)—
"Which mosque was first established on the face of the earth?" He replied, "Al-Masjid al-Haram." I asked again, "Then which one?" He replied, "Al-Masjid al-Aqsa." I asked, "How much of a time gap was there between the construction of both mosques?" He replied, "Forty years." [11]
Many others, including Imam al-Azraqi, have narrated numerous Hadiths regarding the construction of Masjid al-Haram. The essence of these narrations is that the first builder of Masjid al-Haram was Prophet Adam (peace be upon him). Therefore, it can be assumed that forty years after the construction of Masjid al-Haram by Adam (peace be upon him), one of his sons laid the foundation of Masjid al-Aqsa. A question may arise—then why is the name of Prophet Ibrahim (peace be upon him) mentioned first as the builder of the Kaaba? In that case, we would say that Prophet Ibrahim (peace be upon him) was not the first builder of Masjid al-Haram. Rather, he was the rebuilder. Evidence of this is also found in various verses of the Holy Quran. Allah Almighty says—
"And [remember] when We assigned to Ibrahim the site of the House, [saying], 'Do not

associate anything with Me and purify My House for those who perform circumambulation (Tawaf), those who stand [in prayer], and those who bow and prostrate.'" [Surah Al-Hajj, Verse: 26]
In another verse, Allah Almighty says—

[11] Sahih al-Bukhari, Kitab al-Anbiya, Vol: 6, Page: 407.

"And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], 'Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.'" [Surah Al-Baqarah, Verse: 127]
From these verses, it is understood that the place where Abraham (peace be upon him) built the Kaaba was the site previously designated for the House of Allah (Baytullah). Allama Ibn Kathir (may Allah have mercy on him) mentions in his work of exegesis (Tafsir), on the authority of Abdullah ibn Abbas (may Allah be pleased with him), that Abraham (peace be upon him) performed the construction work upon the earlier foundations of the Baytullah.
Furthermore, the prior existence of the Baytullah is also clearly evident from the famous supplication of Abraham (peace be upon him) recorded in the Quran, where he said—
"Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House..." [Surah Ibrahim, Verse: 37]
He made this supplication for the first time when leaving his infant son Ishmael and wife Hagar in this desert expanse by the command of Allah. He completed the construction of the Baytullah during a subsequent journey. Thus, it is understood that the establishment of the Baytullah had occurred prior to the construction by Abraham (peace be upon him).
In another verse, Allah Almighty says—
"Indeed, the first House [of worship] established for mankind was that at Bakkah—blessed and a guidance for the worlds." [Surah Ali 'Imran, Verse: 96]

And it is also a self-evident fact that every prophet before Ibrahim (peace be upon him) had a place of worship. Since the Baytullah (the House of Allah) was the first house built, it was undoubtedly constructed before the places of worship of other prophets. According to the statements of Hadith, Masjid al-Aqsa was built for the first time forty years after the initial construction of Baytullah. It is more logical that this occurred during the time of Adam (peace be upon him). The construction of Masjid al-Aqsa attributed to David (peace be upon him) was also a reconstruction. The initial construction was carried out by someone else. Subsequently, with the passage of time, it merged into the earth and all its traces were erased. Afterward, a new human settlement developed on that land. David (peace be upon him) purchased the site from them and began the reconstruction of Masjid al-Aqsa. The construction work was completed under the supervision of his son, Solomon (peace be upon him). Furthermore, our Prophet (peace and blessings of Allah be upon him), as the final prophet, is the heir to all the prophets. He was taken on a night journey from Masjid al-Haram to Masjid al-Aqsa. Therefore, in his

absence, until the Day of Resurrection, his Ummah (community) is most entitled to be the inheritors and owners of Masjid al-Aqsa. The literal meaning of "Masjid al-Aqsa" is "the Distant Mosque." This is a name given by the Quran. This name is not found in Israelite scriptures. It was named so because Masjid al-Aqsa is farther from Masjid al-Haram compared to Masjid al-Nabawi. When the Prophet's Night Journey (Isra) took place, Masjid al-Nabawi had not yet been built. Nevertheless, behind this naming was the hint that soon another holy mosque would be built, which would be closer to Masjid al-Haram than Masjid al-Aqsa.
In short, the above discussion proves the rights of Muslims over Masjid al-Aqsa and its surrounding areas. Regarding Masjid al-Aqsa and its surrounding areas, Allah the Almighty says—
“Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.”
Most Holy and Glorious is the Being who took His servant for a journey by night from Masjid al-Haram to Masjid al-Aqsa, the surroundings of which I have blessed, so that I might show him some of My signs. Indeed, He is the All-Hearing, the All-Seeing. [Surah Bani Israel, Verse: 1]
Among the three mosques for which travel is specifically authorized in authentic Hadith, one is Masjid al-Aqsa. Regarding the construction of the current structure of Masjid al-Aqsa...

67

The credit also belongs to the Muslim Caliph **Abdul Malik ibn Marwan**. In 66 AH, under his direction, the construction of the **Dome of the Rock** and the current building of the **Al-Aqsa Mosque** began. This noble undertaking was completed in 73 AH.
From the entire discussion above, the Arab identity of the city of **Jerusalem** and the rights of Muslims over the **Al-Aqsa Mosque** are clearly established. Despite hundreds of excavations, they have not been able to prove the false claim made by the Jews regarding the construction of the **Al-Aqsa Mosque** atop the **Temple of Solomon**.

68

Khalilullah Ibrahim, Peace Be Upon Him
Ibrahim (peace be upon him), the father of the prophets and the friend of Allah (Khalilullah), is one of the 'Ulul Azm' or the messengers of firm resolve. Mention of him is found in many places throughout the Holy Quran. Detailed discussions regarding his method of invitation, his success in trials, and his construction of the Ka'bah, among other great contributions, are covered in various surahs of the Quran.
Among the scriptures of the Jews, the Book of Genesis is considered the oldest historical and religious source for the biography of Ibrahim (peace be upon him). It establishes that Ibrahim (peace be upon him) was born in the city of Ur. [12]
Ur is the name of a Chaldean city located between two rivers south of Babylon, in what is currently known as Iraq. This city was founded in 3000 BCE. Initially, the Sumerians...

[12] Genesis, Chapter: 1, Verse: 28. This is the most famous account regarding his birth.

According to many, he was born in the city of Uruk. According to some accounts, his birthplace was Kutha. It was there that he was cast into the fire by a tyrannical ruler. The mounds of the city of Kutha are still known as the Ibrahimi Mounds (Tell Ibrahim). At its base, there is also a notable site named Maqam-e-Ibrahim.

...lived here. After them came the Elamites. Subsequently, the Babylonians and finally the Chaldeans established settlements here. [13]
The genealogy from Ibrahim (peace be upon him) back to Nuh (peace be upon him) is as follows:
Ibrahim son of Nahor son of Serug son of Reu son of Peleg son of Eber son of Shelah son of Arphaxad son of Shem son of Nuh. The time interval between Nuh (peace be upon him) and Ibrahim (peace be upon him) was 992 years.
The tribe of Ibrahim (peace be upon him) were idolaters. They worshipped the stars and planets. They had a moon god named Nunar. They even believed that this deity had a wife named Ninhal. Upon reaching maturity, Allah Almighty chose Ibrahim (peace be upon him) as a Prophet. After being granted Prophethood, he began calling his people to monotheism (Tawhid) and started condemning idol worship. In this regard, Allah Almighty says—
"And [remember] when Ibrahim said to his father Azar, 'Do you take idols as deities? Indeed, I see you and your people to be in manifest error.'" [Surah Al-An'am, Verse: 74]
In another verse, Allah Almighty says—
"And We had certainly given Ibrahim his sound judgment before, and We were well-aware of him. When he said to his father and his people, 'What are these statues to which you are devoted?'" [Surah Al-Anbiya, Verses: 51-52]
[13] Al-Yahud, Page: 3

The King of Babylon was an extreme tyrant. He used to claim himself as a deity. Upon learning about Prophet Ibrahim's (peace be upon him) preaching of monotheism, the King summoned him for a debate. This incident of debate is beautifully depicted in the Quran. Allah the Almighty says—
"Have you not considered the one who argued with Ibrahim about his Lord [merely] because Allah had given him kingship? When Ibrahim said, 'My Lord is the one who gives life and causes death,' he said, 'I give life and cause death.' Ibrahim said, 'Indeed, Allah brings up the sun from the east, so bring it up from the west.' So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people." [Surah Al-Baqarah, Verse: 258]
As an inevitable consequence of this incident, Ibrahim (peace be upon him) had to face a trial. He was thrown into the fire by his own people. At that time, Allah the Almighty commanded the fire to become cool, saying—
"We said, 'O fire, be coolness and safety upon Ibrahim.'" [Surah Al-Anbiya, Verse: 69]
When staying in Ur with his relatives became difficult, Ibrahim (peace be upon him) migrated to the city of Harran. It was an Aramean city located on the banks of a tributary of the Euphrates.

Its geographical location was from the Lebanon Mountains in the west to the banks of the Euphrates, and from the Taurus Mountains in the north to Damascus in the south. Although Ibrahim (peace be upon him) migrated to Harran, he did not stay there for long...

...could not. This was because the inhabitants of Harran were also idolaters. Consequently, they also began to show enmity towards him and persecuted him in various ways. At one point, compelled by circumstances, Ibrahim (peace be upon him) left Harran for Canaan with his wife Sarah, his nephew Lut, his servant, and his livestock.
According to another account, he had left his nephew Lut in Harran to carry out the work of preaching. This was because the city chief of Harran had accepted Islam. It was at his request that Lut (peace be upon him) remained there. Ibrahim (peace be upon him) set out for Canaan with his wife Sarah and stayed in the city of Shechem (Shikm city). This city is currently known as Nablus. He traveled through various cities in Canaan, inviting people towards Allah. Meanwhile, rainfall ceased in that region. The land dried up, and crop production stopped. [14] As a result, most of the inhabitants of Canaan were forced to migrate. During this time, like many Canaanite families, Ibrahim (peace be upon him) and his family migrated to Egypt. At that time, Egypt was ruled by the Hyksos. Their king was extremely powerful and oppressive. He used to forcibly take married women for himself. Therefore, Ibrahim (peace be upon him) introduced his wife Sarah to him as his sister. [15]
A narration regarding this has been recorded in Bukhari and Muslim Sharif on the authority of Abu Hurairah (may Allah be pleased with him). He said, "Ibrahim (A.S.) never told a lie except on three occasions." Two of those were for the sake of Allah. His statement, "Indeed, I am sick" [As-Saffat, Verse: 89] and his other statement, "Rather, this biggest one of them did it" [Surah Al-Anbiya, Verse: 63]. The narrator says that once he (Ibrahim peace be upon him) and Sarah arrived in the territory of an oppressive ruler. The ruler was informed that a man had arrived in the area, and with him was an exceptionally beautiful woman. Then the king summoned him. He asked, 'Who is this woman?' He replied, 'The woman is my sister.' Afterwards, he came to Sarah and said, 'O Sarah! There is no believer on earth other than you and me. This man asked me about you. I have informed him that you...
[14] Genesis, Chapter: 12, Verse: 10
[15] Genesis, Chapter: 12, Verse: 13

"...my sister. Therefore, do not prove me a liar." Then the King sent men to fetch Sarah. When she entered before him and the King reached out his hand toward her, his hand immediately became paralyzed. At that moment, the tyrant King said to Sarah, "Supplicate to Allah for me, and I will not harm you." Then Sarah supplicated to Allah, and he was released. Then he attempted to seize her a second time. This time as well, his hand became paralyzed as before, or even more severely. Again he said, "Supplicate to Allah for me; I will not harm you." She supplicated once more, and he was released. Then the King called one of his gatekeepers and said, "You have not brought a human being to me; rather, you have brought a devil." Then the King gifted Hagar to Sarah for her service. When Sarah came to Ibrahim (peace be upon him), he was standing and performing prayer. He signaled to Sarah with his hand, asking, "What

happened?" Sarah replied, "Allah has turned the plot of the disbeliever or the evildoer back upon his own chest, and he has gifted Hagar for service." Abu Hurairah (may Allah be pleased with him) said, "O Arabs! Hagar is your primal mother." [16]
Ibrahim (peace be upon him) had identified Sarah as his sister likely from a religious perspective. For at that time, there were no believers other than Lot and Sarah. Alternatively, Sarah was the cousin of Ibrahim (peace be upon him), and she was introduced as a sister from that standpoint.
Hafiz Ibn Hajar al-Asqalani says, "These three statements have been termed lies considering the belief of the listener. Otherwise, none of them were absolute lies. Rather, these are ambiguous statements where both interpretations hold the possibility of being true." [17]
Thereafter, the situation changed completely—the King, impressed by Sarah's noble status, honored Ibrahim (peace be upon him) and presented Hagar as a gift to be Sarah's servant. Sarah did not keep Hagar for herself but gave her to her husband.
[16] Sahih al-Bukhari, Kitab al-Anbiya, Vol: 6, Page: 388, Hadith No: 3358
[17] Fath al-Bari, Vol: 6, Page: 391

Ibrahim (peace be upon him) had a marital union with her, and from there **Ishmael** (peace be upon him), the father of the Arab nation, was born. Fourteen years after the birth of Ishmael (peace be upon him), **Isaac** (peace be upon him) was born to Sarah. He is the forefather of the Children of Israel. The succession of prophethood continued within this lineage until the advent of the prophethood of **Muhammad** (peace and blessings be upon him). Muhammad (peace and blessings be upon him) is the first prophet from the lineage of Ishmael (peace be upon him) and the final prophet for all time.

74

The Family of Abraham (Peace Be Upon Him)
Ishmael (peace be upon him) was born to Hagar. Ishmael is a Hebrew word. Its meaning is (Yasma' Allah) "Allah hears, responds." Since Abraham (peace be upon him) had supplicated to Allah the Almighty for a child at the age of 86, and Allah responded to that prayer by granting him Ishmael (peace be upon him), he was named thus. [18] Ishmael (peace be upon him) is the forefather of the Semitic people. A vast population originated through him.
It is stated in the Book of Genesis in the Bible: "And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation." [19] The final prophet of his lineage is Muhammad (peace and blessings of Allah be upon him). The genealogy of the Prophet (peace and blessings of Allah be upon him) is as follows:

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[18] Genesis, Chapter: 16, Verse: 16.
[19] Genesis, Chapter: 17, Verse: 20. The names of Ishmael's (peace be upon him) twelve sons are: 1. Nebaioth, 2. Kedar, 3. Adbeel, 4. Mibsam, 5. Mishma, 6. Dumah, 7. Massa, 8. Hadad, 9. Tema, 10. Jetur, 11. Naphish, 12. Kedemah.

Muhammad (peace and blessings be upon him) son of **Abdullah** son of **Abdul Muttalib** son of **Hashim** son of **Abd Manaf** son of **Qusayy** son of **Kilab** son of **Murrah** son of **Ka'b** son of **Lu'ayy** son of **Ghalib** son of **Fihr** [20] son of **Malik** son of **An-Nadr** son of **Kinanah** son of **Khuzaymah** son of **Mudrikah** son of **Ilyas** son of **Mudar** son of **Nizar** son of **Ma'ad** son of **Adnan**.

Genealogists, jurists, and Hadith scholars are in agreement regarding the authenticity of the narration of the Prophet's lineage up to this point. Imam Bukhari mentioned this narration in the chapter **Manakib-ul-Ansar** (Virtues of the Ansar) in the section **Maba'ath-un-Nabi** (The Prophet's Commission) of his Sahih collection. Ibn Sa'd, in his work **At-Tabaqat**, cites a narration from Abdullah ibn Abbas (may Allah be pleased with him) stating that the Prophet (peace and blessings be upon him) would not trace his lineage further after reaching Ma'ad ibn Adnan. Despite this, genealogists agree that the lineage of Adnan reaches back to Ishmael, son of Abraham. Therefore, he is the forefather of the Prophet.

It is stated in **Sahih Muslim** that the Prophet (peace and blessings be upon him) said—

"Indeed, Allah chose Kinanah from the descendants of Ishmael, and He chose Quraysh from Kinanah, and He chose Banu Hashim from Quraysh, and He chose me from Banu Hashim." [21]

There is a difference of opinion among genealogists regarding the number of generations between Adnan and Ishmael. Nevertheless, Al-Hakim in **Al-Mustadrak** and Allamah Tabarani in his book **Al-Mu'jam al-Kabir** narrate from Umm Salama (may Allah be pleased with her) that Adnan's lineage is: Adnan son of Udd, son of Barri, son of Arakus Sara. The last mentioned, Arakus Sara, is Ishmael (peace be upon him). Ibn Hajar al-Asqalani, in **Fath al-Bari**...

[20] His title was Quraysh. From this, the prevalence of the Quraysh lineage began. —Translator

[21] Sahih Muslim, Hadith: 4341.

After describing more than ten opinions, he said, “The most authentic opinion is what Tabarani and Hakim have mentioned.”[22]

Ibrahim (peace be upon him) prayed for a Messenger to be sent among the descendants of Ismail (peace be upon him). That prayer of his is described in the Quran—

“Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise.”

O Lord! Send a Messenger to them from among themselves who will recite Your verses to them, teach them the Book and wisdom, and purify them. Surely You are the Mighty, the Wise. [Surah Baqarah, Verse: 129]

There is significant disagreement regarding whether Ismail’s mother, Hagar, was a free woman or a slave girl. According to the account in the Torah, Hagar was a slave girl. She was given to Sarah for her service. As stated in Genesis, “Abram's wife Sarai was childless, and she had an Egyptian slave girl named Hagar. So Sarai said to Abram, ‘Look, the LORD has kept me from having children; I pray you, go in unto my slave; perhaps I may obtain children through her.’”[23]

Renowned Torah commentator D. Shalum says, “Hagar was the daughter of Pharaoh. After witnessing Sarah’s miraculous power, he sent his own daughter into her service. He preferred

that his daughter should serve an honorable woman."[24]
At the end of a long Hadith narrated by Abu Hurairah (may Allah be pleased with him) in Sahih al-Bukhari, it is stated, "And he gave Hagar to her for service." Abu Hurairah (may Allah be pleased with him) said, "O children of the water of heaven! Hagar is your original mother."[25]
From this, it is understood that Hagar was indeed given as a gift for Sarah's service. According to some accounts, Hagar's father was a Coptic monarch. He resided in an Egyptian village named Hafon. An Indian...

[22] Fathul Bari, Vol: 6, Page: 536.
[23] Genesis, Chapter: 16, Verses: 1-2.
[24] Tarikh Ard al-Quran, Page: 280.
[25] Sahih Bukhari, Kitab al-Anbiya, Vol: 6, Page: 388, Hadith No: 3357.

The scholar also authored a booklet titled "An-Nusus al-Bahira fi Hurriyat al-Hajira".
The reason Abu Hurayrah (may Allah be pleased with him) addressed them as "Children of the Water of Heaven" is that the Arabs used to live in areas where there was some rainfall to facilitate the grazing of livestock. Furthermore, many believe that "Water of Heaven" refers to Zamzam, as Allah Almighty caused it to spring forth for Hagar. Her son also depended on it for his livelihood. From that perspective, they are like the children of this water. Ibn Hibban states that the descendants of Ishmael are called "Children of the Water of Heaven" because Ishmael was the son of Hagar, whom she raised with the water of Zamzam. Zamzam is indeed the water of heaven. [26]

Identity of the Hyksos, the inhabitants of Egypt, during the migration of Prophet Ibrahim (peace be upon him)

Not long after thirteen generations had passed since the founding of the Egyptian dynasties, a state of chaos arose in Egypt. At this time, the Arab Semites took control of Egypt. They are primarily known as the Hyksos. Arab historians, however, named them the Amalika. This incident dates back to the second millennium BCE. There is disagreement among historians regarding their original homeland. According to many, they were various Arab tribes scattered across the vast regions of Palestine, Syria, and the Arabian Peninsula. They were forced to migrate to Egypt during times of famine and drought. Furthermore, many historians believe that under the dual pressure of oppression by the Mitanni rulers on one hand and the large-scale migration of Aramaeans to this region on the other, they were forced to leave the Syrian region in search of a new settlement and established themselves in Egypt. German historian Eduard Meyer also prioritized this view. According to him, the arrival of the Hyksos in Egypt occurred in the 16th century BCE. They were essentially forced to attack Egypt starting from the 18th century BCE when the Aramaeans began to exert pressure on them. [27]
According to Jewish and Christian scholars, Prophet Yusuf (peace be upon him) was born in 1906 BCE, and his imprisonment took place in 1890 BCE. From this, it can be understood that the Hyksos arrived in Egypt at least by the 20th century BCE. Beginning residence in Egypt...
[26] Fath al-Bari, Vol: 6, Page: 394.
[27] Mawakibush Shams, Vol: 2, Page: 298.

...even though they did, they did not merge with the Egyptians from ethnic, religious, or cultural perspectives. Rather, they maintained their distinctiveness in all fields. There was also a difference between the deities of both nations. During the migration, they brought these objects of worship along with them. Therefore, it is observed that although the Holy Quran uses the word 'Pharaoh' for the Egyptian rulers, it does not use this name for the Hyksos emperors. The Quran refers to them as 'Malik' or 'King'. For instance, in Surah Yusuf, it is mentioned—
"The King said, 'Indeed, I see...'" [Surah Yusuf, Verse: 43]
In another verse—
"The King said, 'Bring him to me...'" [Surah Yusuf, Verse: 50]
It is mentioned in another verse—
"The King said, 'Bring him to me; I will appoint him exclusively for myself.'" [Surah Yusuf, Verse: 54]
The reason for this distinction between the Hyksos emperors and the Egyptian emperors is that addressing emperors with the title 'Pharaoh' was a religious association of the Egyptians. Since the religions of both nations were different, this religious title of the Egyptian emperors was not applied to the Hyksos emperors. This subtle point escaped the notice of the compilers of the so-called Torah. Therefore, it is observed that while the Quran maintained a distinction in the titles of the emperors of both nations, the Torah did not. Consequently, when narrating the story of Joseph (peace be upon him), the Torah used the title 'Pharaoh' for the Hyksos emperors. The word 'Malik' or 'King' is seen used only once, at the beginning of the narration concerning the Children of Israel.
From this, the aspect of the Quran being revealed by Allah and its miraculous nature is also beautifully highlighted. If the Quran were a human composition, then the previous scripture...

Following the Bible, the term "Pharaoh" was also used for the Hyksos emperors. This is because at that time, the Bible was the primary authoritative source for ancient history. [28] And it is a self-evident fact that the reign of the Pharaohs was established in Egypt at least three centuries after the Hyksos. Moses (peace be upon him) was born during the era of the Pharaohs.

Zabihullah is Ishmael (Peace Be Upon Him)

Another ploy of the Jews is that they attempted to distort the incident of Prophet Abraham (peace be upon him) sacrificing his son, trying to direct it into a different narrative. Despite having numerous proofs, they propagate the name of Isaac (peace be upon him) as the "Zabihullah" instead of Ishmael (peace be upon him). Here, we are presenting the account of this incident from the Book of Genesis.
After these events, God tested Abraham. He said to him, "Abraham"; he answered, "See, here I am." Then He said, "Take your son, your only son, whom you love—Isaac—and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains I will tell you about." Then Abraham rose early in the morning, saddled his donkey, and took two of his servants and his son Isaac with him. He cut wood for the burnt offering and set out for the place God had designated. On the third day, Abraham looked up and saw the place from a distance. Then Abraham said to his servants, "Stay here with the donkey; I and the boy will go there, worship, and then return to you." Abraham took the wood for the burnt offering and placed it on his son

Isaac's shoulders, and he took the fire and the knife in his own hands; then the two of them walked on together. And Isaac said to his father Abraham, "O my father." He replied, "O my son, see, here I am." Then he said, "Look, here is the fire and the wood, but where is the lamb for the burnt offering?" Abraham said, "My son, God Himself will provide the lamb for the burnt offering." Then the two of them went on together. When they reached the place designated by God, Abraham built an altar there and arranged the wood. Then he bound his son Isaac and placed him on the altar upon the wood. Then Abraham reached out his hand and took the knife to slay his son. Such...
[28] Al-Quran wal Ilmul Asri (The Quran and Modern Science, Maurice Bucaille), Page: 75—Reviewer.

80

At that time, the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" And he said, "Here am I." Then he said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, since you have not withheld your only son from me." Then Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by its horns. And Abraham went and took the ram and offered it up as a burnt offering in place of his son. And Abraham named that place Jehovah-jireh. Therefore it is said to this day, "On the mountain of the Lord, it will be provided." Then the angel of the Lord called to Abraham from heaven a second time and said, "The Lord says, because you have done this thing and have not withheld your only son, I will surely bless you and I will multiply your offspring as the stars of heaven and as the sand on the seashore; and your offspring shall possess the gates of their enemies; and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice." Afterward, Abraham returned to his servants, and they arose and went together to Beersheba; and Abraham lived in Beersheba.[29]
The stated account in the Torah is regarding Ibrahim (peace be upon him) sacrificing his beloved son. At this stage, we will analyze this description from the Torah to see who the actual 'Zabihullah' (the one offered for sacrifice) was. We will discuss four points in broad terms:
One. Allah Ta'ala commanded him to sacrifice his only son.
Two. This son was extremely dear to him.
Three. Before and after the incident of sacrifice, Ibrahim (peace be upon him) used to live in Beersheba.
Four. The distance between Moriah, the place of sacrifice, and Beersheba[30] is at least three days.
One. Allah Ta'ala commanded Ibrahim (peace be upon him) to sacrifice his only son. And this statement can only apply in the case of Ismail (peace be upon him). Because he was the first child of Ibrahim (peace be upon him). Isaac...
[29] Genesis, Chapter: 22, Verses: 1-19.
[30] The largest and oldest historical city of Palestine. Located 71 kilometers west of Jerusalem, at the southern end of the Israeli border. Wikipedia—Reviewer.

81

He was born fourteen years before the birth of Isaac (peace be upon him). Therefore, Isaac (peace be upon him) was never an only child. To refer to him as the 'only son' during the lifetime

of his elder brother Ishmael is quite absurd. It is stated in Genesis—
"And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram." [31]
"And Abraham was an hundred years old, when his son Isaac was born unto him." [32]
Therefore, it can be understood from here that the incident of the sacrifice occurred before the birth of Isaac (peace be upon him). For at that time, Ishmael (peace be upon him) was the first and only son of Abraham (peace be upon him).
According to the commentary of the Torah, sacrificing the firstborn is the established rule, whether it is a human child or the offspring of an animal. This was effective as a provision of the Law (Sharia) from Adam (peace be upon him) to Moses (peace be upon him). It is stated in Genesis: **"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." [33]**
This was a provision of the Law of Adam (peace be upon him) that existed until the era of Moses (peace be upon him). The firstborn offspring was regarded as holy and designated for God. It is stated in the Book of Exodus: **"Then the Lord spoke to Moses, saying, 'Sanctify to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine.'" [34]**
Undoubtedly, Prophet Ishmael (peace be upon him) is the firstborn son. He is the one entitled to this special honor of being sacrificed for the sake of God.
Two. It is mentioned here, 'your only son whom you love.' The fact of Abraham's (peace be upon him) greater love for Ishmael (peace be upon him) is as clear as daylight. For this, no documentary evidence...

[31] Genesis, Chapter: 16, Verses: 15-16.
[32] Genesis, Chapter: 21, Verse: 5.
[33] Genesis, Chapter: 4, Verse: 4.
[34] Exodus, Chapter: 13, Verses: 1-2.

There is no need to search further. One can easily imagine the magnitude of emotion and love a father would have for a child born through the blessings of prayer after eighty-six years of childlessness. This is why he named him Ishmael, which means "God has responded." Even when the Khalilullah (Friend of God) Ibrahim (peace be upon him) was given the glad tidings of the birth of his second son, Isaac, he still prayed for Ishmael. In the words of Genesis, "And Abraham said to God, 'Oh that Ishmael might live before you!'" [35]
When Sarah requested to leave Ishmael and his mother in a distant place, Ibrahim (peace be upon him) was deeply grieved.
"And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing. Therefore she said to Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, Isaac.' And the matter was very distressing in Abraham's sight because of his son. But God said to Abraham, 'Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called. Yet I will also make a nation of the son of the bondwoman, because he is your seed.'" [36]
From this, it can be understood that Ibrahim (peace be upon him) was distressed by Sarah's

request regarding his beloved son. Therefore, Allah the Almighty comforted him by saying that He would also create a nation from his lineage.
Three. When the command to sacrifice his son was given, Ibrahim (peace be upon him) was staying in Beersheba. From there, he took his son to Mount Moriah. It is also stated in the Torah that Ibrahim (peace be upon him) had left Hagar and Ishmael in Beersheba [37] and Ishmael lived with his mother in the wilderness of Paran [38]. [39]

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[35] Genesis, Chapter: 17, Verse: 18.
[36] Genesis, Chapter: 21, Verse: 9-13.
[37] Genesis, Chapter: 21, Verse: 14.
[38] Paran wilderness or Paran desert. This place is believed to be located north-south from the Dead Sea, containing the ruins of the people of Lut (peace be upon him) in present-day Jordan. According to some, it is located in the Sinai Valley, surrounded by Mount Tur. In present-day Egypt, Wadi Firan is thought to be this place. However, Muslim historians, referencing ancient books of Jews and Christians, believe that this place is situated on the western edge of the Arabian Peninsula. Some have said that Paran is the name of a mountain in Makkah. Allama Yaqub Hamawi...

If this commentary of the Torah is true, then Ibrahim (peace be upon him) went from Beersheba to Mount Moriah with Ismail (peace be upon him). This is because Ishaq (peace be upon him) lived in Canaan with his mother, not in Beersheba. It is probable that the scribes of the Torah, without noticing these facts, inserted Ishaq's name in place of Ismail's in the account of the sacrifice.
4. Journey to Mount Moriah for the purpose of sacrifice. Even an analysis of the geographical location and linguistic origin of the Mount Moriah mentioned in the Torah reveals that the incident occurred with Ismail (peace be upon him). The word "Moriah" is essentially a corruption of the Arabic word "Marwa" (مروة). Although the Arabic copy of the Torah mentions (بلورة مورة) or the oak tree of Moriah, the Hebrew copy mentions the plains of Moriah. [40] From this, at least this much is proven: that the commentators of the Torah have altered the original word. Despite the variations in terminology, everyone—regardless of being Jewish or Christian—agrees on one thing: the incident of the sacrifice took place near the House of Worship. And this House of Worship is the Baytullah. Therefore, it can be said that the sacrifice occurred at Mount Marwa, adjacent to the Baytullah.
The Quran provides a beautiful resolution to this contradiction present in the Torah. It states—"My Lord, grant me [a child] from among the righteous." * So We gave him good tidings of a forbearing boy. * And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." * And when they had both submitted and he put him down upon his forehead, * We called to him, "O Ibrahim, * You have fulfilled the vision." Indeed, We thus reward the doers of good. * Indeed, this was the clear trial. * And We ransomed him with a great sacrifice, * And We left for him [favorable mention] among later generations: * "Peace upon Ibrahim." * Indeed, We thus reward the doers of good. * Indeed, he was of Our believing servants. * And We gave him good tidings of Ishaq, a prophet from among the righteous. * And We blessed...
The author wrote that Pharan is indeed Makkah. There is also an opinion that Mount Pharan is

located near Madinah. Wikipedia—Reviewer.
[39] Genesis, Chapter: 21, Verse: 21.
[40] Genesis, Chapter: 12, Verse: 6.

84

"...over him and over Isaac; and of their offspring are some who do good and some who clearly wrong themselves."
“O my Lord! Grant me a righteous son.” So We gave him the good news of a forbearing son. Then, when the boy reached the age to work with him, Ibrahim said, “O my son! I have seen in a dream that I am sacrificing you; so see what you think.” He said, “O my father! Do as you are commanded. If Allah wills, you will find me among the patient.” When they had both submitted themselves and Ibrahim laid him down on his forehead for sacrifice, We called out to him, “O Ibrahim! You have indeed fulfilled the vision!” Thus do We reward the doers of good. Surely this was a clear trial. And We ransomed him with a great sacrifice. And We left for him a mention among later generations. Peace be upon Ibrahim. Thus do We reward the doers of good. Indeed, he was one of Our believing servants. And We gave him the good news of Isaac, a prophet from among the righteous. And We blessed him and Isaac. Among their descendants are some who are righteous and some who are clearly unjust to themselves. [Surah As-Saaffat, Verses: 100-113]
According to the Quranic narrative, Allah Almighty gave Ibrahim (peace be upon him) the good news of a child twice. The first good news was regarding the birth of Ishmael, and the second was regarding the birth of Isaac. The location where the event of the sacrifice took place was in a barren valley near the House of Allah (Baytullah). On the other hand, the descriptions in the Torah regarding this are contradictory. On one hand, it states that the event of sacrifice happened with Isaac. Yet, it also says that along with the good news of Isaac's birth, Allah Almighty gave the promise that He would bless Isaac and create a great nation from his descendants. As stated in Genesis—
“Then God said, ‘No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him.’” [41]
[41] Genesis, Chapter: 17, Verse: 19.

85

How is it possible that Allah Almighty, who promised to fulfill the pledge of creating a vast lineage through Isaac before his birth, would then command that same Isaac be sacrificed in his childhood? And how could this serve as a trial for Abraham (peace be upon him)? He already knew that his son Isaac would become the father of a great progeny. Therefore, this narrative in the Torah is nothing but a clear contradiction.
It is noteworthy that glad tidings were also given regarding Ishmael (peace be upon him) becoming the father of a vast lineage. However, those tidings were not given before Ishmael's birth. Rather, according to the Torah's own account, that news was given just before the birth of Isaac—which is to say, after the event of the sacrifice.
Some may also attempt to explain the event by suggesting that Ishmael died during the lifetime of Abraham (peace be upon him). Consequently, it would not be surprising to refer to Isaac as

the only son after Ishmael's death. However, this explanation does not hold up. For the Torah itself states that Abraham (peace be upon him) passed away while both children were still alive. Both brothers participated in their father's burial.
“Abraham lived a total of one hundred and seventy-five years. Then Abraham breathed his last and died at a good old age, an old man and full of years; and he was gathered to his people. His sons Isaac and Ishmael buried him in the cave of Machpelah near Mamre, in the field of Ephron son of Zohar the Hittite.”[42]
This discussion is sufficient for understanding the matter of the 'Zabihullah' (the one intended for sacrifice). No one can mislead him whom Allah Almighty guides.[43]

Who are the Hebrews?

Dr. Ahmad Sawsa states, “The sense in which most Arab and European historians have used the word Ibari or Ibrani (Hebrews) is not how the word was used in ancient texts. In the second millennium BCE and even earlier, the word was used to denote several tribes in the desert regions of Northern Arabia and the Levant (Sham), and 'Ibariyyah' (Hebrew) referred to their language. This is the language of the Canaanites, the oldest inhabitants of Palestine. Additionally, those living in the Sinai Valley...”

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[42] Genesis, Chapter 25, Verses 7-9.
[43] There is an excellent booklet on this subject by the Indian scholar Hamiduddin Farahi (may Allah have mercy on him).

...tribes and this was also the language of Arab tribes such as the Amalekites and Midianites of Northern Jordan.
Although initially some nomadic tribes were called **Ibrani** (Hebrew), in later times it became common practice to refer to desert dwellers in general as **Ibrani**. Various practical forms of this word can be found in ancient divine scriptures and in different inscriptions of the Pharaohs. At the time this word was being used to denote a race or a language, the Jews did not yet exist on the face of the earth. Even the Jews, who claim to be followers of Moses (peace be upon him), say that this **Ibrani** is the language of the Canaanites. Additionally, the Arameans, who exerted influence in Iraq, Syria, and Palestine, were also speakers of this language. At that time, the term **Ibrani** encompassed all branches of the Arameans. And they were all pure Arabs. They came from the Arabian Peninsula and settled here. And until then, there was no existence of the Jews. [44]
In the Torah mentioned by the Jews, the word **Ibari** has been used for Ibrahim (peace be upon him). [45] Their claim is that the **Ibranis** descended from the lineage of Ibrahim (peace be upon him). But this claim of theirs is nothing but arbitrariness. The futility of their claim is proven by the contradictory descriptions in the Torah. There, sometimes the Israelites are addressed as **Ibrani**, and at other times they are mentioned in such a way as if they have no remote connection with the **Ibranis**. For example, it is said in the Book of Exodus—
“If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.” [46]
According to the information in the Torah they possess, it is self-evident that the servants are not of Israelite lineage. Rather, they originated from a different lineage. [47] Although the Egyptians and Philistines identified the Israelites as **Ibari** in a metaphorical sense due to their

association with the desert region, they are not the ancient **Ibari** or **Ibrani** we have discussed previously. For logical reasons, it is seen—when the Children of Israel settled in Canaan...
[44] Tarikh al-Yahud fil Arab written by James Wolfensohn and Al-Arab wal Yahud fit Tarikh sourced from Abbas Mahmud al-Aqqad's Ibrahim Abul Ambiya, page: 243.
[45] Genesis, Chapter: 10, Verse: 24; Chapter: 11, Verse: 14; Chapter: 14, Verse: 13.
[46] Exodus, Chapter: 21, Verse: 2.
[47] Leviticus, Chapter: 25, Verse: 42.

...established [themselves] and began to get accustomed to urban life, leaving the nomadic life of the desert region. At that time, they disliked the use of the word 'Ibari' [Hebrew] for them. [48] Linguists have not reached a specific conclusion regarding the root origin of the word 'Ibari'. Many believe that the word is a modified form of the Arabic word 'Arabi'. The word was created by swapping the positions of the letters 'ra' and 'ba' in the Arabic word. Conversely, many hold the opposite view. That is, the word 'Arabi' originated from the word 'Ibari' through the transposition of the two letters. This view is considered the most accurate because, practically speaking, the word 'Ibari' is much older than 'Arabi'. The use of the word 'Ibari' for Ibrahim (peace be upon him) can be observed before the fifteenth century BC. [49] On the other hand, the first use of the word 'Arabi' is noted in Assyrian inscriptions in the ninth century BC. Its first use is seen in the reliefs of the Assyrian Emperor Shalmaneser III (859-824 BC). He led an expedition against the King of Damascus in 854 BC. He referred to the rulers of the Arab region as 'Arab Kings' and referred to the Aramaeans and Arumaeans by the name 'Muraybi' (Al-Muraybi). From this, it can be understood that the Assyrians considered the Aramaeans and Arumaeans as Arabs. [50]
The Quran has used a phrase to describe this region which means 'a valley without vegetation'. This is synonymous with the word 'Arab'. At that time, this region did not have a specific name. Therefore, while identifying it, the aforementioned phrase was used considering the nature of the place. Similar usage of words is also found in the Torah. For example, it is stated there that Ibrahim (peace be upon him) left his son in the Valley of Paran. And the Valley of Paran means a valley without vegetation.
[48] Tarikhul Lugatis Samiyyah, page: 78.
[49] Wolfenson mentioned in his book 'Tarikhul Lugatis Samiyyah' that some historical letters were recovered in Tell el-Amarna, Egypt. These date back to the time of King Amenhotep in the fourteenth century BC. At that time, the Children of Israel were under Egyptian rule. In these letters written to the Egyptian Emperor by the Canaanite princes of Palestine, it is mentioned that 'Ibari' [Hebrew] tribes were attacking Palestine. They were entering through the desert regions under Egyptian control.
[50] Tarikhul Arab wal Bilad fit Tarikh, page: 248.
77 History of the Jewish and Christian Nations...

From the preceding discussion, it is understood that the words 'Ibari' (Hebrew) and 'Arabi' (Arabic) originate from the same linguistic root. In practical terms, this was first used before the emergence of the Israelites as a nation during the period of Khalilullah Ibrahim (peace be upon him). For this reason, the Quran refutes the claims made regarding Ibrahim being a Jew. Allah

the Almighty says:
"Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists."
Ibrahim was neither a Jew nor a Christian; rather, he was a ‘Hanif’—meaning one who turns away from all false religions and is submissive [to God]—and he was not of the polytheists. [Surah Al-Imran, Verse: 67]
That is to say, he was not a follower of Jehovah, the God of the Jews. Now the question arises: what is the reason for Ibrahim (peace be upon him) being designated as ‘Ibari’? In response to this, researchers have expressed various opinions:
1. It is derived from the Arabic word ‘Abara’ (عبر), which means "to cross over." Since Ibrahim (peace be upon him) crossed the Euphrates and Jordan rivers, he has been referred to by this name.
2. According to many, Ibrahim (peace be upon him) had an ancestor named Abir (عابر) or Ibar (عبر). He was designated by this name in relation to him.[51]
However, Wolfenson could not accept either of these two views. He believes that the word ‘Ibari’ is not associated with any specific event or specific person; rather, this naming is in reference to the original habitat of the Children of Israel. This is because the Children of Israel were actually desert dwellers. They did not settle in any fixed location. Instead, they roamed from place to place with their livestock in search of water and pasture. He states that the word ‘Ibari’ is essentially derived from the Arabic verb ‘Abara’ (عبر), which means to cross paths, valleys, or rivers, etc. Both the Arabic and Hebrew languages retain this meaning for the word.

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[51] Tanqih al-Abhath lil-Milal al-Thalatha, Page: 22.

One of the primary characteristics of desert nomads is wandering from one place to another. The meaning of "crossing over" is inherent in this word. Therefore, the meaning of the word **'Ibari'** is 'desert dweller.' [52]
The reason Wolfenson expressed this opinion is that he considers only the Children of Israel to be 'Hebrews.' Otherwise, as we have previously mentioned, designating only the Children of Israel as 'Hebrews' is an overstatement. This is because the name existed long before the emergence of the Children of Israel. However, the Canaanites and Aramaeans used to refer to the Children of Israel as 'Hebrews' to distinguish them from other nations.
[52] Tarikh al-Lughat al-Samiyyah, pp. 77-78.

Jacob (Peace be upon him) Journeys to Egypt with His Family
During the reign of the Hyksos in Egypt, a severe famine broke out in the northern Mediterranean region. Consequently, Jacob (peace be upon him) traveled to Egypt with his entire family, including his children and grandchildren. He essentially migrated there following an invitation from his son, Joseph (peace be upon him), who was already established in Egypt. This invitation from Joseph (peace be upon him) is cited in the Quran—
"And bring all your family members to me." [Surah Yusuf, Verse: 93]
Previously, Joseph’s (peace be upon him) brothers had vindictively thrown him into the darkness

of a well. At that time, a caravan from the Gilead region of Jordan, bound for Egypt, rescued Joseph from the well. Later, they sold him as a slave to the Hyksos rulers of Egypt.

91

The story of Yusuf (peace be upon him) is described in detail in the Quran, Hadith, and the scriptures of the Jews. It is a highly renowned event.
At that time, Memphis was the capital of Egypt. Yusuf (peace be upon him) was eighteen years old when he reached Egypt. He resided in the palace of the Egyptian ruler for two years. Subsequently, he was sent to prison on false charges. After serving seven years in prison, he was released after being proven innocent. At the age of thirty, the Emperor of Egypt, Abu Fies, appointed him as the minister of the state treasury.
When Yaqub (peace be upon him) reached Egypt with his family, Yusuf (peace be upon him) arranged for their accommodation. He also requested the Emperor to allocate fertile land in the northern region of the kingdom for them. The Quran describes this event as follows—
"Then when they entered into the presence of Joseph, he took his parents to himself and said: 'Enter Egypt, if Allah wills, in security.'" [Surah Yusuf, Verse: 99]
Yaqub (peace be upon him) lived in Egypt for seventeen years. He then passed away there at the age of 147.
A list of those who migrated to Egypt with Yaqub (peace be upon him) is provided below. This list will resolve some discrepancies found in the alleged Torah.
No. | Name | Son | Daughter | Grandson | Great-grandson | Total
1. | Ruben | 1 | - | - | - | 1
- | Hanok, Pallu, Hezron, Karmi | - | - | 4 | - | 4
[53] According to some historians, Yusuf (peace be upon him) arrived in Egypt during the era of the Hyksos Emperor Abu Fies.

92

No. | Name | Son | Daughter | Grandson | Great-grandson | Total
2 | Simeon | 1 | - | - | - | 1
| Jemuel, Jamin, Ohad, Jachin, Zohar, Shaul | - | - | 6 | - | 6
3 | Levi | 1 | - | - | - | 1
| Gershon, Kahat, Morari | - | - | 3 | - | 3
4 | Judah | 1 | - | - | - | 1
| Er, Onan, Shelah, Perez, Zareh (Er and Onan died in Canaan) | - | - | 5 | - | 5
5 | Issachar | 1 | - | - | - | 1
| Tala, Puah, Jashob, Shimran | - | - | 4 | - | 4
6 | Zebulun | 1 | - | - | - | 1
| Sered, Elon, Jahleel | - | - | 3 | - | 3
| Dina | - | 1 | - | - | 1
All of these are the sons, daughters, and descendants born to Leah, the wife of Jacob (peace be upon him). According to the commentary of the Torah, their number is thirty-three. However, the correct number is thirty-four. If the two who died in Canaan are excluded, their number becomes thirty-two. [54]
[54] Genesis, Chapter: 46, Verses: 8-15.

93

Sl. | **Name** | **Son** | **Daughter** | **Grandson** | **Great-grandson** | **Total**
7 | Gad, | 1 | - | - | - | 1
Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, Areli | - | - | 7 | - | 7
8 | Asher, | 1 | - | - | - | 1
Jimna, Ishvah (Jishba), Ishvi (Jishbi), Beriah, Serah (Sareh) | - | - | 5 | - | 5
Heber and Malchiel, sons of Beriah | - | - | - | 2 | 2
These are all sons born to Leah's maidservant Zilpah and their descendants. Their number is sixteen.
Sl. | **Name** | **Son** | **Daughter** | **Grandson** | **Great-grandson** | **Total**
9 | Joseph / Yusuf (Joseph) | 1 | - | - | - | 1
Manasseh, Ephraim | - | - | 2 | - | 2
10 | Binyamin / Benjamin (Benjamin), | 1 | - | - | - | 1

94

Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, Ard (Total: 10)
These are the sons born to Rachel, the wife of Jacob (peace be upon him), and their descendants. Their total number is fourteen.
No. | Name | Son | Daughter | Grandson | Great-grandson | Total
11 | Dan | 1 | - | - | - | 1
- | Hushim | - | - | 1 | - | 1
12 | Naphtali | 1 | - | - | - | 1
- | Jahziel, Guni, Jezar, Shillem | - | - | 4 | - | 4
All of these are the sons born to Bilhah, Rachel's handmaid, and their descendants. Their number is seven. The grand total is seventy-one. [55]
Subsequently, Joseph (peace be upon him) passed away. With the passage of time, the Pharaohs rose to power in Egypt. Their prominent leader, Ahmose, expelled the Arab Hyksos and established the Pharaohs' rule in Egypt for the first time. It was from this point onwards that the suffering of the Children of Israel in Egypt primarily began. However, Ahmose did not find much opportunity to focus on them, as his life and time were spent entirely on solidifying the foundation of his power.
[55] Genesis, Chapter 46, Verses 16-25.

95

When the nineteenth ruler of their royal family, **Ramesses II (Second Ramesses)**, ascended to power, the sword of oppression fell upon the Children of Israel. During his reign, orders were given to kill the male children of the Israelites and spare the females. Regarding this, it is stated in the Quran—
"And the eminent among the people of Pharaoh said, 'Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?' [Pharaoh] said,

'We will kill their sons and keep their women alive; and indeed, we are subjugators over them.'"
The leaders of Pharaoh's community said, "Will you just leave Moses and his people like this? To cause chaos throughout the land and to reject you and your gods?" He replied, "I will kill their male children right away and keep the females alive. In fact, we hold absolute power over them." [Surah Al-A'raf, Verse: 127]
The Egyptians began to view the Children of Israel as foreigners. They even became suspicious of their patriotism. They feared that if war broke out, the Children of Israel would side with the enemies against the Egyptians. In this regard, it is mentioned in the Torah—
"Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, 'Look, the people of the children of Israel are more numerous and stronger than we; come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so depart from the land.'" [56]
The emperor assigned two Hebrew midwives, named **Shiphrah** and **Puah**, the responsibility of killing the male children of the Children of Israel at birth. [57]
This information described in the Torah seems inconsistent. Because it is inconceivable that only two midwives could kill all the male children of a nation that had grown more numerous than even the ancient Egyptian inhabitants. Upon this calamity falling on the Children of Israel...
[56] Exodus, Chapter: 1, Verses: 8-10.
[57] Exodus, Chapter: 1, Verse: 15.

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Because it could also be that the Pharaohs had occupied the key positions. Control over the economy was also in their hands, and state assets were within their grip.
Whatever the core matter might have been, the Children of Israel had to endure for many days, burning in the furnace of oppression and slavery.
After a long period had passed, Allah Almighty sent two Messengers, named Musa (Moses) and Harun (Aaron), from the lineage of Levi, the son of Yaqub (Jacob) (peace be upon him). They came and invited the Children of Israel to Monotheism (Tawhid)—to abandon the worship of idols, stars, spirits, kings and monarchs, animals, plants, etc., and to hold fast to the worship of the one true Allah. Above all, they called upon them to renounce their self-concocted version of Judaism and follow the divine religion bestowed by Allah.
Thus, it appears that according to the account in the Torah, the number of descendants of Yaqub (peace be upon him) who arrived in Egypt was seventy-one. However, shortly after this account, it is stated in the Torah: **“All those who went to Egypt with Jacob—those who were his direct descendants, not counting his sons’ wives—numbered sixty-six persons. With the two sons who had been born to Joseph in Egypt, the members of Jacob’s family, all told, who went to Egypt were seventy.” [58]**
A contradiction is also observed in this regard between the descriptions of the Old Testament and the New Testament of the Bible. In the New Testament, it is stated that seventy-five members of Yaqub’s (peace be upon him) family came to Egypt. [59] If Yusuf (Joseph) (peace be upon him) and his sons are also added, this number then reaches seventy-eight. The conflict between the Old Testament and the New Testament regarding the number of family members of Yaqub (peace be upon him) who arrived in Egypt clearly emerges from here.

Before his death, Yaqub (peace be upon him) had included Yusuf's (peace be upon him) two sons, Manasseh and Ephraim, with his own children. As stated in the Book of Genesis—
"And now your two sons, born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, Ephraim and Manasseh shall be mine. But your offspring, whom you begot after them,"
[58] Genesis, Chapter: 46, Verse: 26-27.
[59] Acts, Chapter: 7, Verse: 14.

Those children of yours shall be yours, and they shall be called by the names of these two brothers in their inheritance. [60]
However, by the will of Allah Almighty, after Jacob (peace be upon him) arrived in Egypt, Joseph (peace be upon him) did not have any more children. By joining the two sons of Joseph (peace be upon him) with his own children, the number of children for Jacob (peace be upon him) reached fourteen. Since Joseph (peace be upon him) had no more children, thirteen remained. From these thirteen children, thirteen lineages began. Each of them enjoys the inheritance of property from their fathers.
Later, when Moses (peace be upon him) was sent, he appointed the descendants of Levi for priestly duties; at that time, twelve tribes remained. Referring to these twelve tribes, it is mentioned in the Quran—
"And [recall] when Moses prayed for water for his people, so We said, 'Strike with your staff the stone.' And there gushed forth from it twelve springs, and every people knew its watering place. 'Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption.'"
And when Moses sought water for his people, I said, "Strike the rock with your staff." Then twelve springs gushed forth from it. Every tribe recognized its own watering place. Eat and drink from the sustenance provided by Allah, and do not go about spreading disorder and mischief on the earth. [Surah Al-Baqarah, Verse: 60]
This incident of the twelve springs occurred in the Sinai desert. Another name for Jacob (peace be upon him) was Israel. In relation to that, his descendants became known as the Children of Israel (Bani Isra'il). As long as Joseph (peace be upon him) was alive, the Children of Israel lived in Egypt with great comfort and ease.

[60] Genesis, Chapter: 48, Verses: 5-6.

The Sending of Moses (Peace Be Upon Him) for the Permanent Liberation of the Children of Israel from the Oppression of Pharaoh
Musa (Moses) is an Egyptian name. Its meaning is "child." In the Hebrew language, this word is used to describe a person who survived from the threshold of death at the last moment. We can divide the entire life of Moses (peace be upon him) into three stages.
First Stage: Moses (peace be upon him) was born at the very time when newborn Hebrew boys were being killed by Pharaoh. Among his siblings, he was the youngest. His sister Maryam was the eldest, and Harun (Aaron) was the second. After his birth, out of fear of Pharaoh, Moses'

mother cast the child into the river. By chance, when Pharaoh's wife came to bathe in the river, she spotted the newborn. Her heart melted upon seeing the baby, and she took him in. Notably, Pharaoh's wife was barren. She was told that the baby was a Hebrew child. Meanwhile, Moses' (peace be upon him) sister Maryam arrived at the scene. She said, "Shall I call a Hebrew nurse to breastfeed this child for you?" When Pharaoh's wife gave her permission, she went and called Moses' (peace be upon him) mother herself...

...brought him. Through this, the mother gained the responsibility of nursing her own son in exchange for a wage. [61]
Thus, Moses (Peace Be Upon Him) was raised under the supervision of Pharaoh's family and reached maturity. During this time, he became proficient in various branches of knowledge and skills. He remained in Egypt until the age of forty. No more detailed information about this stage of his life can be found.
Second Stage: After the age of forty, following a conflict between a Hebrew and an Egyptian man, he unintentionally killed the Egyptian. Fearing for his safety, he fled to Midian. This incident is described in the Quran as follows—
"And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and killed him. [Moses] said, 'This is from the work of Satan. Indeed, he is a manifest, misleading enemy.' * He said, 'My Lord, indeed I have wronged myself, so forgive me,' and He forgave him. Indeed, He is the Forgiving, the Merciful. * He said, 'My Lord, for the favor You have bestowed upon me, I will never be an assistant to the criminals.' * And he became inside the city fearful and anticipating [danger], when suddenly the one who sought his help the day before cried out to him [again] for help. Moses said to him, 'Indeed, you are an evident, [persistent] deviator.' * And when he wanted to strike the one who was an enemy to both of them, he said, 'O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the reformers.' * And a man came from the farthest end of the city, running. He said, 'O Moses, indeed the chiefs are conferring to kill you, so leave [the city]; indeed, I am to you of the sincere advisors.' * So he left it, fearful and anticipating [danger]. He said, 'My Lord, save me from the wrongdoing people.' * And when he directed himself toward Midian, he said, 'Perhaps my Lord will guide me to the sound way.' * And when he came to the water of Midian, he found there a group of men watering [their flocks], and he found aside from them two women..."
[61] Exodus, Chapter: 2, Verses: 5-10. However, in Exodus, instead of Pharaoh's wife, a daughter is mentioned. This incident is discussed in detail in Surah Al-Qasas of the Quran.

"...keeping back [their flocks]. He said, 'What is your case?' They said, 'We cannot water until the shepherds take [their flocks] away; and our father is a very old man.'"
He entered the city at a time when its inhabitants were unaware. There, he found two men fighting; one was of his own people and the other was from his enemy. The one from his own party sought his help against the one from his enemy. So, Moses struck him with his fist and killed him. Moses said, "This is the work of Satan; indeed, he is an open enemy, a misleader."

He prayed, "O my Lord, I have wronged myself, so forgive me." Then Allah forgave him. Indeed, He is the Forgiving, the Merciful. He said, "O my Lord, for the favor You have bestowed upon me, I will never again be an assistant to the criminals."
In the morning, he entered the city fearful and vigilant. Suddenly, he saw the man who had sought his help the previous day crying out to him for help again. Moses said to him, "You are indeed a manifest troublemaker." When he intended to strike the one who was an enemy to both of them, the man said, "O Moses, do you intend to kill me as you killed a person yesterday? You only wish to be a tyrant in the land and do not wish to be among the reformers." At that moment, a man came running from the far end of the city and said, "O Moses, the council is conspiring to kill you. Therefore, depart; indeed, I am among those who give you sincere advice."
So, he left the city in a state of fear, looking about him. He prayed, "O my Lord, save me from the wrongdoing people." When he set out toward Madyan, he said, "Perhaps my Lord will guide me to the right path." Upon arriving at the well of Madyan, he found a group of people watering their flocks, and behind them, he saw two women keeping their animals back. He asked, "What is the matter with you?" They replied, "We cannot water our animals until the shepherds move away with their flocks. Our father is a very old man." [Surah Al-Qasas, 15-23]

101

This event is also described in the Book of Exodus. It states—
"Then Moses was afraid and said, 'Surely the matter has become known.' When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from Pharaoh's presence and went to live in the land of Midian, and sat down by a well. Now the priest of Midian had seven daughters; they came and drew water and filled the troughs to water their father's flock. ...Moses was content to dwell with the man, and he gave Moses his daughter Zipporah in marriage. ...And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. He looked, and behold, the bush was burning with fire, but the bush was not consumed. So Moses said, 'I will now turn aside and see this great sight, why the bush does not burn up.' When the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, 'Moses, Moses!' ... 'Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt.'" [62]
Third Phase: Ending his life as an immigrant in Midian, Musa (peace be upon him) set out for Goshen. He and Harun (peace be upon him) began working to implement the command of Allah the Almighty. According to the Quranic account, he stayed in Midian for ten years.
"He said, 'Indeed, I intend to wed you to one of these two daughters of mine, on the condition that you serve me for eight years; but if you complete ten, that will be of your own free will. And I do not wish to put you under hardship. You will find me, if Allah wills, from among the righteous.'"
He said to Musa, "I want to marry one of these two daughters of mine to you on the condition that you serve me for eight years; if you complete ten years, it is up to you. I do not want to cause you hardship. You will find me, God willing, to be a righteous man."

[62] Exodus, Chapter 2, verses 14-21; Chapter 3, verses 2-10. [In the original book, the reference was written as Chapter 15, verses 16-17, which is incorrect.]

...do not want. If Allah wills, you will find me to be among the righteous. [Surah Al-Qasas, 27]
However, Moses (peace be upon him) did not witness much success in his missionary work. In this regard, it is stated in the Holy Quran—
"But none believed in Moses except some youths of his people, because of the fear of Pharaoh and his establishment, lest they should persecute them; and indeed, Pharaoh was haughty within the land, and indeed, he was of the transgressors."
And no one believed in Moses except for a few individuals of his people—out of fear that Pharaoh and his council might cause them trouble. Pharaoh had reached the pinnacle of authority throughout the land, and he was indeed one of the transgressors. [Surah Yunus, Verse: 83]
A passage in the Torah also alludes to this. It states: Then Moses spoke before the Lord, saying, "Behold, the children of Israel have not heeded my words; how then shall Pharaoh listen to me, for I am not eloquent of speech?" [63]
Subsequently, Allah the Almighty struck the Egyptians with ten successive plagues. After the tenth plague, the Egyptians appealed to Pharaoh to drive out Moses and his followers.
Upon departing from Egypt, Moses and Aaron (peace be upon them) reached Sinai with the Children of Israel. There, the Israelites wandered aimlessly for forty years. Moses (peace be upon him) passed away at the age of one hundred and twenty. Shortly before his death, he reiterated the divine laws and ordinances to his nation. He provided a concise summary of their long journey from Egypt to Sinai and reminded them of Allah's favors upon them during that time. He also offered counsel regarding their essential duties. Detailed accounts of these events are recorded in the Book of Deuteronomy in the Old Testament.
A significant part of his counsel consisted of the Ten Commandments bestowed by Allah:
1. I am Allah, your only Lord.
2. You shall have no other gods before Me.
3. You shall not take a false oath in the name of the Lord.
[63] Exodus, Chapter: 6, Verse: 12.

4. Remember the Sabbath day and keep it holy.
5. Be kind to your parents.
6. Do not commit murder.
7. Do not commit adultery.
8. Do not steal.
9. Do not bear false witness.
10. Do not envy your brother's possessions.
It is said that these ten statements were inscribed on the tablets given to Moses (peace be upon him) by Allah the Almighty. Regarding the tablets, Allah the Almighty says—
"And We wrote for him on the tablets the admonition of all things and an explanation of all things. So, hold them firmly." [Surah Al-A'raf, Verse: 145]
Thereafter, Moses (peace be upon him) passed away. He was buried in Moab [64]. According to the commentary of the Torah, no one is aware of the location of his grave. However, Allah the Almighty showed that grave to our Prophet (peace and blessings of Allah be upon him).

Regarding the death of Moses (peace be upon him), it is mentioned in a Hadith narrated by Hazrat Abu Hurairah (may Allah be pleased with him)—
"...Then he prayed to Allah so that he might be taken within the distance of a stone's throw from the Holy Land."
Then the Messenger of Allah (peace and blessings of Allah be upon him) said, "If I were there, I would have shown you his grave by the side of the road beneath the red sandhill." [65]
[64] Moab: The historical name of the mountain range stretching along the eastern coast of the Dead Sea on the way from the city of Kerak to Shobak in Jordan. Wikipedia-Reviewer.
[65] Sahih al-Bukhari, Hadith No: 3407; Sahih Muslim, Hadith No: 2372.

According to a hadith narrated by Hazrat Anas (may Allah be pleased with him), the Prophet (peace and blessings of Allah be upon him) said: **"On the night of Isra, I was passing by the grave of Musa near the red hillock. At that time, he was performing prayer in his grave."** [66]
To establish proof against Pharaoh and the Egyptians, Allah Almighty manifested several miracles through the hands of Musa (peace be upon him). In the Torah, these are referred to as 'plagues'. There were ten such plagues. They are:
1. The water of the Nile turning into blood.
2. Infestation of frogs.
3. Attack of mosquitoes.
4. Infestation of flies/stinging insects.
5. Spread of an epidemic among livestock.
6. Infestation of lice on humans and four-legged animals.
7. Hail.
8. Attack of locusts.
9. Being engulfed in pitch darkness.
10. Death of the firstborn child.
This is the account from the Torah. On the other hand, the Quran mentions nine signs in brief. It is stated—
"And We had certainly given Moses nine clear signs..." [Surah Bani Isra'il, Verse: 101]
A detailed description of this verse is found in Surah Al-A'raf. Allah Almighty says—
[66] Sahih Muslim, 2375. The statement "praying within the grave" implies that there was life in the grave of Musa (A.S.). This is not the literal worldly life, as Musa (A.S.) passed away naturally like any other human being.

And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits so that perhaps they would take heed. But when good came to them, they said, "This is for us [by right]." And if a bad condition struck them, they saw an evil omen in Moses and those with him. Unquestionably, their fortune is with Allah, but most of them do not know. And they said, "No matter what sign you bring us with which to bewitch us, we will not be believers in you." So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people. And

when the punishment fell upon them, they said, "O Moses, invoke for us your Lord by what He has promised you. If you remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel." But when We removed the punishment from them until a term which they were to reach, then at once they broke their word.

Then I seized Pharaoh's followers through famine and the loss of crops so that they might take heed. Then, when good times returned, they began to say, "This is suitable for us." But if misfortune occurred, they labeled Moses and his companions as an evil omen. Listen, their misfortune is within Allah's knowledge, though they do not know. They further said, "No matter what sign you bring to us to bewitch us, we are not going to believe in you." Therefore, I sent upon them the flood, locusts, lice, frogs, and blood—various signs one after another. Despite this, they remained arrogant. In fact, they were a people prone to crime. And when any torment befell them, they would say, "O Moses! Pray to your Lord for us concerning what He has promised you. If you remove this torment from us, then we will surely believe in you and let the Children of Israel go with you." Then, when I removed the torment from them for a specified period—up to the point they were destined to reach—they immediately broke their promise. [Surah Al-A'raf, Verses: 130-135]

106 | History of the Jewish and Christian Nations

106

Differences of opinion have arisen among commentators (Mufassirs) regarding which specific nine signs are referred to in the Quran.
Abdullah ibn Abbas (may Allah be pleased with him) says the nine signs are: the staff, the white hand, famine, the splitting of the sea, the storm, locusts, lice, frogs, and blood.
It is more logical that the creation of a path in the sea and the drowning of Pharaoh and his forces are not included among the nine signs. This is because these events occurred only after the signs of punishment upon the Egyptians had been completed.
Muhammad bin Ka'b states that the nine signs are: the white hand, the staff, the five mentioned in Surah Al-A'raf, the destruction of wealth, and the stone.
The matter of the destruction of wealth is described in Surah Yunus as follows—
"Our Lord, obliterate their wealth..."
...O my Lord, destroy their wealth... [Surah Yunus, Verse: 88]
This was the supplication (dua) of Moses (peace be upon him) against them.
Another commentary is narrated from Ibn Abbas (may Allah be pleased with him). Mujahid, Ikrima, Sha'bi, and Qatadah (may Allah have mercy on them) have also provided similar interpretations. They say, "The signs are: the white hand, the staff, famine, crop failure, the storm, locusts, lice, frogs, and blood."
Allama Ibn Kathir (may Allah have mercy on him) has characterized this interpretation as excellent. He then narrates on the authority of Hasan Basri (may Allah have mercy on him) that he considered famine and crop failure as a single sign. As the ninth sign, he mentioned the staff swallowing the magicians' magical serpents. Ibn Kathir further states that Allah Almighty gave Moses (peace be upon him) many other signs in addition to these. For example, the flowing of water springs after striking a rock with the staff, being shaded by clouds, and the descent of Manna and Salwa from heaven. These were given after the Children of Israel had left Egypt.
However, the nine signs mentioned in the verse are those that Pharaoh and the inhabitants of

Egypt also witnessed, and this—

Even after seeing the signs, because they were denied, these were established as evidence against them. [67]

The Departure of Moses (peace be upon him) from Egypt with the Children of Israel

Historian Dr. Ahmed Sousa says that the event of Moses (peace be upon him) leaving Egypt with the Children of Israel, described in detail in the Old Testament's Book of Exodus, is not a myth. It is a realistic historical event of a massive population leaving Egypt. He further states that the oldest book containing this account available to us is the Torah. It was compiled eight hundred years after the event. However, due to being compiled with specific objectives in mind, the event was presented there in a somewhat distorted way. Consequently, in the eyes of many, it has turned into a myth instead of a historical truth. [68]

According to Jewish historical accounts, Allah commanded Moses (peace be upon him) to go to Pharaoh and seek permission for the Children of Israel to leave Egypt. But Pharaoh arrogantly refused. Then Allah sent the tenth plague. The tenth plague was the death of the firstborn children and the offspring of livestock. In the Book of Exodus, it is said—

"At midnight this event occurred: the Lord struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on the throne to the firstborn of the prisoner in the dungeon, and all the firstborn of the livestock. Pharaoh and all his servants and all the Egyptian people rose in the night, and there was a great cry in Egypt; for there was not a house where someone was not dead. Then in the night, Pharaoh called for Moses and Aaron and said, 'Rise, go out from among my people, you and the children of Israel; and go, serve the Lord, as you have said.'" [69]

Here, the author of the Book of Exodus made an error. After mentioning the death of quadrupeds in the fifth plague, it is mentioned again here in the tenth plague. Yet, the fifth plague was an outbreak of pestilence where all the livestock of the Egyptians were wiped out...

[67] Ibn Kathir, Vol: 5, Page: 123

[68] Al-Arab wal-Yahud fit-Tarikh, Page: 278

[69] Book of Exodus, Chapter: 12, Verses: 29-31

...had occurred. The fact that the firstborn offspring of animals died again in the tenth plague, after the livestock had been wiped out in the fifth plague, is an utterly ridiculous matter. It is stated in the Book of Exodus—

"Then the Lord said to Moses, 'Go to Pharaoh and tell him, "Thus says the Lord, the God of the Hebrews: Let my people go, so that they may serve me. If you refuse to let them go and continue to hold them back, behold, the hand of the Lord is upon your livestock in the field—on the horses, the donkeys, the camels, the cattle and the sheep; there will be a terrible plague. But the Lord will make a distinction between the livestock of Israel and the livestock of Egypt, so that no animal belonging to the children of Israel will die."' The Lord set a time, saying, 'Tomorrow the Lord will do this in the land.' And the next day the Lord did it: All the livestock of the Egyptians died, but not one animal belonging to the children of Israel died. Then Pharaoh sent investigators, and behold, not even one animal

of the Israelites had died; yet Pharaoh's heart was hardened and he would not let the people go." [70]
Therefore, mentioning four-footed animals twice is a clear contradiction.
Another contradictory statement in the Torah regarding this event is—in one place it is said that Pharaoh obstructed the Israelites and did not let them go. Conversely, in another place, it is said that the Egyptians drove the Israelites out of Egypt. Of course, their scholars have attempted to reconcile both descriptions. They have said that after the tenth plague, Pharaoh gave permission to Moses (peace be upon him) to leave Egypt. But later, he had a change of heart. Therefore, despite giving permission, he pursued the Children of Israel again.
Many have also explained the matter in this way: that the Israelites borrowed various silver and gold items from their Egyptian neighbors. As stated in the Book of Exodus—
"And the children of Israel did according to the word of Moses; they asked the Egyptians for articles of silver, articles of gold, and clothing. And the Lord made the people find favor in the sight of the Egyptians, so that they..."

[70] Book of Exodus, Chapter: 9, Verses: 1-7.

Whatever they requested, the Egyptians gave it to them. In this way, they plundered the wealth of the Egyptians. [71]
According to the aforementioned statement of the Book of Exodus, the neighbors were not enemies of the Israelites. However, one of the main reasons behind Pharaoh chasing the Children of Israel was to bring back these valuable materials.
But the Quran did not describe the reason for Pharaoh pursuing the Children of Israel. It only indicated that Moses (peace be upon him) secretly left Egypt with the Children of Israel. After that, Pharaoh and his army followed them. It is stated in the Quran—
"And We inspired to Moses, 'Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid [of drowning].' Then Pharaoh pursued them with his soldiers, and there covered them from the sea that which covered them." [Surah Taha, Verses: 77-78]
Prior to this, Moses (peace be upon him) had requested Pharaoh to release the Children of Israel.
"...so send with us the Children of Israel..." [Surah Taha, 47]
It is stated in the Book of Exodus—
Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children. [72]

[71] Exodus, Chapter: 12, Verses: 35-36.
[72] Exodus, Chapter: 12, Verse: 37.

“Then the Lord said to Moses, ‘Why are you crying out to me? Tell the children of Israel to move forward. And you, lift up your staff and stretch out your hand over the sea and divide it, so that

the children of Israel may go through the midst of the sea on dry ground. And behold, I will harden the hearts of the Egyptians so that they follow them, and I will be glorified through Pharaoh and all his army, his chariots, and his horsemen.'" [73]
Pharaoh and his army entered the depths of the sea following the Children of Israel. And Allah Ta'ala drowned them all.
The event of the Children of Israel's departure from Egypt is described in many Surahs of the Quran. However, it is not known with certainty which route they took to leave Egypt. Reputable scholars have expressed various opinions on this matter.
Keeping the description of the Torah in mind, researchers have mentioned the ancient miners' route toward Sinai as the most likely path. The Children of Israel traveled from Goshen in Rameses to Succoth. Then, they set up camp at Etham, near the wilderness, after leaving Succoth. From there, they journeyed and spent the night before Baal-zephon, situated between Migdol and the Suf (Red) Sea. It was while they were staying here that the Egyptians set out to pursue them. After this, the Israelites began their journey toward the Wilderness of Shur. On this journey, they first reached Marah, then from Marah to Elim, and from Elim they reached the Wilderness of Sin, located between Elim and Sinai. Next, they established a camp at Dophkah. From there, they went to Alush and then to Rephidim to take up residence. It was at Rephidim that their first conflict with the Amalekite community occurred. From Rephidim, the Israelites set up camp in the Sinai Valley, in front of Mount Sinai. This mountain later became known as Mount Musa (Moses) and Mount Tur. It was here that the laws of Sharia were revealed to them from Allah Ta'ala. Moses' (peace be upon him) wife Zipporah, his two sons, and his father-in-law Jethro came from Midian and met them here.
The Children of Israel stayed in the Sinai Valley for one year. Then, at the command of Allah, they set out from Sinai toward Kadesh Barnea, 150 miles to the north. Aqaba...

[73] Exodus, Chapter: 14, Verses: 15-17

Passing by Hadhramaut near the coast of the gulf, they reached the wilderness of Paran. From there, crossing through many villages, they reached the Wilderness of Zin via Ezion at the edge of the Gulf of Aqaba. This Wilderness of Zin was their long-desired Kadesh Barnea. There, they stayed at Mount Hor near Edom.[74] And it was here that Moses (peace be upon him) passed away.
It was possible for the Israelites to come directly from Goshen to Canaan. However, the intention of Allah Almighty was to destroy Pharaoh and his army. Therefore, following Allah's will, Moses (peace be upon him) did not take the easy path but chose a winding and circuitous route. Regarding this, it is stated in the Torah—
"And when Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, 'If they face war, they might change their minds and return to Egypt.' So God led the people around by the desert road toward the Red Sea."[75]
The Children of Israel wandered aimlessly in the Sinai desert for forty years. During this time, they neither obeyed Moses nor adhered to the Sharia. Moses (peace be upon him) and Aaron (peace be upon him) had told them to set out towards Canaan. However, regarding the war, they showed only indifference and cowardice.
They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we

will never enter it until they leave it; but if they leave it, then we will enter." [Surah Al-Ma'idah, Verse: 22]
They said, "O Moses, indeed we will never enter it, ever, as long as they are within it; so go, you and your Lord..."
[74] Al-Arab wal Yahud fit Tarikh, Page: 286.
[75] Exodus, Chapter: 13, Verses: 17-18.

"...so go and fight, you two. We are sitting right here." * He [Moses] said, "My Lord, I have no control over anyone but myself and my brother, so separate us from the rebellious people." * [Allah] said, "Then indeed, it is forbidden to them for forty years; they will wander through the land. So do not grieve over the rebellious people."

They said, "O Moses, we will never enter it as long as they are there. Therefore, you and your Lord go and fight; we are staying right here." Moses said, "O my Lord, I have authority only over myself and my brother. So, sever the ties between us and this rebellious people." He said, "This land is forbidden to them for forty years. They will wander across the earth in bewilderment. Therefore, do not grieve for the rebellious people." [Surah Al-Ma'idah, Verses: 24-26]

Because of their cowardice and disobedience, Allah the Almighty became angry with them and gave them a severe punishment. They continued to wander like lost people for forty long years.

Upon reaching the Sinai desert, the first task Prophet Moses (peace be upon him) performed was a census of the Children of Israel. Regarding this, it is stated in the Torah—

"The Lord spoke to Moses in the Tent of Meeting in the Desert of Sinai on the first day of the second month of the second year after the Israelites came out of Egypt. He said: 'Take a census of the whole Israelite community by their clans and families, listing every man by name, one by one. You and Aaron are to count according to their divisions all the men in Israel who are twenty years old or more and able to serve in the army.'" [76]

After the count, their number stood at six hundred three thousand five hundred and fifty. However, the Levites were not included in this census. [77]

A clear exaggeration is observed in this number mentioned in the Torah. This is because, according to the account in Genesis, when Prophet Jacob (peace be upon him) reached Egypt with his children, their number was seventy. Among them was Kohath, the grandfather of Prophet Moses (peace be upon him)...

[76] Numbers, Chapter: 1, Verses: 1-3.
[77] Numbers, Chapter: 1, Verse: 47.

The son of Levi, son of Jacob, was seven years old at that time. After that, only two generations of the Children of Israel were born until they left Egypt: the generation of Amram, son of Kohath, and the generation of Moses and Aaron, sons of Amram. Therefore, it is impossible for a population of over six hundred thousand to develop from only seventy men and women within just two generations. This is especially true considering that this figure excludes the elderly, women, and children. For this reason, researchers widely criticize the current Torah regarding this matter. The Encyclopedia Britannica also mentions that this number was not more than fifteen thousand. [78]
But the Quran highlights this reality by stating—
"Indeed, these are but a small band." [Surah Ash-Shu'ara, Verse: 54]
Support for this is also found in the early accounts of the Torah, where it is stated—
"When you were few in number and strangers there."
From this discrepancy in numbers, the extreme distortion of the Torah existing among Jews and Christians becomes clear.

The Date of the Exodus from Egypt

There are disagreements among historians regarding the time period of Moses (peace be upon him) and the determination of the date of the exodus from Egypt with the Children of Israel.
1. According to the Egyptian historian Manetho (250 BC), the exodus of the Children of Israel from Egypt occurred six centuries before his time. Manetho's view was widely accepted until the nineteenth century. He presented evidence that the Egyptian Hyksos rulers were expelled from Egypt in that century. However, modern archaeological research does not agree with this view.
2. The second view is that Moses (peace be upon him) was a contemporary of King Thutmose III (1490–1436 BC). And the exodus from Egypt occurred during the time of Amenhotep II (1436–1411 BC).
[78] Encyclopedia Britannica, Vol: 12, Page: 489, as cited in "Al-Yahudiyyah wal-Masihuyyah" by Dr. Ehsanul Haque Rana.

3. The third opinion is that the Exodus from Egypt occurred during the time of Ramesses II (1290-1223 BCE).
4. The fourth opinion is that it took place during the reign of Emperor Merneptah (1223-1211 BCE).
Support for the latter opinion is found through various Egyptian archaeological tablets. According to the information inscribed on these, Emperor Merneptah had completely uprooted the Children of Israel. [79]

The Duration of the Children of Israel's Stay in Egypt

It is said that the Children of Israel lived in Egypt for four hundred and thirty years. However, this information is incorrect. Hafiz Ibn Hazm has severely criticized this figure. He states, “The information regarding the Children of Israel staying in Egypt for four hundred and thirty years is a completely baseless claim that has been passed down through the ages. As stated earlier, Kohath, son of Levi, arrived in Egypt with his grandfather Jacob and his father and uncles. His total lifespan was one hundred and thirty-three years. Furthermore, at the time of leading the Children of Israel out of Egypt, Moses (peace be upon him) was eighty years old. These details are preserved in the Torah they possess. Now, if it is assumed that Kohath was one month old or even less upon entering Egypt, and Amram was born after Kohath's death, and similarly,

Moses (peace be upon him) was born after Amram's death, the total duration amounts to three hundred and fifty years. Where, then, are the remaining eighty years out of their claimed four hundred and thirty? Even if Joseph's (peace be upon him) stay in Egypt prior to the arrival of his father and brothers is added—based on the claims of some—the total still does not reach four hundred and thirty. When Joseph (peace be upon him) arrived in Egypt, he was seventeen years old. And when Jacob (peace be upon him) arrived in Egypt with his family, Joseph (peace be upon him) was thirty-nine years old. Therefore, he was in Egypt for twenty-two years before his brothers. Adding these twenty-two years to the three hundred and fifty, the figure becomes three hundred and seventy-two years. Even after this, fifty-eight..."

[79] Ahmad Badri, *Mawaqibush Shams*, Vol: 2, Page: 912. The French scientist Maurice Bucaille prioritized this view in his famous work, *The Bible, the Qur'an and Science*. He states, "It is certain that the long-lived Ramesses II was not the Pharaoh of the Exodus. His successor, Merneptah, was indeed the Pharaoh who perished while pursuing the Hebrews."

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"...a deficit of years remains which can in no way be reconciled." Then he says, "This is a baseless tall tale circulating among the common people. No one of sound mind would believe this number." Finally, he says, "After analyzing the data and information from the Israelite scriptures, the most authentic view is that the time period from the entry of Jacob (peace be upon him) into Egypt with his family until the exodus of the Israelites led by Moses (peace be upon him) is a total of two hundred and seventeen years."[80]
[80] Al-Fasl fil-Milal wal-Ahwa wan-Nihal, Volume: 1, Page: 159.

Joshua bin Nun
Studying the Quran and ancient Israelite scriptures reveals that not all of the Children of Israel believed in Moses (peace be upon him) and his prophethood. As mentioned in the Quran—
"They said, 'We hear and we disobey.' And their hearts were made to drink [the love of] the calf because of their disbelief." [Surah Al-Baqarah, Verse: 93]
In another verse, it is stated—
"They said, 'O Moses, indeed we will never enter it as long as they are in it. So go, you and your Lord, and fight. Indeed, we are remaining right here.' [Moses] said, 'My Lord, indeed I possess no one except myself and my brother, so part us from the defiantly disobedient people.' [Allah] said, 'Then indeed, it is forbidden to them for forty years [in which] they will wander through the land. So do not grieve over the defiantly disobedient people.'" [Surah Al-Ma'idah, Verses: 24-26]

They said: "O Moses, we will never go there as long as they remain there. Therefore, you and your Lord go and both of you fight. We will stay sitting right here." Moses said: "O my Lord, I only have power over myself and my brother. Therefore, separate us from this disobedient people." He (Allah) said: "This land is made forbidden to them for forty years. They will wander aimlessly across the land. Therefore, do not grieve for the disobedient people." [Surah Al-Ma'idah, Verses: 24-26]

In another verse, addressing the Children of Israel, it is said—

"And when you said, 'O Moses, we will never believe you until we see Allah openly'; then the thunderbolt seized you while you were looking on." [Surah Al-Baqarah, Verse: 55]

These verses, along with many other verses of the Quran, prove that the majority of the Children of Israel did not accept Moses (peace be upon him) as a Prophet and Messenger. They only gathered around Moses (peace be upon him) as a leader in the hope of liberation from Pharaoh's oppression and slavery. This is why it is seen that they opposed Moses (peace be upon him) at every step. They did not believe in the promises given by Allah. Sometimes they even expressed regret for leaving Egypt with Moses (peace be upon him). They did not even hesitate to reproach him. In this regard, Allah Almighty says—

"But no one believed Moses, except some youths of his people, for fear of Pharaoh and his establishment lest they persecute them. And indeed, Pharaoh was haughty within the land, and indeed, he was of the transgressors."

And no one brought faith in Moses except a few people of his nation—fearing Pharaoh and his chiefs, lest they put them in trouble...

...gave. Pharaoh indeed rose to the peak of authority in the land, and he was among the transgressors. [Surah Yunus, Verse: 83]

It is stated in the Book of Exodus—

“And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.” [81]

After forty years of punishment had passed, the Children of Israel united once again under the leadership of Joshua bin Nun [82]. By this time, their cowardly generation had also passed away from this world.

Joshua bin Nun began preparations to cross the Jordan River quickly. He gave the Israelites three days to prepare provisions. [83] At this time, he sent two spies to observe the condition and overall situation of the city of Jericho. He gave the necessary instructions to the soldiers and ordered them to advance towards the Jordan River.

Upon entering Canaan, Joshua established a camp at Gilgal, to the west of the city of Jericho. [84] Conducting an expedition through the mountainous region, he captured the city of Ai, located in front of Gilgal. At his command, all twelve thousand men and women of the city were killed, and the city of Ai was burned and turned into a permanent heap of ruins. [85]

[81] Exodus, Chapter: 16, Verses: 2–3.

[82] Joshua bin Nun is a descendant of Ephraim, son of Joseph (peace be upon him). He was born in Egypt. His age was forty-five years at the time of leaving Egypt. He came into the leadership of the Jews at the age of eighty-five. Except for him and Caleb bin Jephunneh, no

one else over the age of twenty was alive at the time of the exodus from Egypt. He was one of the twelve men selected by Moses (peace be upon him) for espionage in Palestine. After touring Palestine, all twelve admitted that it was a very fertile land. Then ten of them said that the inhabitants there were very powerful; it would not be possible for the Jews to fight and expel them. However, Joshua and Caleb did not agree with those ten. Due to this courage and dedication, the heavy responsibility of leading the Jews was entrusted to him. Tarikh al-Umam wal-Muluk, Vol: 8, Page: 47.
[83] Joshua, Chapter: 1, Verses: 10–11.
[84] Joshua, Chapter: 4, Verse: 19; Chapter: 5, Verse: 10.
[85] Joshua, Chapter: 8, Verses: 28–29.

The king of the city of Ai sought a peace treaty and forgiveness. However, Joshua son of Nun executed him and kept his body hanging on a stake until evening. After sunset, the corpse was taken down and thrown at the city gate. [86] His body was then covered with a heap of stones. He claimed that Moses (peace be upon him) had instructed him to do so.
The inhabitants of cities such as Gibeon, Chephirah, Beeroth, and Kiriath-Jearim became terrified by this treatment of their neighbors by the Jews. They appeared before Joshua son of Nun at Gilgal wearing old clothes and torn shoes. Concealing their true identity, they introduced themselves as residents of a very distant region. They expressed their allegiance to the Israelites and appealed for the safety of their lives. Joshua son of Nun granted them protection. However, after a short while, he learned that they were residents of neighboring cities. He became extremely furious at this. But there was nothing he could do, as it was irrational and impossible to retract a promise once given. Therefore, while he spared them from execution, he seized their land and turned them into slaves. [87]
News of Joshua son of Nun's campaign reached Adonizedek, the king of Jerusalem. He also learned that Joshua had reduced Jericho and Ai to ruins and had enslaved the inhabitants of Gibeon, the largest city in that area. Then Adonizedek [88] sent proposals to other Amorite kings to unite and resist the Israelites. Among these kings were Hoham of Hebron, Piram of Jarmuth, Japhia of Lachish, and Debir of Eglon. Meanwhile, Joshua son of Nun was informed of their plans through spies. He quickly launched an expedition from Gilgal and defeated their combined forces. He managed to pursue and capture all five kings. Subsequently, he executed them and hung their bodies as a lesson to other kings.
Joshua son of Nun's campaigns struck fear into the hearts of the kings of the surrounding regions. They united and set up camp at Merom to defeat Joshua. But their fate was the same as their predecessors. They too were defeated at the hands of the Israelites. In this manner, in just seven years, Joshua son of Nun [defeated] thirty-one kings of this region.
[86] Joshua, Chapter: 8, Verse: 29.
[87] Tarikh al-Aqbat wal-Masihuyyah, Vol: 8, Page: 52.
[88] In some Bengali versions of the Bible, it is also written as Adoni-bezek — Editor

...were able to defeat them. However, in the west, the coastal Philistine cities between Gaza and Jaffa held off Joshua and his forces. These people were far more advanced in weaponry than

the Israelites. They were skilled in using iron ore to manufacture weapons. They could very easily produce various armaments, including iron armor. Consequently, Joshua bypassed these and other fortified cities without engaging in combat. Jerusalem was one such city. Subsequently, he returned to Gilgal and distributed the conquered territories among the Israelite tribes.

In the twilight of his life, Joshua bin Nun summoned everyone and offered them counsel. He knew for certain that the Children of Israel were a restless and unruly nation. Therefore, at the conclusion of his advice, he said—

“But as for me and my household, we will serve the Lord.” [89]

Joshua bin Nun passed away at the age of one hundred and ten. He was buried in his allotted territory of Timnath-serah, in the hill country of Ephraim, north of Mount Gaash. [90]

An examination of Joshua bin Nun’s military campaigns reveals that the Jews, who had wandered aimlessly and homelessly in the Sinai for forty years, displayed extreme cruelty toward their enemies when given the opportunity. This trait is said to persist ethnically among the Jews to this day.

European historians have also criticized this brutality of the Jews toward their enemies. In this regard, we present the statement of Will Durant to our readers. He states—

“The instance of the Hebrews defeating the Canaanites is akin to a group of hungry people pouncing upon another group of peaceful and non-violent people. The Hebrews killed every Canaanite they encountered. They took all the women captive. They caused rivers of blood to flow. According to their holy scripture, they were fulfilling a grave responsibility by doing so. They claim that the Lord had issued this command to them through Moses (peace be upon him).”

Upon storming one city, they slaughtered twelve thousand of its residents. They executed the city's ruler by hanging and even set the entire city ablaze.

[89] Joshua, Chapter: 24, Verse: 15.

[90] Joshua, Chapter: 24, Verse: 29-30; Judges, Chapter: 2, Verse: 8-9.

...gave. In the history of warfare, we are unaware of any such ruthless massacre and instances of enjoying such cruelty. Moses was a leader endowed with the qualities of patience and tolerance. On the other hand, Joshua was a soldier of a stern nature. Moses ruled peacefully and did not cause any bloodshed. Conversely, the core principle of Joshua's rule was contrary to nature. He said that the more the killings, the higher the chance of survival would be. It was based on this policy, devoid of human emotion and compassion, that the Jews gained authority over their promised land. [91]

We Muslims believe that the Jews have exaggerated in their descriptions of Joshua bin Nun's military campaigns. They have portrayed Joshua as harsh, a destroyer of enemies, and above all, as one who treated his foes ruthlessly. Joshua bin Nun was a prophet. We can never accept that such an evil disposition existed within him.

At this stage, the nomadic life of the Israelites came to an end. Their independent kingdom was established, marking the beginning of a new era—an era of prosperity and civilization. Allah the Almighty provided a complete Sharia (divine law) for them even before the death of Moses (peace be upon him). The Torah was that very Sharia. In the language of the Quran, the Torah contained guidance and light for them. The Torah was rich in knowledge for the Children of Israel regarding creed, rulings, character, statecraft, and more. In the Holy Quran, Allah the

Almighty says—
"And I wrote for him on the tablets every kind of instruction and a detailed explanation of all things. Therefore, hold onto them firmly and command your people to observe its beneficial aspects with determination." [Surah Al-A'raf, Verse: 145]
It is certain that at no point in their long history were the Children of Israel able to bring the entirety of Palestine under their control. Rather, they lived alongside the Palestinians. Both were inhabitants of the same country.

[91] Qisasul Hadrah, Vol: 2, Page: 226
History of the Jewish and Christian Nations

As a result, the children of Israel dwelt among the Canaanites[92], Hittites[93], Amorites[94], Perizzites[95], Hivites, and Jebusites[96]; and they took their daughters in marriage, gave their own daughters to their sons, and served their gods.[97]
Nevertheless, the children of Israel did not dispossess the Geshurites and the Maacathites (these were tribes from the eastern region of the Jordan); Geshur and Maacath continue to live among Israel to this day.[98]
The Torah also mentions that the Israelites were unable to expel the Jebusites, the original inhabitants of Jerusalem. As it is stated—
“But the children of Benjamin did not dispossess the Jebusites who inhabited Jerusalem; the Jebusites continue to live with the children of Benjamin in Jerusalem to this day.[99] The Jebusites are a branch of the Canaanites. When Allah's Prophet Dawud (peace be upon him) intended to build the Temple, he purchased the specific piece of land from these very Jebusites.”[100]
There is no information found anywhere suggesting that the inhabitants of Jerusalem ever left their city. On the contrary, history says that the Israelites were forced to leave this city at various times. Therefore, the Israelites' claim to this city as their own is completely baseless and a manifestation of tyranny. Insha-Allah, whether today or tomorrow, one day...
[92] Canaanite (Canaan) = Their location was from Lake Tabaria (Lake of Galilee) to the White Sea (Mediterranean Sea) in the west. At the time of the Children of Israel's entry into Palestine, they possessed the strongest system of governance.
[93] Hittite (Hattusa) = These were an ancient European nation. The extent of their kingdom was from Syria in the north through the Mediterranean Sea to the Lebanon mountains.
[94] Amorite (Amorites) = They emerged from the South-West Asian region in the third millennium BCE. They also established authority in Babylon. In addition, they had occupied some regions of Palestine and Syria. Before the Children of Israel left Egypt, they had occupied the area from the Orontes River in the south to Mount Hermon in the north.
[95] Perizzite (Perizzites) = A branch of the Canaanites. During the time of Yusha ibn Nun (Joshua), they lived in mountainous regions. Later, this area came into the hands of the descendants of Ephraim and Manasseh.
[96] Hivite and Jebusite (Hivites, Jebusites) = These are also branches of the Canaanites. They lived at the foot of the Lebanon mountains. Among them, the Jebusites founded the current city of Jerusalem.
[97] Judges, Chapter: 3, Verses: 5-6.
[98] Joshua, Chapter: 13, Verse: 13.
[99] Judges, Chapter: 1, Verse: 21.

[100] 2 Samuel, Chapter: 24, Verse: 24.
and History of the Christian Nation | 123

123

They will have to leave this city once again, despite their reluctance. Nothing is difficult for Allah the Almighty.
It is in their very nature to create anarchy and instability on earth. Whenever they find an opportunity, they create disorder. They jeopardize security. Allah the Almighty has described their chaotic nature and has mentioned in the Quran the punishments for their anarchy twice in the past.
"And We decreed for the Children of Israel in the Scripture: 'You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness.' So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise [to be] fulfilled. Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower. [And said], 'If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves.' Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple [in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction."
I clearly told the Children of Israel in the Scripture that you will create corruption on earth twice and involve yourselves in extreme arrogance. Then, when the time of the first promise arrived, I sent against you My stern warrior servants. Then they spread into every corner of the settlements. This promise was bound to be fulfilled. Afterwards, I turned the tide in your favor against them, supported you with wealth and children, and made you a vast force in terms of population. If you do good, you do it for yourselves, and if you do evil, that too is for yourselves. Then, when the second promised time arrived, I sent other servants to disgrace you, and to enter the mosque as they had entered the first time, and to carry out total destruction wherever they were victorious.
[Surah Bani Isra'il, Verses: 4-7]
Descriptions regarding this anarchy of theirs have been given in the Old Testament. David, peace be upon him, left prophecies for them regarding this. It is said there:
114 | History of the Jewish and Christian Nations

124

But they mingled with the nations and learned their practices; they served their idols, which became a snare to them. They even sacrificed their sons and their daughters to demons, and shed innocent blood—the blood of their own sons and daughters, whom they sacrificed to the idols of Canaan; and the land was polluted with blood. Thus they were defiled by their own works, and became unfaithful in their deeds. Therefore the anger of the Lord was kindled against His people, and He abhorred His own inheritance. He gave them into the hands of the nations, and those who hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand. [101]
When this prophecy was fulfilled in reality, their Prophet Isaiah rebuked them, saying—
“Alas, sinful nation, a people laden with iniquity, a brood of evildoers, children who deal corruptly! They have forsaken the Lord, they have despised the Holy One of Israel, they are

gone away backward. Why should you be stricken any more? You will revolt more and more. The whole head is sick, and the whole heart faint." [102]

Most of the Book of Isaiah consists of words of condemnation. Prophet Isaiah spoke these rebukes because the Children of Israel turned away from the Law (Sharia) of Moses (peace be upon him), essentially becoming apostates, and committed other major sins. But the Children of Israel did not return to the right path. Among the two periods of their corruption mentioned in the Quran, the first is known as the Babylonian Captivity. This was a series of successive expeditions by the Babylonian Emperor Nebuchadnezzar. His first expedition was in 606 BC. After that, he conducted a second expedition in 598 BC. In this campaign, King Jehoiakim of Judah and their Prophet Daniel and his companions were taken captive. [103] The third expedition was in 588 BC. In this campaign, Nebuchadnezzar crushed the entire Jewish kingdom and took a large number of Jews captive to Babylon. It is likely that the Quran alludes to this event of Nebuchadnezzar when it states—

[101] Psalms, Chapter: 106, Verses: 35-42.
[102] Isaiah, Chapter: 1, Verses: 4-5.
[103] Daniel, Chapter: 1, Verses: 1-7.
... and the History of the Christian Nation | 125

125

...We sent against you Our servants of great might, and they entered the innermost parts of your homes...

...Then I sent against you My stern warrior servants. Subsequently, they spread to every nook and corner of each township... [Surah Bani Israel, Verse: 5]

The fact that Allah Ta'ala referred to Nebuchadnezzar as His servant in the Quran does not mean that he was a believer. Rather, the intent is that all of mankind are servants of Allah. Among them, He empowered this servant with worldly strength. Otherwise, it is historically proven that Nebuchadnezzar was a polytheist.

Jeremiah, the prophet of the Children of Israel, also provided an account of the persecution they faced at the hands of the Babylonian emperor. He stated—

"Because you have not heard my words, behold, I will send and take all the families of the north," says the Lord, "and I will bring Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land and against its inhabitants, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations. Moreover, I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years." [104]

This was the account of their first instance of anarchy and punishment. They spent more than forty years in captivity in Babylon.

Thereafter, Allah Ta'ala arranged for the liberation of the Children of Israel. Hinting towards that, it is stated in the Quran—

Then We gave you back the turn to prevail over them. And We aided you with wealth and children and made you more numerous in manpower.

[104] Jeremiah, Chapter: 25, Pages: 9-11
118 History of the Jewish and Christian Tribes

Then We gave you a turn over them, and aided you with wealth and children, and made you a more numerous host. **[Surah Bani Israel, Verse: 6]**
That is, Allah Almighty granted them liberation after this trial. The Persian Emperor Cyrus defeated the Babylonians in battle. As a result, their power weakened. Subsequently, in 538 BC, the Persian emperor conquered Babylon. In 530 BC, he permitted the Jews to go to Jerusalem and rebuild their nation. This divine assistance from Allah is also described in the books of Jeremiah and Isaiah.
Later, when the Children of Israel became disobedient again, Allah Almighty punished them once more. In this regard, it is stated in the Quran—
"If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves. Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction."
If you do good, you do good for yourselves, and if you do evil, it is for yourselves. Then, when the time for the second [promise] came, [We sent other servants] to disgrace your faces and to enter the mosque as they had entered it the first time, and to utterly destroy whatever they conquered. **[Surah Bani Israel, Verse: 7]**
That is, when they created chaos for the second time, enemies came and humiliated and disgraced them. The 'mosque' mentioned in the verse is Bayt al-Maqdis (the Holy House). Six hundred years after the first event, in 70 AD, the Roman Emperor Vespasian sent his son Titus towards Jerusalem with an army. Titus turned the entire city into ruins and burned down Bayt al-Maqdis. He even took a vast number of Jews as prisoners upon leaving and killed many others.
This was the punishment for the disobedience of the Children of Israel. They filled the earth with oppression and sin. They even had the audacity to kill the Prophets. Therefore, Allah Almighty humiliated them. The Jewish historian Flavius Josephus witnessed this event with his own eyes.

...detailed descriptions of this event are given in his written work on the history of the Jews. [105]
This marked the end of the Jewish kingdom. Consequently, they were scattered across different parts of the world. Jerusalem remained under Roman control. Later, in the 16th year of the Hijri calendar, during the era of Umar (may Allah be pleased with him), Muslims gained control of the city through a peace treaty.
The verses of the Quran clearly state that if they behave well, they do so for their own benefit. And if they do harm, it will be to their own detriment. There has never been, nor will there ever be, any exception to Allah's decree. Whenever they have been disobedient, they have had to bear the consequences. God willing, they will soon experience the results of their current actions as well.
The Role of the Judges
This Hebrew-speaking community was unable to conquer the entirety of their promised land. They only took control of the inland mountainous regions. On the other hand, the coastal cities halted their advancement, as described previously.
History states that the Children of Israel were an extremely stubborn and defiant nation.

Opposing the Sharia (Divine Law) was inherent in their nature. As stated in the Old Testament—"The Children of Israel did what was evil in the sight of the Lord and served the Baals. They abandoned the Lord, the God of their fathers, who had brought them out of the land of Egypt. They followed other gods from among the gods of the peoples who were around them, and bowed down to them. In this way, they provoked the Lord to anger. They abandoned the Lord and served Baal and the Ashtoreths." [106]
In this situation, Allah Almighty raised certain individuals from among them who would call them toward the Sharia. These individuals were called Judges. During this time, the Children of Israel had no king. It was made mandatory for them to obey these judges. Although each judge was responsible for his own tribe, they were not effectively like nomadic tribal chiefs. They established assemblies for judgment...
[105] This book of his was published in Beirut in 1872 AD.
[106] Judges, Chapter: 2, Verses: 11-13.

...used to do. This era of the Judges began after Joshua, son of Nun, and ended with the last judge, Samuel. According to the language of the Book of Judges, the duration of this period was four hundred and fifty years. [107]
Research has shown that, in reality, this period would not exceed one hundred and fifty years. This is because Moses (peace be upon him) led the Children of Israel out of Egypt in 1210 BCE. Joshua, son of Nun, passed away in 1130 BCE. Starting from then, the era of the Judges began and ended in 1020 BCE. Therefore, it is clearly understood that this duration is in no way four hundred and fifty years.
One of the reasons for the errors made by the authors of the Book of Judges is that they calculated a duration of forty years for each judge, which is not realistic. Furthermore, multiple judges existed at the same time. However, the scribes calculated each one's time separately. Therefore, their calculated figure has become much larger than the actual time. [108]
The judges mentioned in the Bible and their periods of judgment are shown below in the form of a chart.

Name of the Judge	**Period of Judgment**	**Name of the Judge**	**Period of Judgment**
Othniel	40 years	Jephthah	6 years
Ehud	80 years	Ibzan	7 years
Shamgar	-	Elon	10 years
Deborah & Barak	40 years	Abdon	8 years
Gideon	40 years	Samson	20 years

[107] Acts, Chapter: 13, Verses: 19-20.
[108] Encyclopaedia Britannica, Volume: 2, Pages: 8-9.

Abimelech: 3 years | **Eli the Priest:** 40 years
Tola: 23 years | **Samuel:** 12 years
Jair: 22 years | - : -
If the time periods of each are added together, the total comes to three hundred and eighty years. The time period of Shamgar is not known. Even if it were forty years, the total still would

not reach four hundred and fifty. Furthermore, many of these judges served at the same time. In that case, the cumulative time period would decrease even further.
During this period, the foundation of Jewish thought, consciousness, and lifestyle was established. The nomadic tribe established permanent settlements in various cities and villages. They began to adapt to an urban lifestyle. They became skilled in various professions and crafts, including carpentry and pottery. Behind all this, the Canaanites who had been living there beforehand played the role of their teachers.
Despite this, their progress was very slow. Consequently, the powerful emperor of the Children of Israel, the Prophet of God, Solomon (peace be upon him), was forced to bring in architects and laborers from abroad. [109]

The Age of Kings

According to the account in the Torah, the Israelites demanded that their last judge, Samuel, select a king for them, similar to the neighboring Canaanites and Philistines. In response to their demand, Saul was designated as king. [110] After Saul, the Prophet of God, David (peace be upon him), attained kingship. He succeeded in subjugating most of the Philistine cities. Particularly, the Aramean city of Zobah, rich in copper mines, came under his control. He extracted a large amount of copper from there and used it to manufacture armor and weaponry. [111]

[109] Al-Yahud fi Tarikhil Hadaratil Ula, page: 15.
[110] 1 Samuel, Chapter: 10, Verses: 19-20.
[111] 2 Samuel, Chapter: 8, Verse: 8.

After conquering Jerusalem, he declared it his capital. Then, construction began on the house of worship for the Lord Jehovah. The reign of David (peace be upon him) lasted for about forty years. After that, his son, the Prophet of Allah, Solomon (peace be upon him), ascended to power. Through him, the construction of the Temple, which his father had intended to build, was completed. Solomon’s (peace be upon him) reign is considered the largest and most advanced state in Jewish history. However, it seems to us that this matter of greatness is relative.
H.G. Wells[112] states that we should not forget the importance of properly evaluating any subject. Solomon was merely a minor king. His state was also small and fragile. Consequently, within a few years of his death, Shishak, the first Pharaoh of the 22nd dynasty, captured Jerusalem and looted all its wealth. Many critics have expressed doubt regarding the vastness of Solomon's reign as described in the Bible. In their view, an intense sense of pride inspired later writers to include such exaggerated tales.[113]
In his book **The Outline of History**, H.G. Wells attempted to prove that the descriptions of Solomon and his kingdom in the Jewish holy scriptures contain significant exaggeration and overstatement. Some later writer added these to the religious texts. This description has compelled not only the Christian world but also the Muslim world to believe that Solomon was the most powerful emperor in terms of scale and splendor. Descriptions of the magnificence and vastness of Solomon's reign are found in the Biblical Book of Kings. However, the reality is that compared to the structures built by Thutmose III, Ramses II, or Nebuchadnezzar, Solomon's structures are very insignificant.[114]
We Muslims do not exaggerate the description of Solomon's (peace be upon him) reign as the Torah does. Nor do we belittle it like Wells. For Allah...

[112] Herbert George Wells (21 September 1866 – 13 August 1946) was an English writer. He is primarily known for his science fiction novels and short stories. However, Wells was a versatile writer. He also wrote many books on contemporary novels, history, politics, and social issues. Wikipedia—Reviewer.
[113] **Muqaranat al-Adyan al-Yahudiyyah**, Page: 79
[114] **Muqaranat al-Adyan al-Yahudiyyah**, Page: 80

131

Allah bestowed some special characteristics upon Solomon (peace be upon him). We believe in them.
Among these characteristics, as stated in the language of the Quran—
"...and of the jinn were those who worked before him by the permission of his Lord. And whoever among them deviated from Our command – We will make him taste of the punishment of the Blaze."
Some of the Jinn worked in his presence by the command of his Sustainer. Whoever among them would disobey My command, I would make them taste the punishment of the blazing fire. [Surah Saba, Verse: 12]
The wind was also made subservient to him. As Allah the Almighty says—
"And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing."
And I brought the powerful wind under the control of Solomon; it used to flow by his command towards that land where I have bestowed blessings. I am fully aware of everything. [Surah Al-Anbiya, Verse: 81]
In another verse it is said—
"And to Solomon [We subjected] the wind - its morning [journey was that of] a month and its afternoon [journey was that of] a month..."
And I made the wind subservient to Solomon, which would cover a month's journey in the morning and a month's journey in the afternoon. [Surah Saba, Verse: 12]
In another verse, Allah the Almighty declares—
"So We subjected to him the wind blowing gently by his command wherever he directed, and [also] the devils [of jinn] – every builder and diver, and others bound together in shackles. [We said], 'This is Our gift, so grant or withhold without account.' And indeed, for him with Us is a near access and a good place of return."
Then I made the wind obedient to him, which flowed freely by his command to wherever he wished to reach. And [I also subjected] all the devils to him...

132

...subjected [to him], meaning those who were palace builders and divers, and many others were subjected who were bound in chains. These are My favors; therefore, grant them to whomever you wish or keep them for yourself—no account will be required of you. Surely, he has a near access to Us and a beautiful place of return. **[Surah Sad, Verses: 36-40]**
In addition, Allah Almighty granted him an incomparable kingdom that was not given to anyone else. It is stated in the Holy Quran—

"He said: 'O my Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: for Thou art the Bestower [of Bounties].'"
Solomon said, "O my Lord, forgive me and grant me such a kingdom that no one after me will be able to obtain. Indeed, You are the Bestower." **[Surah Sad, Verse: 35]**
A Hadith in the book of Sahih al-Bukhari mentions that Abu Hurairah (may Allah be pleased with him) narrated: "The Prophet (peace and blessings of Allah be upon him) said, 'A rebellious jinn came to me at night with the intention of disturbing my prayer. Allah gave me power over him. I caught him and intended to tie him to one of the pillars of the mosque so that all of you could see him with your own eyes. Then I remembered this prayer of my brother Solomon: "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower." Then I released the jinn, frustrated and humiliated.'" **[115]**
From these Quranic verses and Hadith, it can be understood that the kingdom of Solomon (peace be upon him) had some distinct characteristics. The intention behind his prayer for not granting a kingdom like his to anyone else was the subjection of humans, jinn, wind, and other creatures to him. The vastness of the kingdom was not the primary objective there.
After the passing of Solomon (peace be upon him), his son Rehoboam ascended the throne. At this time, a conflict arose among the Israelites. Jeroboam, who had previously rebelled against Solomon (peace be upon him) and fled, took advantage of this opportunity.
[115] Sahih al-Bukhari, Hadith No: 461.

Upon hearing the news of Solomon's (peace be upon him) death, he returned to Palestine and began preparing for war against Rehoboam. Eventually, he managed to gain the trust of the majority of Israelites. Consequently, out of the twelve tribes, ten joined Jeroboam, with the exception of the descendants of Judah and Benjamin. Rehoboam established his kingdom centered in Jerusalem and named it after Judah. On the other hand, Jeroboam succeeded in establishing a kingdom in the northern region. He named his kingdom Israel and declared Shechem (modern-day Nablus) as its capital.
Jeroboam feared that his subjects might travel to Jerusalem for sacrifices and pilgrimages. This would lead to a decrease in his power, and Rehoboam would become stronger. Therefore, he fashioned two golden statues in the shape of calves. He installed one in a city at the northern edge of the kingdom and placed the other in the southern city of Bethel. Subsequently, following his instructions, his followers began to worship them.
Jeroboam built many more pagan houses of worship. He bypassed the Levites and assigned the responsibilities of the priesthood to selected individuals from other tribes. He also declared himself the high priest.
This was the character of the founder of the state called Israel. These are clear acts of disbelief (*kufr*). The religion left behind by Moses (peace be upon him) never supports such things. Through these actions, they strayed from the Law (Sharia) of Moses (peace be upon him).
This internal division became a cause of suffering for the Children of Israel. Both kingdoms became embroiled in long-term, bloody conflicts. At times, they even began seeking the assistance of external powers to suppress their own brothers. In the fifth year of Rehoboam's reign, the Egyptian King Shishak I attacked Jerusalem. Destroying the Holy Temple (Bayt al-Maqdis), Shishak looted all its treasures and took them away. Regarding this, the Bible states:
“And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came

up against Jerusalem: And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made." [116]
[116] 1 Kings, Chapter 14, Verses 25-26.

134

After this, the Children of Israel spent three centuries undergoing various ups and downs. In the sixth century BCE, the Babylonian Emperor Nebuchadnezzar launched an expedition against Jerusalem and captured more than ten thousand Jews. He turned these individuals into his slaves. Nebuchadnezzar laid waste to the Holy Temple (Bayt al-Maqdis) and pulverized all its remains. Due to the scale of his campaign, both Jewish kingdoms were significantly weakened. Until the time of Nebuchadnezzar's campaign, twenty kings had ruled over the Children of Israel for a period of three centuries. Subsequently, the Arameans took control of the southern region of the Kingdom of Judah, spanning from Hebron to Beersheba. Even in the middle of the first century BCE, they maintained rule over Palestine. Among these Aramean rulers, Emperor **Herod** is particularly notable. He held power from 37 BCE to 4 BCE. Following his reign, his sons **Archelaus**, **Antipas**, and **Philip** assumed power.
When Emperor Cyrus conquered Babylon, the Israelites were liberated from their Babylonian captivity. In 356 BCE, they returned to Palestine. Rejoicing in their freedom, they expressed their gratitude to the pagan Emperor Cyrus.
Later, during Alexander the Great's campaign to Jerusalem, the chief rabbi of the Jews led a large delegation outside the city to welcome him and escort him into the city. Furthermore, they informed him of the news that Prophet Daniel had prophesied that 'Alexander would soon conquer Persia'.
In this manner, the Jews deceived Alexander. He, in turn, treated them very well and waived their taxes for seven years. Following Alexander's death, one of his generals assumed power. In 320 BCE, he settled a segment of the Jewish population in Egypt. In 300 BCE, the Syrian Emperor **Seleucus I Nicator** conquered the Kingdom of Judah. Subsequently, in 203 BCE, the Kingdom of Judah was conquered for a second time by another Syrian emperor. Being of a different faith, they imposed a heavy burden of taxes upon the Jews.
In 165 BCE, Judah Maccabee succeeded in returning to Jerusalem. When Jesus (peace be upon him) arrived, Jerusalem was under Roman rule. The Jews also obeyed them and maintained cordial relations with them. At one point, they even incited the Roman ruler to issue a death sentence against Jesus (peace be upon him).

135

Afterward, the relationship between the Romans and the Jews began to fracture. The secrets of the Jews were exposed. Consequently, the sword of persecution from the Roman side descended upon them. In 150 AD, more than fifty thousand Jews were killed. Their synagogues were destroyed. From then on, the Jews became disorganized and scattered across various parts of the world. Many of them began to live in Asian regions such as Afghanistan, Hindustan, and China, while many others migrated to Europe.
Renowned researcher Farid Wajdi writes, **"After the Muslims conquered Rome, the condition of the Jews improved. They gained the opportunity to engage in trade and commerce freely in important cities such as Baghdad, Cairo, and Cordoba. Through**

contact with the Arabs, they also began to progress in knowledge and science. At the beginning of the ninth century, their own centers were established in Cairo, Persia, and Morocco. During this time, their numbers began to decrease in Babylon and increase in Palestine. They were also highly respected in the courts of the Mughal Muslims."[117]
This is a brief history of the Jews. This history proves that the Jews are not the original inhabitants of Palestine. Rather, they came here from the outside and eventually left again, bearing the stigma of failure.
There is significant disagreement among researchers regarding the determination of the dates for the events described in the Old Testament. Here, we present the chronological timeline of events from the book "Tarikh-ul-Bible" (History of the Bible) written by Professor B. Israel Dan:
1. From the creation of Adam (Peace be upon him) to the Flood of Noah (Peace be upon him) — 2348 BC.
2. From the Flood of Noah (Peace be upon him) to the birth of Abraham (Peace be upon him) — 2348-1921 BC.
3. From the birth of Abraham (Peace be upon him) to Jacob's (Peace be upon him) entry into Egypt — 1921-1706 BC.
4. From Jacob's (Peace be upon him) entry into Egypt to the exodus of the Children of Israel from Egypt — 1706-1491 BC.
5. From the exodus of the Children of Israel from Egypt to their stay in the Sinai Valley — 1491-1451 BC.
[117] Da'irat al-Ma'arif al-Qarn al-Ishrin, Vol: 1, pp: 284-285

6. From the entry of the Children of Israel into Canaan until the death of Joshua son of Nun – 1451-1400 BCE.
7. From the death of Joshua son of Nun until the Era of the Judges – 1400-1095 BCE.
8. The unified monarchy of the Children of Israel – 1095-975 BCE.
9. From the era of Rehoboam until the fall of Samaria – 975-722 BCE.
10. From the era of Rehoboam until the fall of Jerusalem – 975-586 BCE.
11. From the fall of Jerusalem until the liberation of the Children of Israel from Babylonian captivity – 586-536 BCE.
12. From the return of the Children of Israel until the composition of pagan books – 536-400 BCE.
The summary of what has been proven from the history of the Children of Israel discussed so far is as follows—
1. The Children of Israel are not original inhabitants of Palestine. They arrived here as warriors with the objective of conquering the land.
2. At no stage in history were they able to take control of the entirety of Palestine.
3. The inhabitants of Palestine did not accept the rule of the Children of Israel. On the contrary, there were conflicts with them, and at various times, they drove out the Children of Israel.
4. The Jews lived in Wadi al-Qura [118] in anticipation of the arrival of a prophet who would migrate to Yathrib. Detailed descriptions regarding this appear in the Book of Isaiah. Their belief was that this prophet would be born from the lineage of Isaac and would assist them against their enemies, namely the Persians, Romans, Assyrians, and the Phoenician inhabitants of Palestine. The Jews were very keen to reside near the migration destination of the final prophet. Therefore, they established settlements in Khaybar and Fadak in the vicinity of Yathrib. When...

[118] A historical valley located between Khaybar and Tayma in the Arabian Peninsula. There is currently disagreement regarding its exact location. However, the majority view is that this valley is now known as Wadi al-Jizil. — Wikipedia
Yaqut al-Hamawi wrote that Wadi al-Qura is a valley situated between Khaybar and Tayma, midway between Medina and Syria. Due to the presence of many villages and settlements there, it was named Wadi al-Qura, meaning 'Valley of Villages'. Mu'jam al-Buldan, Vol: 5, Page: 345 — Reviewer.

When they saw that the promised Prophet had emerged from the lineage of Ishmael, they could no longer accept it. They proceeded to reject him.
Pointing to this, Allah the Almighty says—
"Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceals the truth while they know [it]."
Those to whom I have given the Book recognize him, just as they recognize their own sons. And indeed, a group of them knowingly conceals the truth. [Surah Al-Baqarah, Verse: 146]
5. They never wholeheartedly accepted the Shari'ah (divine law) that was revealed to them through Moses (peace be upon him). Consequently, Allah the Almighty humiliated them through their enemies and imposed upon them disgrace and a nomadic life. The Quran states,
"And humiliation and wretchedness were covered over them and they returned with anger from Allah. That was because they used to disbelieve in the signs of Allah and kill the prophets without right. That was because they disobeyed and were [habitually] transgressing."
Humiliation and deprivation were imposed upon them, and they earned the wrath of Allah. This was because they persistently rejected Allah's verses and killed the prophets unjustly. This was because they were disobedient and transgressed limits. [Surah Al-Baqarah, Verse: 61]
Elsewhere, Allah the Almighty says—
"They have been put under humiliation [by Allah] wherever they are overtaken, except for [when they have] a covenant from Allah and a rope from the people. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed."

Disgrace has been cast upon them wherever they are found, except under a covenant from Allah and a covenant from the people. They have incurred the wrath of Allah and have been struck with wretchedness. That is because they persistently rejected the signs of Allah and killed the prophets without right. That is because they disobeyed and used to transgress. [Surah Al-Imran, Verse: 112]
Since the attack by Titus in 70 AD, this disgrace and a nomadic existence have weighed heavily upon them to this day. At that time, Titus razed their cities, including Jerusalem, by fire. He killed the majority of them and turned others into slaves. From that point onwards, the connection between the Israelites and Palestine was essentially severed completely. Finally, through the

conspiracies of European nations and without regard for any rules or principles, the state of Israel was established.

The Jewish Nation in the Mirror of the Quran

The Quran has meticulously portrayed the character of the Jewish nation. A discussion regarding this is presented below.

1. Denial of Allah and the Hereafter

Regarding this, Allah Almighty states in the Holy Quran—

“Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.” [Surah At-Tawbah, Verse: 29]

While the Jews believed in Allah, they associated partners (shirk) with His essence and attributes. They elevated their priests to the status of the Lord. These priests...

...they used to compose religious laws according to their own whims. In this sense, they have been designated as disbelievers.

2. Rejection of the Torah

It is stated in the Holy Quran—

“But how do they come to you for decision while they have the Torah, in which is the judgment of Allah? Then they turn away, [even] after that; and those are not [in fact] believers.” [Surah Al-Ma'idah, Verse: 43]

3. Mocking Allah Almighty

Allah Almighty says—

“Certainly, Allah has heard the statement of those who said: 'Indeed, Allah is poor, and we are rich.'” [Surah Ali 'Imran, Verse: 181]

In another verse, Allah Almighty says—

“And the Jews say: 'Allah's hand is tied.' Let their own hands be tied. They are cursed for saying this. Rather, both His hands are wide open; He spends however He wills.” [Surah Al-Ma'idah, Verse: 64]

4. Rejection of the Promised Prophet

In the Holy Quran, Allah Almighty says—

"And when there came to them a Book from Allah confirming that which was with them – although before they used to pray for victory against those who disbelieved – but when there came to them that which they recognized, they disbelieved in it; so the curse of Allah be upon the disbelievers."

When the Book from Allah came to them, which confirms what they already have, and they used

to seek victory through it against the disbelievers before. Finally, when that which they recognized reached them, they denied it. Therefore, Allah's curse is upon the deniers. [Surah Al-Baqarah, Verse: 89]

History bears witness that the promised Prophet is Muhammad (peace and blessings of Allah be upon him). The Jews knew this very well. However, because the inhabitants of Yathrib had become Muslims before them, they began opposing him out of malice. The incident of Safiyyah bint Huyayy, Mother of the Believers, carries excellent proof in this regard.

5. Mixing Truth with Falsehood and Concealing the Truth

Allah the Almighty says in the Holy Quran—

"And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me. And do not mix the truth with falsehood or conceal the truth while you know [it]."

And you should believe in the Book that I have revealed as a confirmation for you. In fact, do not be the first to reject it, and do not exchange My signs for a small price, and fear Me (My punishment). Do not mix the truth with falsehood, and do not conceal the truth while you know it. [Surah Al-Baqarah, Verses: 41-42]

6. Hypocrisy

It is stated in the Holy Quran—

"And when they meet those who believe, they say, 'We have believed'; but when they are alone with one another, they say, 'Do you tell them what Allah has revealed to you so that they might argue with you about it before your Lord? Then will you not understand?'"

When they meet with the Muslims, they say, "We have become Muslims." And when they are together in private, they say, "Are you telling them what the Lord has revealed to you? So that they might use it to prove you false before the Lord? Do you not realize this?" [Surah Al-Baqarah, Verse: 76]

It is said elsewhere—

"And a group of the People of the Scripture say, 'Believe in what was revealed to those who believe at the beginning of the day and reject it at its end, that perhaps they will return [to their former religion].'"

And a group of the People of the Book said, "Accept what has been revealed to the Muslims in the early part of the day; and reject it in the latter part of the day, perhaps they will turn away." [Surah Ali 'Imran, Verse: 72]

In another verse it has come—

"O you who have believed, do not take as intimates those other than yourselves, for they will not spare you any ruin. They wish for that which would distress you. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason. Here you are—you love them but they do not love you, while you believe in the Scripture in its entirety. And when they meet you, they say, 'We believe.' But when they are alone, they bite their fingertips at you in rage. Say, 'Die in your rage. Indeed, Allah is Knowing of that within the breasts.' If good touches you, it distresses them; but if evil strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do."

143

O you who believe! Do not take as intimate friends those other than your own people; they will not fail to corrupt you. They desire what causes you suffering. Hatred has already appeared from their mouths, and what their hearts conceal is even worse. We have made the signs clear to you, if you would but understand. Here you are, loving them, while they do not love you, and you believe in all the Scriptures. When they meet you, they say, "We believe," but when they are alone, they bite their fingertips at you in rage. Say, "Perish in your rage." Indeed, Allah is well-aware of what is in the hearts. If any good happens to you, it grieves them; but if any misfortune befalls you, they rejoice at it. But if you remain patient and mindful of God, their schemes will not harm you in the least. Surely, Allah encompasses all that they do. [Surah Ali 'Imran, Verses: 118-120]

In another verse, Allah Almighty says—

O Messenger, let those who hasten into disbelief not grieve you—those who say with their mouths, "We believe," but whose hearts have no faith, and those among the Jews who listen to lies and listen to others who have not even come to you. They distort words from their proper context, saying, "If you are given this, accept it; but if you are not given it, then beware." Whoever Allah intends to put to the test, you can do nothing for them against Allah. Such are those whose hearts Allah does not intend to purify. For them is disgrace in this world, and a momentous punishment in the Hereafter.

244 | History of the Jewish and Christian Nations

144

...take it, and if you do not receive this instruction, then refrain. For whomever Allah intends to lead astray, you can do nothing for him against Allah. These are those whose hearts Allah does not intend to purify. For them is disgrace in this world, and for them in the Hereafter is a great punishment. [Surah Al-Ma'idah, Verse: 41]

Elsewhere He says—

"And they say, 'Our hearts are wrapped.' Rather, Allah has cursed them for their disbelief, so little is it that they believe." [Surah Al-Baqarah, Verse: 88]

7. Giving up the prohibition of evil deeds

Allah Almighty says—

"They used not to prevent one another from wrongdoing they did. How wretched was that which they were doing." [Surah Al-Ma'idah, Verse: 79]

8. Friendship with disbelievers and polytheists

In the Holy Quran it is stated—

"You see many of them taking those who disbelieve as allies. Wretched indeed is what their souls have sent forth for them: that Allah is angry with them, and in the punishment they will abide eternally. And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient."

You will see many of them befriending the disbelievers. What they have sent ahead for themselves is truly evil: that Allah has become angry with them and they will remain in punishment forever. Had they believed in Allah, the Prophet, and what was revealed to him, they would not have taken them as allies; but most of them are rebellious. [Surah Al-Ma'idah,

Verses: 80-81]
History of the Christian Nation | 145

145

...they would not have taken the disbelievers as allies. But many of them are defiantly disobedient. [Surah Al-Ma'idah, Verses: 80-81]

9. Distortion of the Book of Allah

Allah the Almighty says—

O Muslims, do you hope that they will believe in your word? A group of them used to hear the word of Allah and then distort it after they had understood it while they were fully aware. [Surah Al-Baqarah, Verse: 75]

In another verse, He says—

Among those who are Jews, there are some who distort words from their places and say, "We hear and we disobey." [Surah An-Nisa, Verse: 46]

In another verse, it is said—

They distort words from their places. They say, "If you are given this, then take it; but if you are not given it, then beware." [Surah Al-Ma'idah, Verse: 41]

Elsewhere He says—

So woe to those who write the scripture with their own hands, then say, "This is from Allah," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.

146 | The Jewish and Christian Nation |

146

...they earn.

So woe to those who write the scripture with their own hands, then say, "This is from Allah," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn. [Surah Al-Baqarah, Verse: 79]

10. Breaking the Covenant

Allah Almighty says—

Is it not that every time they took a covenant, a party of them threw it away? Rather, most of them do not believe. [Surah Al-Baqarah, Verse: 100]

[119] Many instances of their breach of covenant are described in the pages of history. During the Battle of the Trench, when Abu Sufyan attacked Medina with the disbelievers and polytheists of Makkah, the Jewish tribe of Banu Qurayza also broke their treaty and assisted the disbelievers. Describing the situation at that time, it is stated in the Qur'an—

"When they came upon you from above you and from below you, and when eyes shifted [in fear] and hearts reached the throats and you began to harbor various thoughts about Allah. There, the believers were tested and shaken with a severe shaking. And when the hypocrites and those in whose hearts was disease said, 'Allah and His Messenger promised us nothing but delusion!' And when a faction of them said, 'O people of Yathrib, there is no place for you to stay, so return.' And a party of them asked permission of the Prophet, saying, 'Indeed, our houses are exposed,' while they were not exposed. They only intended to flee. If the city had been entered from all sides and they had been incited to rebellion, they would have surely rebelled and would have hesitated but little. And they had already covenanted with Allah before that they would not turn their backs. And the covenant with Allah must be answered for. [Surah

Al-Ahzab, Verses: 10-15]"

147

11. Claiming to be the Children of Allah
In the Holy Quran, Allah the Almighty declares—
“The Jews and Christians say, 'We are the children of Allah and His beloved ones.' Say, 'Then why does He punish you for your sins? Rather, you are human beings like any others He has created. He forgives whom He wills and punishes whom He wills. To Allah belongs the sovereignty of the heavens and the earth and whatever is between them, and to Him is the final return.'” [Surah Al-Ma'idah, Verse: 18]
In another verse, He declares—
“This is because they say, 'The fire of Hell will not touch us, except for a few numbered days.' They have been deceived in their religion by what they used to invent.” [Surah Al-Imran, Verse: 24]
In another verse, He says—
“Say, 'If the home of the Hereafter with Allah is for you alone to the exclusion of other people, then wish for death, if you are truthful.'” [Surah Al-Baqarah, Verse: 94]

148

12. Unjustly Seizing People’s Wealth
It is stated in the Holy Quran—
“And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment.” [Surah An-Nisa, Verse: 161]
In another verse, it is declared—
“[They are] avid listeners to falsehood, consumers of what is unlawful.” [Surah Al-Ma'idah, Verse: 42]
13. Cowardice on the Battlefield
Allah Almighty declares—
“They will not harm you except for [some] annoyance. And if they fight you, they will show you their backs; then they will not be aided. They have been put under humiliation [by Allah] wherever they are overtaken, except for a covenant from Allah and a covenant from the people. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.”
They will not be able to harm you except for causing a little distress. And if they fight you, they will retreat. Thereafter, they will not be helped. Wherever they are found, they have been covered with humiliation, except under a covenant from Allah or a covenant from the people. And they...

149

...earned the wrath of Allah. Humiliation was imposed upon them. This was because they continuously rejected the signs of Allah and killed the prophets unjustly. That was because they disobeyed and used to transgress. [Surah Ali 'Imran, Verses: 111-112]

14. Love of Worldly Life

Allah Almighty says—

“And you will surely find them the most greedy of people for life—even more than the polytheists. Every one of them wishes that he could be granted a life of a thousand years, but the granting of such a life will not save him from the punishment. And Allah is Seeing of what they do.” [Surah Al-Baqarah, Verse: 96]

This was the condition of the Jews at the time the Quran was revealed. Present-day Jews are even worse than this.

Religious Scriptures of the Jews

Old Testament

The religious scriptures of the Jews can be divided into three parts:

One. Torah (Law)

Two. Nevi'im / Books of the Prophets (Prophets)

Three. Ketuvim / Sacred Writings (Hagiographa)

They collectively refer to these three types of books as the TANAKH. Essentially, the word Tanakh is formed by the combination of the initial letters of the three parts of the scripture. Christians, however, have named this collection the Old Testament. Essentially, they divide their religious scriptures into two parts, the first of which is the Old Testament. The second part is the New Testament. Here, by "testament" or "covenant," the reference is to those promises that Allah Almighty has ordained for the children of Adam. Therefore, the Old Testament signifies the ancient promise, while the New Testament signifies the promise that was received through Jesus (Isa) — peace be upon him. Both the Old and New Testaments are collectively known as the Bible.

This word is essentially derived from the Greek word **Biblia**. Its meaning refers to a type of Egyptian leather that was used for writing in ancient times. Christians later appended the word "Saera" or "Holy" to the word "Bible." Consequently, it became known as the **Holy Bible**. Paul first used the term "Old Testament" in his second letter written to the residents of Corinth [120]. Notably, although Paul was Jewish, he claimed to be a follower of Jesus (peace be upon him) after his ascension. Matthew was the first to use the term "New Testament" [121]. Of course, it is their belief that Matthew recorded this after hearing it from Jesus (peace be upon him).

Most of the books of the Old Testament are written in the Hebrew language. Hebrew is a Semitic language. It shares many similarities with Arabic in various aspects. Some passages of the Old Testament are also found in the Aramaic language. This is also a language similar to Hebrew. However, the surprising thing is that no copy of the Old Testament written in its original

language can be found. Everything that is available consists of translations into various different languages [122].
The primary text of the current Hebrew Old Testament that is before us is essentially copied from the **Massoretic Text**. Jewish scholars compiled this in Tiberias, one of the ancient cities of Palestine, between the sixth and twelfth centuries. The Old Testament was first published in printed Hebrew characters in 1488 AD. Subsequently, it was printed for a second time in 1494 AD. It was from this version that the Old Testament was translated into the German language. Currently, this is the most widely circulated version of the Old Testament.
It can be inferred from this that the Old Testament reached its current state through six centuries of additions, deletions, changes, modifications, and reforms. Over this long period, it sometimes reached from generation to generation in written form; at other times, it was limited solely to oral practice. There were no written copies.
French researcher Maurice Bucaille states that these booklets were composed in different languages over a span of nine centuries. During this long period, they were based only on hearsay and folklore.

[120] 2 Corinthians, Chapter: 3, Verse: 14. Corinth is a city in Greece. In 53 AD, Paul traveled there with the invitation of Christianity.
[121] Matthew, Chapter: 26, Verse: 18.
[122] Qamus al-Kitab al-Muqaddas, Page: 763.

...By doing so, these were recorded. Even new events and various needs led to their correction and reform. [123]
During this time, Jewish scholars also attempted to harmonize these books with science to make them contemporary.
Thomas says, **"Jewish scholars have altered the original text of the Torah in 18 places, which is currently known as the 'Edition of the Sages'."** [124]
They directly acknowledge these 18 places as being altered. Beyond these, there are more than a thousand other instances where their scholars state that the text is not optimal, and it should have been phrased differently.
The author of Qamus al-Kitab al-Muqaddas says, **"The Masoretes recorded the doubtful passages in footnotes across various chapters and left the decision of whether they should be accepted or rejected to the research of Jewish scholars."** [125]
There is disagreement among various Christian sects regarding the number of books in the Old Testament. According to Protestants, the number is 39. We will conduct our review based on these in the current discussion. On the other hand, according to Catholics, this number is 46. They add two books named Judith and Tobit after the Book of Nehemiah. Similarly, they add two books named Jesus son of Sirach and Wisdom after the Song of Songs, Baruch after the Lamentations of Jeremiah, and 1st and 2nd Maccabees after Malachi. Furthermore, the Orthodox and Evangelicals believe that the Old Testament consists of 53 books. Apart from these, there are various other opinions regarding the number of books in the Old Testament.
The 39 books of the Old Testament are as follows:

1. Genesis	2. Exodus
3. Leviticus	4. Numbers
5. Deuteronomy	6. Joshua

7. Book of Judges 8. Account of Ruth
9. 1 Samuel 10. 2 Samuel
[123] Dirasat fil-Kutub al-Muqaddasah, page: 23
[124] History of the English Bible, page: 14
[125] Qamus al-Kitab al-Muqaddas, page: 763

11. 1 Kings
12. 2 Kings
13. 1 Chronicles
14. 2 Chronicles
15. Ezra
16. Nehemiah
17. Esther
18. Job
19. Psalms
20. Proverbs
21. Ecclesiastes
22. Song of Solomon
23. Isaiah
24. Jeremiah
25. Lamentations
26. Ezekiel
27. Daniel
28. Hosea
29. Joel
30. Amos
31. Obadiah
32. Jonah
33. Micah
34. Nahum
35. Habakkuk
36. Zephaniah
37. Haggai
38. Zechariah
39. Malachi

The Jews divide these into three parts:
One. Namus; meaning the five books of Moses (peace be upon him).
Two. The books of the Prophets.
Three. The Holy Scriptures.
First. Namus, or the five books of Moses (peace be upon him). In Semitic languages, these are called the Torah, which means law or commandments. The word 'Namus' also signifies law or regulations. It is originally a Greek word. Therefore, by 'Namus' they refer to the Sharia (divine law) encompassing customs, politics, and social regulations which Moses (peace be upon him) formulated after receiving it through divine revelation from Allah Almighty. Referring to this, Jesus (peace be upon him) said—

"Do not think that I have come to abolish the Law (Namus) or the Prophets; I have not come to abolish them but to fulfill them."[126]
[126] Matthew, Chapter: 5, Verse: 17.

154

In the Sharia of Moses (peace be upon him), the existence of certain practices prevalent since ancient times can be found. Notable among these is the ordinance of Qisas, meaning a life in exchange for a life. As stated in Genesis—
"Whoever sheds human blood, by humans shall their blood be shed; for God made man in His own image." [127]
Another such ordinance is burning an adulteress to death, as stated in Genesis itself—
"About three months later, someone told Judah, 'Your daughter-in-law Tamar has played the harlot; and moreover, see, she is pregnant by harlotry.' Then Judah said, 'Bring her out and let her be burned.'" [128]
The legal experts, those who interpreted this Sharia, were the greatest enemies of Jesus (peace be upon him). This was because they had turned the responsibility of interpreting this Sharia among the Jews into their personal profession. They began to perceive the emergence of the Messiah (peace be upon him) as a threat to their profession. For this reason, the Messiah (peace be upon him) condemned them in very harsh terms. As stated in the Gospel of Luke—
"Then one of the experts in the law answered and said to Him, 'Teacher, by saying these things You insult us also.' He said, 'Woe to you experts in the law as well! For you load people with burdens hard to bear, yet you yourselves do not touch the burdens with one of your fingers.'" [129]
Alluding to this, the Quran states—
"The example of those who were entrusted with the Torah and then did not uphold it is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people."

[127] Genesis, Chapter: 9, Verse: 6.
[128] Genesis, Chapter: 38, Verse: 24.
[129] Luke, Chapter: 11, Verses: 45-46.

155

The example of those who were entrusted with the Torah and then did not uphold it is like that of a donkey carrying volumes of books. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people. [Surah Al-Jumu'ah, Verse: 5]
Both Jews and Christians believe that this *Namus* (Law) or Sharia is a revelation from Allah. Moses (peace be upon him) is a Messenger and was merely the bearer of this Sharia. Later, however, their views changed somewhat. It is said—the books containing accounts from the beginning of creation to the entry of the Israelites into Canaan were recorded by Moses (peace be upon him). This is indicated in various sections of the Torah. For example, it is stated—
“Then the Lord said to Moses, ‘Write this for a memorial in a book and recount it in the hearing of Joshua, for I will utterly blot out the remembrance of Amalek from under heaven.’”[130]
The purpose of these words is the defeat of the Amalekites.

Elsewhere it is stated—
“And Moses wrote their starting points for their stages by the command of the Lord, and these are their stages according to their starting points.”[131]
In another place it is stated—
“And Moses wrote this law (Torah), and delivered it to the priests, the sons of Levi, who carried the ark of the covenant of the Lord, and to all the elders of Israel.”[132]
Beyond the beliefs of Jews and Christians, modern Biblical research suggests that these books cover the period from the beginning of the Exodus and the departure from Egypt until the entry into Canaan.

[130] Exodus, Chapter: 17, Verse: 14
[131] Numbers, Chapter: 33, Verse: 2
[132] Deuteronomy, Chapter: 31, Verse: 9

...it has been written for three centuries. And Moses (peace be upon him) passed away before entering Canaan, as described in the Torah.
"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, opposite Beth-peor; but no one knows his burial place to this day."[133]
At the time of his death, Moses (peace be upon him) was one hundred and twenty years old. Even at this age, his eyesight was fresh and sharp. Upon the death of Moses (peace be upon him), the Children of Israel mourned and wept in Moab for thirty days.[134]
In reviewing this event, Hafiz Ibn Hazm wrote—
"This is the final chapter of their Torah. This chapter proves irrefutably that the Torah preserved by them is not the original Torah. It is a distorted and deviant Torah. It is a compiled history, compiled by some ignorant person from fabricated thoughts. It can never be the Torah revealed by Allah the Almighty. Because if it were the Torah revealed to Moses (peace be upon him), then the discussion of Moses' (peace be upon him) death and burial would not have found a place there." He further states, "The sentence here that says 'to this day no one knows his grave' also supports my previous statement and indicates that it was written long after the passing of Moses (peace be upon him)."[135]
Additionally, the disagreement among the Jews regarding various parts of it being part of the Sharia (divine law) proves that these were not written by Moses (peace be upon him) and are not revelations from Allah.

[133] Deuteronomy, Chapter: 34, Verses: 5 & 6. The intent of "to this day no one knows" is that until the time the Torah was being compiled, no one knew. But Allah the Almighty informed our Prophet (peace and blessings of Allah be upon him) about the matter; he found Moses (peace be upon him) praying in his grave. We have mentioned earlier that this was Moses' (peace be upon him) life in the grave, not a physical worldly life. Because he died a natural death like other human beings.
[134] Al-Fasl fil Milal wal Ahwa' wan Nihal, Volume: 1, Page: 186
[135] Al-Fasl fil Milal wal Ahwa' wan Nihal, Volume: 1, Page: 186

157

Researchers believe that the first part of the Old Testament, the **Torah**, was recorded in 400 BC. The second part, the **books of the Prophets**, was recorded in 200 BC, and the third part, the **sacred scrolls**, was recorded in 90 AD. If all of it were from Moses (peace be upon him) or from Allah the Almighty, then their scholars would not have hesitated regarding its status as divine law (Sharia).

158 < Jewish and Christian Nations

158

Part 1: The Torah, i.e., the Books of Moses (PBUH)

Book 1: Genesis

Considering its subject matter, we can divide this book into three parts.

One. The beginning of creation and its stages.

Two. The arrival of the human race on Earth, Adam and Eve, the flood of Noah (Peace Be Upon Him), and the development of the new world after the flood.

Three. The birth of Ibrahim (Peace Be Upon Him), his life, journeys, mission, descendants, the arrival of the Children of Israel in Egypt, the story of Yusuf (Joseph) and his brothers, and finally, the deaths of Yaqub (Jacob, PBUH) and Yusuf (Joseph, PBUH).

A closer look at the first part of Genesis reveals that in the discussion regarding the creation of the universe, several contradictory statements have been included. Furthermore, some assertions are proven to be clearly erroneous from a scientific perspective.

History of the Jewish and Christian Nations | 159

159

As it is stated in Genesis,

"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness." [136]

This was the event of the first day of creation. Shortly thereafter, in the account of the fourth day, it is stated—

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so." [137]

From this, it can be understood that the light emitted from the stars was created on the first day. On the other hand, the stars themselves were created on the fourth day. An illogical point is presented here, similar to the manifestation of the result before the medium or the fruit before the tree. Such an unrealistic presentation is inconceivable in a revelation bestowed by Allah.

In another part of the same book, it is stated—

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." [138]

Here, it is said that Allah Ta'ala took rest. This implies that He underwent exertion while creating the world. He became tired. Subsequently, He rested. Such a thought or belief is contradictory to the greatness and majesty of Allah Ta'ala. In effect, it indicates a flaw in His essence. However, He is above all flaws. Furthermore, where everything happens by the will of Allah

Ta'ala just by His command 'Kun' (Be), there is no question of becoming exhausted and then taking rest. And if the intent of 'rest' is that He remained inactive on the seventh day, then that would negate His eternal life and permanence. The term 'inactive' cannot be applied to the essence of Allah Ta'ala.

[136] Genesis, Chapter: 1, Verses: 3-4.
[137] Genesis, Chapter: 1, Verses: 14-15.
[138] Genesis, Chapter: 2, Verse: 2.

In this regard, only the Holy Quran has provided the most just statement, where it is said—
"And We did certainly create the heavens and the earth and what is between them in six days, and there touched Us no weariness."
I have created the heavens, the earth, and everything between them in six days, and no fatigue has touched Me. [Surah Qaf, Verse: 38]
After objections were raised concerning this point in the Torah, their scholars altered the meaning of "rest" to "desisting from work" in various editions and translations. They claimed that Allah Almighty created the heavens and the earth in six days and desisted from work on the seventh day because the work was finished. As expressed in an English translation: "And also the whole universe was completed by the seventh day God finished what He had been doing and stopped working."
They have made similar changes in translations in various other languages, including Urdu and Hindi.
In the fourth, fifth, eleventh, twenty-first, and twenty-fifth chapters of Genesis, the lifespans of the patriarchs from Adam (peace be upon him) to Ibrahim (peace be upon him) are discussed. Taking the creation of Adam (peace be upon him) as the starting point, each person's year of birth and death is mentioned. French scientist Maurice Bucaille prepared a chart regarding this, which he included in his famous book, "The Bible, the Qur'an and Science" (A Study of the Holy Scriptures in the Light of Modern Science). We are presenting the chart here verbatim.
Sl. | Name | Birth Year (considering the creation of Adam PBUH as the start) | Age | Death Year (considering the creation of Adam PBUH as the start)
1 | Adam | ... | 930 | 930
2 | Seth (Sheeth) | 130 | 912 | 1042
3 | Enosh | 235 | 905 | 1140

4 Kenan: 325 | 910 | 1140
5 Mahalalel: 395 | 895 | 1390
6 Jared: 460 | 962 | 1422
7 Enoch: 622 | 365 | 987
8 Methuselah: 687 | 969 | 1656
9 Lamech: 874 | 777 | 1651
10 Noah: 1056 | 950 | 2006
11 Shem: 1556 | 600 | 2156

12 Arpachshad: 1658 | 438 | 2096
13 Shelah: 1693 | 433 | 2122
14 Eber: 1723 | 464 | 2187
15 Peleg: 1757 | 239 | 1996
16 Reu: 1787 | 239 | 2026
17 Serug: 1819 | 230 | 2049
18 Nahor: 1849 | 148 | 1997
19 Terah: 1878 | 205 | 2083
20 Abraham: 1948 | 175 | 2123

162

Looking at this chart, we will see that Ibrahim (peace be upon him) was born during the lifetime of Nuh (peace be upon him). However, no evidence is found in ancient history of them being contemporaries or of their meeting each other.
Another point becomes clear from the chart—the maximum gap between the flood of Nuh (peace be upon him) and Ibrahim (peace be upon him) is 892 years. This assumes the flood occurred immediately after the birth of Nuh (peace be upon him), which is impossible. The probable time of the flood was 1531 years after the arrival of Adam (peace be upon him) and 417 years before the birth of Ibrahim (peace be upon him). In terms of BCE, Ibrahim (peace be upon him) was at most a person of the 18th century. Accordingly, that cataclysmic flood occurred in the 22nd century BCE. However, Maurice Bucaille mentioned, based on priestly accounts, that Nuh (peace be upon him) was 600 years old at the time of the flood. This conflicts with the Quranic description. Because the Quran states—
"And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers." [Surah Al-Ankabut, Verse: 14]
In this 22nd century BCE and even before that, many ancient civilizations had emerged on Earth. Take Egypt as an example. The 22nd century was the middle period of Egyptian civilization. At this time, the Eleventh Dynasty was ruling in Egypt, and the first or third dynasty in Babylon. Therefore, it is understood that the beginning of Egyptian civilization was hundreds of years earlier, and no evidence has been found that these ancient civilizations ever completely disappeared. Consequently, the claim made in the Torah that the entire human race was wiped out during the flood did not happen. Furthermore, it is unrealistic to claim that the information provided about the human race in the three books of the Torah is consistent with reality.[139]
Another point here is that, according to this description in the Torah, the foundation of human civilization on Earth occurred approximately in the 37th century. However, modern science...
[139] Dirasatil Kutubil Muqaddasah ala Daw'il Maarifil Hadithah, pages: 53-54.

163

It is stated that human existence on Earth dates back hundreds of thousands of years. According to information from an encyclopedia written by Christians, evidence of human settlement from two hundred thousand years ago has been found in Palestine. [140]

Renowned Christian anthropologist Donald Johanson announced on January 19, 1971, that he had found evidence of human existence four million years ago. His research also proves Darwin's theory of evolution to be incorrect. [141]

Second Book: Exodus

A very significant event in the history of the Children of Israel is discussed in this book. After suffering under the persecution of Pharaoh for a long time, the Children of Israel left Egypt with Moses (peace be upon him) and reached the Sinai desert, where they wandered for forty years like lost souls. This incident is narrated in detail in this book. Additionally, some laws and regulations regarding worship, transactions, and punishment have also found a place in this book. We can roughly divide the book into three parts.

One. Discussion of the time spent while in Egypt. This part of the book sheds some light on the arrival of Jacob's (peace be upon him) family in Egypt. Subsequently, after the passing of Joseph (peace be upon him), the disasters that befell the Children of Israel, the birth of Moses (peace be upon him), his early life, the method of his preaching, the conflict with Pharaoh, and then the description of the ten plagues upon Pharaoh and the Egyptians are narrated.

Two. From Egypt to Sinai. This section covers the Children of Israel's departure from Egypt, followed by the opening of a path through the sea, and the arrangement of heavenly food such as Manna and Salwa (quails) for them in the desert.

Three. Life of the Children of Israel in Sinai. This part discusses their lifestyle in Sinai, the opposition to the Sharia (law) brought by Moses (peace be upon him), the worship of the golden calf, the condemnation of the Children of Israel by Moses (peace be upon him), his journey to Mount Sinai, and other related matters. Referring to the last point, it is said in the Quran—

[140] World Book Encyclopedia, page: 15

[141] Al-Yahudiyah wal Masihiyah, page: 74

"And [recall] when We made an appointment with Moses for forty nights..." [Surah Al-Baqarah, Verse: 51]

In another verse, Allah Almighty says—

"And We appointed for Moses thirty nights and perfected them with ten [more]; so the term of his Lord was completed as forty nights." [Surah Al-A'raf, Verse: 142]

The most important subject of this section is the Ten Commandments. At this stage, we will discuss these Ten Commandments.

The Ten Commandments or Decrees

The discussion in the Torah regarding how Moses (peace be upon him) received the Ten Commandments is contradictory. Sometimes the Torah says that Allah Almighty Himself spoke these words [142], and Moses (peace be upon him) wrote them down with his own hand. At other times, it says that these ten commandments were given to Moses (peace be upon him) in written form on stone by the finger of Allah [143].

After forty days, Moses (peace be upon him) descended from the mountain and saw that the Children of Israel were engaged in calf worship. He was consumed with anger. In his rage, he even broke the two tablets. Later, after purifying the disobedient nation, he returned to the mountain by Allah's command. This time he brought back two new tablets. On these, the Lord's commandments were recorded [144]. However, these two tablets were hand-engraved by Moses (peace be upon him) himself [145]. These contradictions in narration naturally create a lack of trust in the purported Torah.

[142] Exodus, Chapter: 20, Verse: 1. [In the original book, the reference number given at this point is Chapter 20, which is incorrect.]
[143] Exodus, Chapter: 31, Verse: 18; Chapter: 32, Verses: 15-16.
[144] Qamusul Kitabul Muqaddas, Pages: 9-10
[145] Exodus, Chapter: 24, Verses: 1-4.

165

Of the ten commandments, the first three concern man's duty towards Allah, specifically regarding **Haqqullah** (the Rights of God). These three commandments were inscribed on the first tablet. The remaining seven commandments concern man's responsibility towards man, regarding **Haqqul Ibad** (the Rights of People). These were inscribed on the second tablet. This division was described by Augustine, and Roman Catholics have accepted it. Furthermore, the view of many other Jews and Christians is that the first four commandments were inscribed on the first tablet and the remaining six on the second. We have described those ten commandments mentioned in the Torah sequentially below.
First Commandment: I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before me.
Second Commandment: "You shall not make for yourself a carved image; do not make any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children of those who hate me, even to the third and fourth generation; but showing mercy to thousands [of generations] of those who love me and keep my commandments. You shall not take the name of the Lord your God in vain, for the Lord will not hold anyone guiltless who takes His name in vain."
Third Commandment: Remember the Sabbath day (Saturday) to keep it holy. Six days you shall labor and do all your work; but the seventh day is a Sabbath to the Lord your God. On that day you shall not do any work—neither you, nor your son or daughter, nor your male or female servant, nor your livestock, nor the foreigner within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day. Therefore, the Lord blessed the Sabbath day and made it holy.
Fourth Commandment: Honor your father and your mother, so that your days may be long in the land the Lord your God is giving you.
Fifth Commandment: You shall not murder.
Sixth Commandment: You shall not commit adultery.
Seventh Commandment: You shall not steal.

Eighth Commandment: You shall not bear false witness against your neighbor.
Ninth Commandment: You shall not covet your neighbor's wife.
Tenth Commandment: Nor shall you covet your neighbor's house, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor. [146]
Leaving Egypt after being liberated from slavery is considered the most significant event in the history of the Children of Israel. Through this, Allah Almighty granted them freedom from the oppression of Pharaoh and the shackles of Egyptian servitude. The Quran repeatedly reminds them of this event so that they may return to Allah's path and follow the Sharia of Muhammad (peace and blessings be upon him).
However, instead of expressing gratitude to Allah Almighty and returning to the right path, they adopted their day of liberation as a festival. They celebrate this day with great pomp, calling it the festival of *Eid-ul-Pesach* or Passover. Another name for this festival is *Eid-ul-Fitr* (Feast of Unleavened Bread). The Children of Israel were instructed to leave Egypt very quickly; consequently, they could not allow their bread dough to ferment properly. The festival was named with this in mind.
A detailed discussion regarding this festival is found in the twelfth chapter of Exodus. It is observed from the evening of April 14th to the evening of April 21st. During this time, they sacrifice a sheep; the flowing blood symbolizes their atonement. Bitter herbs and leaves are eaten during these days to commemorate their captivity in Egypt. The head of the family or the eldest person present reads the story of the Exodus to everyone. According to Jewish law, anyone who violates this ritual is no longer considered part of the Israelite community.
Other Jewish Festivals
• **Eid-ul-Asabi (Shavuot):** This festival is celebrated on the sixth of June, seven weeks after *Eid-ul-Pesach* (Passover). It is said that on this day, Allah Almighty spoke with Moses (peace be upon him) on Mount Sinai.
• **Rosh Hashana:** It is their belief that on this day, Isaac (peace be upon him) was saved from being sacrificed, and a ram was sacrificed in his stead. In reality...

[146] Exodus, Chapter 20, Verses 1-17; Deuteronomy, Chapter 5, Verses 6-21 — Reviewer

He was not Isaac. He was Ishmael. We have previously clarified this matter.
Eid al-Somariya: This refers to the Great Fast. On this day, the Jews observe a fast. They believe this is the final day of the third forty-day fasting period undertaken by Moses (peace be upon him).
Eid al-Mizalla: They reside in booths for seven days. [147] When the Temple was established, they were required to perform a pilgrimage three times a year. [148]
Third Book: Book of Leviticus
This book is called the Book of Leviticus in reference to Levi bin Jacob, the forefather of Moses (peace be upon him). The descendants of Levi were the priestly class who performed the duties of the Jewish community. For a long duration, the responsibility of carrying and setting up the Tabernacle was entrusted to them. This book discusses their religious duties, which is why it is named as such. Additionally, formal rituals and legal systems are also discussed in this book.
The contents of this book are as follows:
1. Rules for offerings and sacrifices by priests and worshipers.
2. The anointing of Aaron and his sons to the priestly office.

3. Descriptions concerning purity and impurity.
4. Provisions for vows, atonements, and so forth.
Jews and Christians believe that Moses (peace be upon him) authored this book. However, researchers suggest it was written in the fifth century BCE. This becomes evident from the table of contents of the book.

Fourth Book: Book of Numbers

This serves as an appendix to the preceding three books. It covers events from the time of Jacob (peace be upon him) to the Exodus of the Children of Israel from Egypt, and subsequently their journey into the Sinai wilderness...
[147] They do this as a recollection of their forty years of nomadic life in Sinai. -Translator
[148] Details: Tarikh al-Yahud, Al-Maqrizi, pages: 140-141.

3

The events of their lifestyle and finally the story of their arrival in the Moab region have been narrated.
This is called the **Book of Numbers** because it records the census of soldiers, wealth, and livestock of the various tribes of the Children of Israel. Upon reaching Sinai, the first task **Moses (peace be upon him)** performed was to conduct a census of everyone except the descendants of Levi and to determine the position of each tribe. Subsequently, the Levites were counted, their locations determined, and their priestly duties were described. Two censuses of the Israelites were conducted in Sinai. The first of these took place in the second month of the second year after leaving Egypt. Excluding the Levites, the number of men aged twenty and older who were able to carry weapons stood at six hundred and three thousand, five hundred and fifty.[149] The population of each tribe was as follows:

Sl. | Name of the Tribe | Population
1. Tribe of Reuben | 46,500
2. Tribe of Simeon | 59,300
3. Tribe of Gad | 45,650
4. Tribe of Judah | 74,600
5. Tribe of Issachar | 54,400
6. Tribe of Ephraim | 40,500
7. Tribe of Zebulun | 57,400
8. Tribe of Manasseh | 32,200
9. Tribe of Benjamin | 35,400
10. Tribe of Dan | 62,700
11. Tribe of Asher | 41,500
12. Tribe of Naphtali | 53,400

Total | 603,550
[149] Book of Numbers, Chapter: 1, Verses: 45-46.

4

The Levites were not included in this census. However, the number of their males aged one month and above was twenty-two thousand.[150] This figure for the Children of Israel is certainly an exaggeration. We have discussed this in detail previously. The number of people

who came from Canaan with Jacob (peace be upon him) was seventy. After that, only two generations were born in Egypt: the generation of Amram, father of Moses (peace be upon him), and the generation of Moses (peace be upon him). It is entirely impossible and illogical for a group of only seventy people to reach six hundred thousand within the span of two generations. Moreover, this figure of six hundred thousand excludes the elderly, children, and women. On the other hand, the number of Levites is even more astonishing. Levi was the grandfather of Amram. He had three sons: Gershon, Kohath, and Merari. Among them, Kohath was the grandfather of Moses (peace be upon him). For obvious reasons, it is absolutely impossible for the lineage to multiply from these three sons of Levi and reach twenty-two thousand in such a short time.

The second census of the Children of Israel took place thirty-eight years after the first census, before their entry into Canaan.[151] In this census, the number of Levites was twenty-three thousand, while the number of others was six hundred and one thousand seven hundred and thirty.[152] Many objective Christian scholars admit that there is exaggeration in these statistics.[153]

Fifth Book: Deuteronomy

The book is so named because it contains a repetition of the Sharia (Law) of Moses (peace be upon him). In this book, the explanation of the Law for the Children of Israel is primarily presented.

The Jewish claim is that Moses (peace be upon him) recorded this book before Joshua son of Nun assumed leadership. However, the view of researchers is that it was recorded during the time of the King of Judah (639–609 BC) and published during the time of Isaiah (638–608 BC).[154] This is because the book includes an account of the death of Moses (peace be upon him) and descriptions of various events up to the aforementioned period.

[150] Book of Numbers, Chapter: 3, Verse: 39.
[151] Book of Numbers, Chapter: 26, Verse: 51.
[152] Book of Numbers, Chapter: 26, Verse: 51.
[153] Manini, Urdu Edition, Page: 205.
[154] Manini, Urdu Edition, Page: 208.

5

This book discusses regulations related to politics, war, economics, social customs, and transactions. Additionally, three historical sermons of Moses (peace be upon him) have been included in this book. He presented these to the Children of Israel in Moab on the fortieth anniversary of their exodus from Egypt. The subject matter of the sermons was as follows:

First Sermon: Encouraging obedience to Allah.

Second Sermon: Repetition of the Ten Commandments, the blessings of following the Sharia, and the consequences of not following the Sharia.

Third Sermon: The farewell address of Moses (peace be upon him) addressed to the Children of Israel.

6

Part Two

Historical Books

The events following the Children of Israel's conquest and settlement in Canaan, their Promised Land, are described in these books. Additionally, the number of their judges and kings, their timelines, and various occurrences within the Promised Land are documented in these works. These books are discussed briefly below.

1. The Book of Joshua

This book is named after Joshua (Yusha ibn Nun), the prophet succeeding Moses (peace be upon him) and the leader of the Children of Israel. His original name was Hoshea, which Moses (peace be upon him) changed to Joshua. [155] He was a descendant of Ephraim and was born in Egypt. Initially, he was the servant of Moses (peace be upon him). [156] Moses (peace be upon him) [saw] in him perfect sincerity and extraordinary...

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[155] Book of Numbers, Chapter: 13, Verse: 16.

[156] Book of Exodus, Chapter: 24, Verse: 13.

...witnessed his competence. Consequently, after successful scouting in Canaan, he appointed him as his successor and provided guidance regarding that land. After the passing of Moses (peace be upon him), he naturally assumed the leadership of the Children of Israel. Subsequently, giving everyone three days for preparation, he crossed the Jordan River very quickly. [157] The detailed account of establishing the rights of the Israelite nation in the Holy Land under Joshua's leadership is narrated in this book. During this period, several miracles were manifested through him, most notably the halting of the sun’s movement. [158]

[157] Joshua, Chapter: 1, Verses: 10-11

[158] Joshua, Chapter: 10, Verses: 13-14

Imam Ahmad ibn Hanbal (may Allah have mercy on him) narrates a Hadith in his own Musnad on the authority of Abu Hurairah (may Allah be pleased with him). In it, the Messenger of Allah (peace and blessings of Allah be upon him) said—

"The sun’s movement was halted only for Joshua ibn Nun when he was traveling towards the Holy Sanctuary (Bayt al-Maqdis)."

The chain of narration (isnad) for this Hadith is sound (sahih). Allama Suyuti (may Allah have mercy on him) mentioned the Hadith based solely on the work 'Jami' al-Saghir'. Therefore, the commentator Imam Munawi critiqued the Hadith. However, citing Ibn Hajar al-Asqalani (may Allah have mercy on him), he states that this Hadith is narrated with a sound chain, as Imam Ahmad ibn Hanbal noted in the chain of Hisham ibn Sirin. [158]

The original Hadith also found a place in Bukhari and Muslim. Imam Bukhari in 'Kitab Fard al-Khums' and Imam Muslim in 'Kitab al-Jihad wa al-Siyar' have mentioned this Hadith. Both narrated the Hadith from Muhammad ibn al-Ala. Muhammad ibn al-Ala narrated from Muhammad ibn Mubarak, he from Ma'mar, he from Hammam ibn Munabbih, and he narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said—

"A prophet went out for war... Then, addressing the sun, he said, 'You are commanded, and I am also commanded. O Allah! Halt the movement of this sun for a short time.' Consequently, the sun was halted. In this manner, Allah Almighty granted him victory."

In this particular narration, the name of the Prophet was not mentioned, nor was the name of the town.

However, their mention is found in the narration of Mustadrak al-Hakim. There, after Abu Hurairah (may Allah be pleased with him) narrated the Hadith, Ka'b al-Ahbar said—
"Allah and His Messenger have spoken the truth. By Allah, it is described exactly this way in the Torah. O Abu Hurairah, did the Prophet (peace and blessings of Allah be upon him) tell you the name of that prophet?" Abu Hurairah replied, "No, he did not." Ka'b then said, "He was Joshua ibn Nun. Well, did the Prophet tell you the name of that town?" Abu Hurairah replied, "No, he did not." Ka'b then stated, "It was the city of Jericho."
Hakim (may Allah have mercy on him) states that it is a sound (sahih) and rare (gharib) Hadith. Imam Dhahabi also holds the same view. However, it is noteworthy that one narrator in the Hadith's chain, Mubarak ibn Fadala, is a Mudallis (one who omits a link in the chain) [158]. Nevertheless, Hafiz Ibn Kathir states in 'Al-Bidayah wa'n-Nihayah' that the matter is resolved. This event likely occurred during the conquest of the Holy Sanctuary. Since Jericho was the primary objective, its conquest served as the means to that end.

8

After the conquest of the kingdom, Joshua, also known as Yusha ibn Nun, organized the nation of Israel and completed the distribution of land among the tribes. Subsequently, he passed away and was buried in the hill country of Ephraim.
Modern Jewish-Christian researchers have not yet reached a definitive conclusion regarding the author of this book. However, ancient Jews and Christians believed that, with the exception of the final five verses and a few others, Joshua himself wrote the rest of this book. The last five verses are as follows:
"After these things, Joshua the son of Nun, the servant of the Lord, died at the age of one hundred and ten years. Later, the people buried him in the territory of his inheritance at Timnath-serah, which is in the hill country of Ephraim, north of Mount Gaash. Israel served the Lord throughout the lifetime of Joshua, and throughout the lifetime of the elders who outlived Joshua and were aware of all the work the Lord had done for Israel.
And the bones of Joseph, which the children of Israel brought up from Egypt, they buried at Shechem in the plot of ground that Jacob had purchased from the children of Hamor, the father of Shechem, for one hundred pieces of silver; and it became the inheritance of the children of Joseph. Then Eleazar, the son of Aaron, died; and the people buried him on the hill belonging to his son Phinehas, which had been given to him in the hill country of Ephraim."[159]
These verses describe the death and burial of Joshua and various subsequent events. For this reason, many Christians believe that Eleazar, the son of Aaron (peace be upon him), recorded this book. However, even this view is not correct because the final verse of the book mentions the death of Eleazar. The soundest view is that the true author of this book remains unknown to this day.

Two. The Book of Judges

The leaders of the Children of Israel from Joshua to Samuel are referred to as Judges. This book describes the Judges of the Children of Israel, their eras, and discusses the transactions of bribes in their judicial work. It is primarily after them that the Children—
[159] Joshua, Chapter: 24, Verses: 29-33.

9

Saul was appointed as the King of Israel according to the law. Saul was their first king.
The compilers of the Torah could not reach a consensus regarding the time period of the Judges. This book states that their period lasted four hundred and fifty years. On the other hand, it is claimed that their period began in 1100 BC and ended in 1020 BC.
Similarly, Jewish scholars have not been able to agree on the authorship of this book. Many of them suggest that it was written by Samuel, the last judge. If this view is accepted, it must be concluded that the book was recorded after the era of the Judges had ended. This implies that for several centuries, the book existed without any written source, relying solely on oral tradition. Consequently, it is not possible to place complete reliance on this book. It can be inferred from a passage in the book that it was composed at a much later date.
“In those days there was no king in Israel; everyone did what was right in his own eyes.” [160]
This indicates that the book was recorded during the era of kings, and the author has mentioned the oppression and disobedience of the Jews, along with the lack of a king for their guidance, with great sorrow.

Subject Matter of the Book

The most significant discussion in this book is the religious apostasy of the Children of Israel. This theme is mentioned at least seven times. Whenever the Children of Israel turned away from their faith, Allah the Almighty would punish them. Subsequently, when they cried out in repentance, Allah the Almighty would grant them deliverance through these Judges. This is the fundamental teaching of this book. It is stated—
The children of Israel began to do what was evil in the sight of the Lord and began to serve the Baals. They abandoned the Lord, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods, specifically the gods of the people living around them...
[160] Judges, Chapter: 17, Verse: 6.

...began to prostrate themselves before them. In this way, they displeased the Lord. [161]

Three. The Account of Ruth

Ruth is a Moabite word. It means "beautiful woman." Originally, Ruth was a Moabite woman who left her father, family, and nation to join the Children of Israel. She was married to a man from the tribe of Judah, and it was from their lineage that David (peace be upon him) was born. It is said that Ruth was the grandmother (great-grandmother) of David (peace be upon him). Surprisingly, the Jews do not typically include anyone in their nation unless both parents are Jewish. However, their treatment of Ruth was entirely different.
This book essentially serves as an introduction to the discussion of the kings. Nevertheless, the book was named this way to show respect for the sacrifice and endurance of a Moabite woman in her quest to become part of the Jewish nation. A brief summary of Ruth’s story from the *Dictionary of the Holy Bible* (Kamusu al-Kitab al-Muqaddas) is presented below.
When a famine occurred among the Hebrews, a man named Elimelech moved to Moab with his family and settled there. After some time, he died, leaving behind his wife Naomi and two sons. The two sons married two Moabite women. After a short while, the two sons also died. Meanwhile, Naomi learned that the famine in her country had come to an end. She then decided to return to her own country. She urged her two daughters-in-law to return to their respective fathers' homes. At her insistence, one daughter-in-law named Orpah agreed to go and left for her father's house. But the second daughter-in-law, Ruth, would not agree to leave her

mother-in-law and return to her father's house under any circumstances. She expressed profound sincerity toward her mother-in-law. [162]
Afterwards, Ruth entered Bethlehem with Naomi. The events regarding Ruth are described in the book with great respect and devotion. Later, Ruth married Boaz of the tribe of Judah. A son named Obed was born to them. According to the commentary on the account of Ruth, this Obed is the grandfather of David (peace be upon him). There is widespread disagreement regarding when the book was written. Some say it was Samuel.

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[161] Judges, Chapter: 2, Verse: 11; Chapter: 3, Verse: 12; Chapter: 4, Verse: 1; Chapter: 6, Verse: 1; Chapter: 10, Verse: 6.
[162] *Dictionary of the Holy Bible*, 391; the reader may cross-reference the events with the account of Ruth if they wish.

...authored. According to many, this is the work of Ezekiel. Again, according to some others, Ezra authored it.

Four, Five, Six, and Seven: Samuel and Kings

Samuel is a Hebrew word. It means 'Name of God'. It is said that after Moses (peace be upon him), he was the first prophet and the last judge of the Hebrews. He holds a special status among the Jews because he protected the Jewish nation from the hands of the Philistines and brought back the looted sacred Ark (Ark of the Covenant).
After conducting judicial duties for a long time, he reached old age. He then assigned the responsibility of judicial affairs to his two sons. However, the two sons failed to demonstrate justice in their work. In some instances, they even became involved in bribery. [163]
Subsequently, the elders of the Children of Israel came to Samuel. They informed him that as the neighboring kingdoms were becoming increasingly powerful, their existence was under threat. They appealed to Samuel to appoint a king to fight against the enemy. In response to their appeal, Allah Almighty appointed a king, whose name in the language of the Quran is Talut. It is stated in the Quran—
And their prophet said to them, "Indeed, Allah Almighty has sent Talut to you as a king." [Surah Al-Baqarah, Verse: 247]
In the Book of Samuel, his name is stated as Saul. [164]
Talut mobilized an army. His first opponents were the Philistines, led by a warrior named Jalut. In the Hebrew language, his name is Goliath. One of the members of Talut's army was David (peace be upon him), the son of Jesse. In the war, he defeated Jalut. The Philistines were also defeated. Saul was pleased with David's bravery and married his daughter Michal to him. Through this, a cordial relationship was established between David and Saul. But this relationship later became problematic for them...
[163] 1 Samuel, Chapter: 8, Verse: 1; Chapter: 8, Verse: 4.
[164] Detailed accounts of his story are found in chapters 8, 9, 10, and 11 of Samuel—Reviewer.

...stands. Because Saul had opposed the kingship of David. As a consequence, he and his sons had to give their lives. After this, the kingdom of the Israelites was entrusted to David (peace be

upon him). This is alluded to in the Quran—
"And Allah gave him kingship and wisdom, and taught him of that which He willed." [Surah Al-Baqarah, Verse: 251]
Following this, Solomon (peace be upon him), the son of David (peace be upon him), inherited his father's kingdom. After Solomon (peace be upon him), the Israelites were divided into two kingdoms and became embroiled in conflict. Consequently, Shishak I, the emperor of the thirty-second dynasty of the Pharaohs in Egypt, was able to establish occupation over Jerusalem and looted most of the city's valuable treasures.
In these four books, the portrayal of the reign of Solomon (peace be upon him) is exaggerated. Descriptions of his wisdom and governance are found here. Additionally, accounts of Solomon's (peace be upon him) massive architectural feats, the construction of various palaces, and the building of Jerusalem's defensive walls are also incorporated into the books.
We agree regarding the wisdom of Solomon (peace be upon him) and his skillful administration of the kingdom. He was a prophet chosen by Allah for the Children of Israel. However, we do not agree with the exaggerated claims made in Jewish texts regarding his architectural achievements and construction projects. Especially in comparison to the architectural feats of the Pharaohs and Phoenicians, his construction works are not anything extraordinary. Western researchers have strongly criticized such exaggerated descriptions in Jewish texts. In their view, these accounts are so overstated that no satisfactory explanation can be given. Gustave Le Bon in his book **The Jews in Ancient Civilizations** (Al-Yahud Fil Hadaratil Ula) and H.G. Wells in his book **The Outline of History** (Ma'alimu Tarikhil Insaniyyah) have strongly criticized these descriptions.
These same recurring themes are discussed in these four books. The two Books of Samuel were actually one book. This is also how it appears in the Hebrew Bible. It was divided into two books in the Venice edition of 1516-1517 AD. And the focus of First Kings is King Saul, while the focus of Second Kings is King David (peace be upon him).

13

Eight and Nine: 1st and 2nd Chronicles
Due to having identical goals and objectives, it is understood that these two books are essentially a single book. Later, the translators of the Greek Bible divided it into two parts. This division is universally accepted. These two books are considered supplementary to the books of Samuel. We can divide its subject matter into four parts.
One. Adam and his descendants.
Two. The death of Saul and the reign of David.
Three. The reign of Solomon.
Four. The division of the empire after the death of Solomon.
This book was likely written in the fourth century BC. In its composition, assistance was drawn from books ranging from Genesis to Kings. I do not know what purpose was kept in mind while writing this book, as no new discussion of Jewish history has found a place in it. It also does not occur to me on what basis they included it in the holy scriptures? At most, this book can be characterized as a history of various nations.
Ten and Eleven: Ezra and Nehemiah
Ezra is a Hebrew word. Its meaning is 'help'. Ezra was the chief priest of the Persian Emperor. During the Babylonian captivity, he was appointed as the Emperor's advisor regarding Jewish affairs. He was able to reassure the Emperor about the Jews. The Emperor pardoned them and

permitted them to return to Jerusalem and establish their own system of governance in Palestine. This occurred during the period of 458-398 BC. Upon reaching Jerusalem, Ezra began the work of reconstructing the temple destroyed by Nebuchadnezzar. Simultaneously, with the cooperation of the Levites, he started the task of newly composing the five books of Moses (peace be upon him) and teaching them to the people. The Jews warmly accepted all his reform activities and his compiled Torah. For Ezra was a well-wisher and a devoted individual to the Jews. Consequently, he would say whatever he wished and attribute it to Moses (peace be upon him). Because, through his devotion and benevolence, he was able to secure a special place among the Jews. The Jews also accepted his words without question. Even...

14

Many began to believe him to be the son of God. Referring to this, the Quran states:
"The Jews say, 'Uzair (Ezra) is the son of Allah'." [Surah At-Tawbah, Verse: 30]
Nehemiah was the son of Hacaliah. He arrived from Babylon along with the Jews. He played a supporting role in Ezra's reformatory activities. The book was named after him in recognition of his great deeds. Originally, the books of Ezra and Nehemiah were parts of the Books of Chronicles. Later, they were established as separate books. In the Hebrew Bible, Ezra and Nehemiah are still considered a single book.
Twelve, Esther
Esther is the name of a Jewish woman. The book is named after her as it recounts her story. The Persian Emperor was captivated by Esther and took her as his wife. Esther was able to establish a good relationship between the Emperor and her cousin, Mordecai. Previously, a misunderstanding had arisen between Mordecai and a powerful vizier named Haman. As a result, Haman began a conspiracy to completely annihilate the Jews. He even managed to issue a royal decree to destroy the Jews on the 13th of March. In such a dire situation, Esther played a crucial role in protecting the Jews. She planned against Haman along with her cousin Mordecai. They were able to convince the Emperor that Haman was plotting to assassinate him and take the throne for himself. Their plan succeeded, and the Emperor ordered the execution of Haman and his followers. Coincidentally, Haman and his associates were executed on the same day that had been set for the massacre of the Jews. The number of Persians executed was seventy thousand. For this reason, the Jews still celebrate the 14th of March as a festival. Researchers believe that this is a fabricated myth. It has no historical basis. This event illustrates the tactics of conspiracy by Jewish women against non-Jews and teaches the method of serving one's own nation through the beauty of a Jewish woman. In various translations, including Arabic, this book is considered the final volume among the historical books. However, in the Hebrew Bible, it is categorized under the Ketuvim, or the Holy Scriptures.

15

...has been considered as included. The acceptability of this book is questioned even among Jewish scholars themselves. Figures such as Melito of Sardis and Gregory of Nazianzus did not accept the authenticity of this book. Furthermore, some consider it to be one of the rejected books. [165]
There is also disagreement regarding the era in which this booklet was written. A relatively more reliable view is that it was composed during the Greek rule following the conquest by Alexander

the Great in 332 BC. No information regarding this is found in the New Testament.

[165] **Qamus al-Kitab al-Muqaddas**, Page: 641

16

Part Three
Book of Psalms
The Book of Psalms consists of religious teachings for the Jews in poetic form. The subject matter of these poems includes praise, supplication, meditation, etc. There are five such books in the Jewish scriptures. A large part of these was recorded by David (peace be upon him). The remaining ones were composed by the Levites and other priests.
One. Job
Job is one of the prophets mentioned in the Quran. In the Quran, he is referred to as Ayyub and presented as an example of patience, steadfastness, and contentment. What is discussed about him in the Quran is not found in the Old Testament of the Bible. In the Old Testament, Job is portrayed as a righteous man who is sometimes content and sometimes rebellious. At times, he accepts the calamities that befall him with a serene heart, while at other times, he becomes rebellious and questions, "Why did this happen only to me?"
The Old Testament also narrates an incident of his conversation with Satan, and it mentions there that Satan was able to gain influence over Job.

17

Western writers have described the Book of Job as an unparalleled work of philosophy and literature. French scientist Maurice Bucaille says that, in its true sense, it is a book of truth and wisdom. [166]
Neither the Quran nor the Old Testament discusses his time period anywhere. However, regarding his residence, the Old Testament states that he lived in the land of Uz. [167] This is a city located between Damascus and Aram. According to many, it is the city of Hauran. A slight hint regarding his era can be found in the Quran, where it is stated—
"And that was Our argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing. And We gave to him Isaac and Jacob. Each one We guided. And Noah We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good. And Zechariah and John and Jesus and Elias. Each one was of the righteous. And Ishmael and Elisha and Jonah and Lot. And each [of them] We preferred over the worlds." [Surah Al-An'am, Verses: 83-86]
In the verse under discussion, if the pronoun in the word "(his descendants)" refers to Abraham (peace be upon him), then it can be said that he, namely Job, is his descendant. However, this cannot be stated with absolute certainty. This is because, in this case, Lot (peace be upon him) is also identified as a descendant of Abraham (peace be upon him), whereas he was the nephew of Abraham (peace be upon him), not a descendant. And if the pronoun refers to Noah (peace be upon him)...
[166] Dirasatul Kitabil Muqaddas, Page: 36.

[167] Job, Chapter: 1, Verse: 1.
History of the Christian Nation | 183

18

...then it can be said that he is a descendant of Noah (peace be upon him). In that case, it is very difficult to determine the time period. Whatever the time period may be, we believe he was a prophet. Allah Almighty tested him. He too was content with Allah's decree and destiny. This quality of his is also recognized in the Old Testament. As it is said—
"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil."[168]
A little later in the same chapter, it is said—
"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"[169]
According to the commentary of the Old Testament, he was the father of seven sons and three daughters. Among his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a great number of male and female servants. He was the greatest and wealthiest among the people of the East.[170] After this, all his wealth was lost. But he remained patient. Allah Almighty, being pleased, made him even wealthier than before. We can divide this book into five parts.
First: In this part, Job's fear of Allah, description of property, description of relatives, and a discussion of his virtues have found a place.
Second: In this part, the conversation between Job and his three friends is discussed. The suffering Job asked why calamity had come upon him specifically? His friends believed, according to Israelite religious doctrine, that God always rewards the righteous and punishes the unrighteous. Therefore, this severe suffering was being given to him as a result of some sin.
Third: The wise words of Elihu, Job's youngest companion, have found a place in this part.
Fourth: The Creator's conversation with Job from within a whirlwind is narrated in this part.
[168] Job, Chapter: 1, Verse: 1
[169] Job, Chapter: 1, Verse: 9
[170] Job, Chapter: 1, Verse: 2-3
Jewish and Christian Nation

19

Fifth: This section contains discussions regarding the humility of Job, his healing, and the reward for his patience.
2. Psalms of David
The total number of psalms in this book is one hundred and fifty. It includes several religious songs/verses. The Israelites recite these on their various religious festivals. Since seventy-three of the one hundred and fifty psalms were composed by David (peace be upon him), the book is attributed to him. The authors of the remaining psalms are—

Name	Quantity	Psalm No.
Moses	1	90
Asaph	12	50, 73–83
Korah	11	42, 44–49, 84, 85, 87, 88
Solomon	2	72, 127

Besides these, there are some other psalms whose authors are not accurately known. Each

psalm in this book is like a chapter in other books. In the Holy Quran, it is mentioned that David (peace be upon him) was given the Zabur (Psalms). For example, it is said—
"And We gave David the Psalms." [Surah An-Nisa, Verse: 163]
In another verse, it is stated—
"And We have preferred some of the prophets over others, and We gave David the Psalms." [Surah Al-Isra, Verse: 55]

20

The Zabur mentioned in the Quran and these Psalms of the Old Testament are not the same. This is because these Psalms were recorded four hundred years after Dawud (David), peace be upon him. The matter is also clearly understood from the following statement of the Old Testament where it is said—
"Oh, that the salvation of Israel would come out of Zion!
When the LORD restores the fortunes of His people,
Then Jacob shall rejoice, and Israel shall be glad." [171]
It is stated elsewhere—
"O God, the nations have entered Your inheritance;
They have defiled Your holy temple;
They have made Jerusalem a heap of ruins.
They have given the corpses of Your servants as food to the birds of the air,
The flesh of Your saints to the beasts of the earth.
They have poured out their blood like water all around Jerusalem,
And there was no one to bury them.
We have become a reproach to our neighbors,
A target of laughter and derision to those around us.
How long, O LORD? Will You be angry forever?
Will Your jealousy burn like fire?
Pour out Your wrath upon the nations that do not know You—
Upon the kingdoms that do not call upon Your name.
For they have devoured Jacob—
And made his dwelling place desolate." [172]
[171] Psalms, Chapter: 14, Verse: 7.
[172] Psalms, Chapter: 79, Verses: 1-7.

21

This psalm is attributed to Asaph. Asaph was the chief of the singers and musicians in the era of David (peace be upon him), who used to sing with harps, lyres, and cymbals. [173] For valid reasons, it can be understood that this book was written after the invasion of Nebuchadnezzar. For the Israelites would recite these psalms to seek deliverance from the hands of enemies from the Lord. As it is said—
O Lord! Bring back our captives, bring them back like the streams in the South. [174]
The Lord builds up Jerusalem;
He gathers together the outcasts of Israel.
He heals the brokenhearted,

And binds up their wounds. [175]
This book is included in the Psalms of David. However, events from the Babylonian captivity, occurring long after the era of David (peace be upon him), and the subsequent return of the Israelites to Palestine are described here. Therefore, we can say that the Zabur mentioned in the Holy Quran and these psalms are not the same. These are merely historical accounts and Israeli legends that have been attributed to the name of David (peace be upon him). It is very surprising that Christian churches consider these psalms to be divine revelation and even conduct their worship with them.

3. 4. 5. The Story of Solomon

The names of these three books are respectively: Proverbs, Ecclesiastes, and the Song of Songs. These three books are attributed to Solomon (peace be upon him). But researchers can easily perceive that these are not his compositions. These books contain discussions on various etiquettes passed down through generations. Over time, additions and deletions have been made here in various ways, and distortions have also occurred. Some verses from here are recited by the Jews during their Passover festival.

[173] Chronicles, Chapter: 25, Verse: 10.
[174] Psalms, Chapter: 126, Verse: 4.
[175] Psalms, Chapter: 147, Verse: 2-3.
...and History of the Christian Nation | 187

22

Ecclesiastes: (Al-Jami'ah) Ecclesiastes is the name of a wise individual from the Children of Israel. It is said that he is the son of David (peace be upon him). According to many, he was a king of the Children of Israel. As stated at the beginning of this book—
“I, the Preacher, was king over Israel in Jerusalem. And I applied my heart to seek and search out by wisdom concerning all things that are done under heaven.” [176]

[176] Ecclesiastes, Chapter: 1, Verses: 12-13.
168 ◄ History of Jewish and Christian Nations

23

The Books of the Prophets
Total number: 17

These books are filled with the teachings of various prophets. They contain severe criticism of the religious decline of the Children of Israel during the period from the 8th to the 2nd century BCE. Although it is claimed that these books were authored by the prophets themselves, historians do not agree with this view. Furthermore, there is no evidence that these books were consistently narrated from the prophets. These books highlight the Children of Israel's departure from God's commands, their lack of sincerity in worship, and other such matters. The books also mention that if the Children of Israel remain stubborn in their ways and do not abandon oppression, disobedience, and the exchange of bribes, they will soon become stateless. A brief discussion of the books is provided below.

1. Isaiah

The meaning of the word Isaiah is, "The Lord has made him an intimate." Isaiah was a person from the 8th century BCE. According to Jewish scripture, he made numerous prophecies. They have even included him among the great prophets of the Old Testament. This Old Testament...

24

The book was named after him and he is designated as its author. However, researchers say that this is not his work. This is because looking at its table of contents and subject matter reveals that someone else's hand is present here.

2. Jeremiah

He was the son of Hilkiah, one of the priests residing in Anathoth in the land of Benjamin. The meaning of his name is "the Lord has established" or "the Lord will keep firm." According to the commentary of the current Torah, he is one of the major prophets of the Children of Israel. He faced intense opposition from rulers, priests, and his own people. Nevertheless, in the end, he was victorious.[177] The duration of his prophethood spanned eighteen years. He conducted his missionary activities during the reign of Emperor Josiah in the latter part of the seventh century BC and the beginning of the sixth century BC. Studying the Book of Jeremiah reveals that the Children of Israel had strayed from the right path. Despite this, they desired to be the heirs of the Lord’s house. As it is said:

O children of Benjamin, flee from the midst of Jerusalem, blow the trumpet in the city of Tekoa, raise a signal in Beth-haccherem, for disaster and great destruction are looming from the north. I will destroy the beautiful and pleasure-loving daughter of Zion. Shepherds shall come to her with their respective flocks; they shall pitch their tents around her on every side, each grazing his flock in his own place. Prepare for war against her; arise, let us set out at noon. Woe to us! For the day is ending, the evening shadows are lengthening. Arise, let us go up by night and destroy all her palaces. Indeed, the Lord of hosts has said this: Cut down the trees and build a siege wall against Jerusalem; that city shall receive its recompense; everything within it is oppression. As a well pours out its water, so she pours out her wickedness; the sounds of violence and looting are heard within her; sickness and wounds are constantly visible to me.[178]

3. Lamentations of Jeremiah

This book was written containing descriptions of the suffering caused by the hunger and thirst of warriors during the destruction and siege of Jerusalem. In these elegies, Jeremiah declares that the Jewish...

[177] Jeremiah, Chapter: 1, Verses: 2-10

[178] Jeremiah, Chapter: 7, Verses: 1-7

25

This disaster occurred due to the nation's errors. This calamity fell upon them because of their arrogance toward the Creator and their refusal to submit, among other reasons. In the introduction to this book in the Greek Bible, it is stated that after the captivity of the Children of Israel and the destruction of Jerusalem, Jeremiah sat weeping and singing this lament for Jerusalem.

It is believed that this book was composed in 586 BC after the destruction of Jerusalem. In the Hebrew Bible, it is placed in the third part of the Old Testament, the Ketuvim, after the Book of Ecclesiastes and before the Book of Esther.

Jeremiah says—

"It was for the sins of her prophets and the iniquities of her priests,
For they shed the blood of the righteous in her midst.
They wandered through the streets like blind men;
They were defiled with blood,
So that people could not touch their garments." [179]
He further states,
"My eyes cause grief to my soul because of all the daughters of my city." [180]

4. Ezekiel

Ezekiel is a Hebrew word meaning "The Lord will strengthen." He was the son of Buzi. His birth, upbringing, and transition into adulthood all occurred in Palestine. Later, he arrived in Babylon as a captive along with King Jehoiachin. He lived there on the banks of the Chebar River, where he received his call to prophethood. After becoming a prophet, he was instructed to go to the captive Jews and tell them that they themselves were responsible for their humiliation, deprivation, and homelessness. They had to face this fate because of their sins. Therefore, it was necessary for them to turn away from their transgressions.

As stated in this book—

[179] Lamentations, Chapter: 4, Verses: 13-14.

[180] Lamentations, Chapter: 3, Verse: 51.

26

“O son of man, I am sending you to the Children of Israel. They are a rebellious nation; they and their ancestors have rebelled against Me.”

“Therefore, tell the Children of Israel: Thus says the Sovereign Lord: Repent and return. Return from idolatry and sin.”

Ezekiel used to warn the captive Jews in this manner. For nearly thirty years, he continued to warn and instill fear in them. However, in the end, he lost his life at the hands of the Jews.

5. Daniel

Daniel was a prophet of the Children of Israel. Nebuchadnezzar took him captive along with noble youths of the royal family to serve in his palace. These youths were able to master the Assyrian language and Babylonian knowledge in a very short time. Among them, Daniel was the most discerning and possessed sharp intelligence.

The first manifestation of his wisdom occurred in an incident involving a beautiful woman named Susanna. Susanna was the wife of a Jew living in Babylon. Two elderly Jews made improper advances toward her and continued to harass her. Susanna then sought help from the public. Meanwhile, the two elderly Jews shifted the entire blame onto Susanna. Their claim was that they had seen Susanna in an intimate state with another young man. In the judicial assembly, considering the social status of the two elderly men, the judges pronounced a death sentence against Susanna. As they were taking Susanna away to carry out the execution, Daniel intervened. He appealed for a reconsideration of the court's verdict.

He then separated the accusers and asked one of them: In what location did he see Susanna in an intimate state with the other young man? The man named a specific place. Daniel then moved him aside and asked the other person the same question. This individual named a different location. Through this, the lies of both men were exposed. Consequently, the judges released Susanna and decreed a death sentence for the two elderly Jews. [181] In this way, the fame of Daniel's wisdom spread everywhere.

[181] Tarikh-ul-Akbat, Vol: 8, Page: 138-139

27

In this way, Daniel served as the dream interpreter for the Babylonian Emperor. The Emperor appointed him as the chief astrologer of the kingdom and the governor (Wali) of the city of Babylon. After the death of Nebuchadnezzar, he served as a minister during the time of his son Belshazzar. Subsequently, the Persian Emperor arrived and defeated the Assyrians.
Daniel was able to maintain his position during this era as well. He died in Babylon during the reign of King Cyrus and was buried there.
Detailed explanations of various dreams are discussed in the Book of Daniel. Ibn Taymiyyah (may Allah have mercy on him) mentioned some of these dreams as precursors to the prophethood of Muhammad (peace and blessings of Allah be upon him). He then describes on the authority of Abul Aliyah, "I have read that book where descriptions of you, events, and even your language have found a place. During times of famine, the residents of Shush [182] would open Daniel's grave." Abu Musa (may Allah be pleased with him) informed Umar ibn al-Khattab (may Allah be pleased with him) about the matter. Umar (may Allah be pleased with him) then ordered that thirteen graves be dug during the day and he be buried in one of them at night. This was done so that people would be saved from trial (fitna). [183]

6. Hosea

Its meaning is salvation. He is the son of Beeri. Hosea was a minor prophet of the Children of Israel. He was a prophet during the time of the fall of Samaria in 722 BCE [184]. He and the Prophet Isaiah were contemporaries.

7. Joel

Joel means "Jehovah is Lord." He is the son of Pethuel and the author of the Book of Joel. However, it is not known exactly when he wrote this book. Joel warned his nation regarding sinful acts. He called for repentance and a return to Allah. He addressed them, saying—

[182] An ancient city located in the Khuzestan province in southern Iran. Wikipedia—Reviewer
[183] Al-Jawab as-Sahih liman baddala dinal-Masih, vol: 4, page: 5
[184] Samaria is an extinct ancient historical city. It was the capital of the northern kingdom of the Children of Israel. Currently, it is located in the Sebastia area, 7 kilometers northwest of Nablus. Wikipedia—Reviewer

28

...But the Lord says, "Even now, return to me with all your heart, and with fasting, weeping, and mourning." [185]

8. Amos

The name Amos means prosperity. He was a person of the eighth century BC. He called the Jews to repentance. He was vocal against their moral decline. He criticized the decay in their worship and their idolatrous thoughts and beliefs. He was extremely concerned about the ultimate fate of the Israelites.

9. Obadiah

Obadiah means "servant of Yahweh." He is a descendant of David (peace be upon him). He conducted his outreach activities either before the destruction of Jerusalem in the sixth century BC or during the period following the return of the exiled Jews from Babylon in the fifth century

BC. Not much information or data is found about him.

10. Jonah

The word Jonah means "dove." Jonah is the son of Amittai and a descendant of Zebulun. According to accounts in the Torah, the Lord commanded him to go to the city of Nineveh [186] and conduct outreach activities. However, he fled from there and reached Joppa with the intention of going to Tarshish. There, he found a ship bound for Tarshish. [187] He paid the fare and boarded the ship. Then the Lord sent a mighty wind, causing a great storm at sea, so much so that the ship was on the verge of breaking apart. The sailors were afraid and began to call upon their own gods. They threw all the cargo into the water. Meanwhile, Jonah was fast asleep in the hold of the ship. In this situation, the captain came and woke him up, saying, "How can you sleep in such a situation! Get up and call upon your Lord. Perhaps He..."

[185] Joel, Chapter: 2, Verse: 12.

[186] Nineveh was the capital of the Assyrian Empire, located on the east bank of the Tigris River, twenty-five kilometers from the confluence of the Tigris and Zab rivers. According to Ibn Kathir, it was a village in the city of Mosul.

[187] It is understood from the events that Jonah set out for Tarshish from Joppa by sea. Researchers believe the sea was the Mediterranean. The city of Tarshish is identified as the city of Tartessus, located near the Strait of Gibraltar in southern Spain. Many believe it is the current city of Cartagena in northern Africa.

Jewish and Christian Nations

...will look toward us, and we shall be saved from destruction. Then they began to say to one another, "Come, let us cast lots—let it be identified through lots on whose account this calamity has occurred." Accordingly, lots were cast, and Jonah's name came up. They began to say, "Tell us, why is this calamity upon us? What is your occupation? Where have you come from? Where is your home? To what nation do you belong?" Then Jonah said, "I am a Hebrew. I fear the Lord of the heavens, who created the sea and the land." The people became greatly afraid and said, "What have you done?" The people knew that he had fled from the presence of the Lord, as he had told them so before. The people said again, "What can we do now for the sea to become calm for us?" For the sea was becoming increasingly turbulent. He said, "Pick me up and throw me into the sea. The sea will become calm. I know that this storm has come upon you because of me."

The men began to row hard to bring the ship back to the shore, but they could not. The sea grew even more turbulent. Then they cried out, saying, "O Lord, do not let us perish for the sake of this man's life. Do not charge us with innocent blood. For You have done as You pleased." Then they picked up Jonah and threw him into the sea. The sea became calm. The men feared the Lord exceedingly. They offered sacrifices and made various vows. And the Lord prepared a great fish to swallow Jonah. He was in the belly of that fish for three days and three nights.

In the belly of the fish, Jonah worshipped Allah and repented for his transgression. Allah Almighty commanded him to go to Nineveh to fulfill the responsibility of messengership. He went to Nineveh and told the people there, "Within 40 days, this town will be overturned." Then the people of the city believed in him. [188] The story of Jonah is similar to the story of Yunus (Peace be upon him) described in the Quran. His name is directly mentioned four times in the Quran [Surah An-Nisa 163, Surah Al-An'am 86, Surah Yunus 98, Surah As-Saffat 139]. And in Surah Al-Anbiya, he is mentioned by a descriptive name, as it is said—

"And [remember] the Man of the Fish, when he went off in anger and thought that We

would not decree [anything] upon him. And he called out within the darknesses, 'There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.'"
[188] Chapters one, two, and three of the Book of Jonah. Qamus al-Kitab al-Muqaddas: 1126.

30

And remember the man of the fish (Jonah), when he went away in anger and thought that We would not have power over him. Then he cried out in the depths of darkness: "There is no deity except You; Glory be to You. Indeed, I have been of the wrongdoers." **[Surah Al-Anbiya, Verse: 87]**
Similarly, it is stated in Surah Al-Qalam—
"So wait patiently for the decision of your Lord, and be not like the companion of the fish when he cried out while he was in deep distress."
Wait patiently for the command of your Sustainer and do not be like the man of the fish, when he prayed with a sorrowful heart. **[Surah Al-Qalam 68:48]**
All the honorable commentators and scholars of Hadith are in agreement that by "the man of the fish," Jonah (Yunus), the son of Matta, is intended.
His story is narrated in the Quran—
"And indeed, Jonah was among the messengers. When he fled to the laden ship. And he drew lots and was among the losers. Then the fish swallowed him while he was blameworthy. And had he not been of those who exalt Allah, he would have remained in its belly until the Day they are resurrected. But We cast him onto the open shore while he was ill. And We caused to grow over him a gourd vine. And We sent him to [a people of] a hundred thousand or more. And they believed, so We gave them enjoyment [of life] for a time."
And Jonah was also one of the messengers. When he fled and reached the loaded boat. Then, when lots were cast, he was found to be the one [to be cast out]. Then a fish swallowed him, and he was held blameworthy. If he had not been of those who glorify Allah, he would have remained in the belly of the fish until the Day of Resurrection. Then I cast him onto a wide, desolate shore, and he was ill. I caused a vine-bearing plant to grow over him and sent him to a hundred thousand or more people. They believed. Then I allowed them to enjoy life for a specified period. **[Surah As-Saffat, Verses: 139-148]**

31

According to modern researchers, the Book of Jonah in the Old Testament was written in the fourth or fifth century BCE.

11. Micah

The meaning of the word Micah is "Who is like Jehovah?" He was a contemporary of Isaiah. He prophesied in advance regarding the destruction of Samaria and Jerusalem and the captivity of the Children of Israel. According to the book, his name was Moreshite.

12. Nahum

The meaning of the word Nahum is "honored." He was also one of the Babylonian captives. The Lord described him as having a sense of self-respect and being vengeful. The prevailing view is that this book was written in 663 BCE.

13. Habakkuk

Its meaning is "to embrace." He was a lyricist of the Temple. He was a descendant of Levi. In this book, various complaints by Habakkuk to the Lord are recorded. For example, he says, "O Lord, how long shall I cry, and You will not hear? I cry out to You regarding violence, and You do not save." [189]

14. Zephaniah

Zephaniah means "Jehovah will keep hidden." Zephaniah was the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah. He was a contemporary of King Josiah. He used to recite verses in Jerusalem. The main subject of this book is the Final Judgment and repentance as the way to salvation on that day. It is clear that the book was written during the Chaldean era, as the Temple still existed then. For this reason, lyrical verses were practiced there.

[189] Habakkuk, Chapter: 1, Verse: 2.

32

15. Haggai

The name means "one born on a festive day." He performed his missionary work after the liberation of the Babylonian captives. He encouraged the Jews to complete the construction of the Temple, which had remained in an unfinished state for fifteen years. In this book, the history of Emperor Darius (520 BC) is described in detail, including months and years.

16. Zechariah

He is the son of Berechiah, who was the son of Iddo. They are descendants of Levi. His responsibility was the priesthood. He was a contemporary of Haggai. He performed missionary work among the Canaanites. He instilled confidence in the weak nation. He lived in his own city and lived a long life. After his death, he was buried beside his friend Haggai. There are differing opinions regarding when this book was written; it was likely composed during the time of Emperor Darius I, around 520 BC.

17. Malachi

The name means "my messenger." Little is known about him beyond the information provided in the book. At the time of this book's composition, there was no king for the Children of Israel. A governor or "Wali" appointed by the Persian emperor managed their judicial affairs. It is said that he was a contemporary of Nehemiah (423 BC). This is the final book of the Old Testament.

Jewish belief holds that these individuals fulfilled the duties of prophethood among the Children of Israel at various times throughout different eras. Whenever they strayed from the faith, Allah Almighty sent prophets to reform them. It was through their efforts that the Children of Israel were able to maintain their national identity and succeed in preserving their historical and religious heritage.

However, we as Muslims cannot provide certainty regarding each of them being a prophet. This is because, according to the commentary of their religious text, the Old Testament, many false prophets appeared among them. This was because the glorious matter of prophethood had been turned into a profession for the Jews. Claiming prophethood would grant access to high state offices and proximity to emperors and administrators.

33

Besides these books of the Old Testament, there are several other ancient Jewish books that they did not include in the Old Testament canon. They refer to these as doubtful books or (Apocrypha).
A study of the book of Ezra reveals that he returned to Jerusalem after being released from the Babylonian captivity. Shortly thereafter, he began compiling the Torah. During this compilation process, he recorded certain books while concealing several others from the Jewish public. These were named 'Sefarim Genuzim'. From then on, the practice of concealing scriptures by Jewish scholars commenced. They would claim that such texts were not suitable for the general public, that they could not be part of the Old Testament, and so forth.
Perhaps Allah the Almighty has spoken of them in the Quran:
"...which you make into [separate] sheets, disclosing [some of] it and concealing much..." [Surah Al-An'am, Verse: 91]
In another verse, Allah the Almighty says—
"O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. [Surah Al-Ma'idah, Verse: 15]"
Most remarkably, in the Greek versions prepared by the Jews themselves, many of these doubtful books were included. For example:
1. 1st Ezra
2. 2nd Ezra
3. Judith
4. Tobias

5. Additions to Esther
6. Book of Wisdom
7. Jesus son of Sirach
8. Prophet Baruch
9. Letter of Jeremiah
10. Song of the Three Young Men
11. Story of Susanna
12. (The Incident of Bel and the Dragon)
13. Prayer of Manasseh
14. 1 Maccabees
15. 2 Maccabees [190]

Charles writes in the introduction of his book **Apocrypha** that the number of such booklets is thirty-five. [191]
A Christian writer, Habib Said, says that the Christian Church reads these books only for spiritual benefit and moral improvement. [192]
Many researchers have acknowledged that these books are influenced by Zoroastrian dualism and Persian civilization.
The names of some such books are also found in the Old Testament, which the Jews do not include in the Canon (Sharia). For example:
1. Book of the Covenant, Exodus, 24:7
2. Book of Wars, Numbers, 21:14
3. Jashar, Joshua 10:13 and 2 Samuel 1:18

4. The Chronicles of Jehu son of Hanani, 2 Chronicles 21:34
[190] Adyanul Alam, Page: 202
[191] Apocrypha, Oxford Edition, 1913
[192] Adyanul Alam, Page: 202

35

5. The Book of Nathan the Prophet, 2 Chronicles 9:29 and 1 Chronicles 29:29
6. The Prophecy of Ahijah the Shilonite, 2 Chronicles 9:29
7. The Visions of Iddo the Seer, 2 Chronicles 9:29
8. The Acts of Solomon, 1 Kings 11:41
9. The Book of Isaiah the son of Amoz, 2 Chronicles 26:22
10. The Book of Gad the Seer, 1 Chronicles 29:29
11. The Proverbs of Solomon, 1 Kings 4:32
(Totaling three thousand proverbs, excluding the proverbs in the Old Testament)
12. Jeremiah's Laments for Josiah, 2 Chronicles 35:25
(This is a separate book from the Book of Lamentations included in the Old Testament.)
Although the names of the books mentioned in the Old Testament are cited, they are currently lost. Furthermore, Christian writers have acknowledged that many other books have also been lost.
Christian author Amford, in the second question of his Q&A session [193], states: "The books which foretold the coming of Jesus (peace be upon him) were called the Nazarene books. The Jews have destroyed them."
Commentators on the Old Testament believe that the Jews destroyed, burned, or discarded the books of the prophets because they contained strict regulations. Moreover, some of these books mentioned the future arrival of a prophet with a divine law (Sharia). The commentator Daillé has blamed Ezra in this regard. According to him, Ezra is responsible for the loss of these books, as he recorded only three of Solomon's books, whereas the number of books Solomon wrote for the benefit of mankind was much greater. [194]

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[193] Published from London in 1843 AD.
[194] ...Vol: 2, p: 139, Publication date: 1856

36

Historical Review of the Old Testament
The books discussed so far are considered acceptable and reliable religious texts by the ancient Jewish and Christian communities. Although some historians mention several other books, the Jews do not acknowledge them. On the other hand, the Samaritan sect of the Jews recognizes only seven books; these are the five books of Moses, the Book of Joshua, and the Book of Judges.
Language
Researchers believe that the translation and interpretation of Jewish scriptures were primarily carried out in three languages. These languages are Hebrew, Aramaic, and Greek.
1. Hebrew Language

The language of a section of the Hebrews, namely the Children of Israel, is called the Hebrew language. It is noteworthy that the Hebrews are a composite of many ethnic groups, such as the Arameans, Moabites, Amorites, etc. However, the name "Hebrew language" is used only in the case of the language of the Children of Israel.

The language was in use from the 13th century BC to the 4th century BC. The Jewish books written during this period were written in this language.

2. Aramaic Language

In the 4th century BC, the Assyrians and Babylonians conquered the established Jewish kingdom in Palestine and its surrounding areas. At that time, Aramaic was the academic language of the Babylonians in the Iraqi region. Through them, this language was introduced to the conquered regions. This language was used in the books composed during this period. Among such books are several chapters of the Book of Ezra, the Book of Daniel, and the Book of Jeremiah. Similarly, during this time, the Jewish Mishnah was also explained in the Aramaic language and named Gemara. After the Mishnah and Gemara, another book was published named the Talmud. This Talmud is considered the most dangerous scripture on earth. We will discuss this in a separate chapter shortly, God willing (InshaAllah).

3. Unani or Greek Language

This was the written and spoken language of the Unani (Greek) cities. Additionally, this language was also prevalent in the Unani colonies of Asia and Africa. Compared to the other two languages, it can be called relatively new. Between 284-247 BC, the Old Testament was translated from the Hebrew language into this language. Under the leadership of Jewish Rabbi Eleazar, 72 Jewish priests in Alexandria, Egypt, completed this task in 72 days. They performed this translation work under the orders of Ptolemy II Philadelphus. This translation of the Old Testament is called the Septuagint. The word 'Septuagint' is Latin; its meaning is the 'translation of 70 people'. It was named primarily keeping in view the number of translators. It is mainly from this Greek translation that the Old Testament was translated into Latin and other international languages. Some discussion about this translation will follow.

There is a disagreement between Jews and Christians as to which of these manuscripts should be accepted. While Jews prioritize the Hebrew Bible, Christians prioritize and give more importance to the Greek Bible.[195]

[195] Qamusul Kitabul Muqaddas, Page: 768

The Torah

Studying Jewish scriptures reveals that the Torah mentioned by Allah Almighty in the Holy Quran was destroyed by the Jews during their time living in the wilderness. It is likely that Moses (peace be upon him) was informed through divine revelation that his nation would not remain steadfast on the path of truth, nor would they preserve the Book of Allah. Therefore, he entrusted the profound secrets and tablets of the Torah to his representative and servant, Joshua son of Nun (Yusha ibn Nun), and gave him the responsibility to deliver them to the

children of Aaron (peace be upon him). This was because Aaron (peace be upon him) was a partner to Moses (peace be upon him) in the responsibility of the Prophetic mission. However, Aaron (peace be upon him) passed away during the lifetime of Moses (peace be upon him). Thus, Moses (peace be upon him) entrusted his trust to Joshua to deliver it to Aaron's two sons, Shibbar and Shabbir.[196]

Only as much of the Torah as Joshua son of Nun was able to convey remained. Among these were ethics and penal laws, etc. Additionally, the Ten Commandments of Joshua are still known among the Jews to this day.

The Torah currently held by the Jews is undoubtedly a book composed by them. It is not the Torah revealed by Allah, Glorified and Exalted be He. Pointing to this, it has been said in the Holy Quran—

"So woe to those who write the Scripture with their own hands, then say, 'This is from Allah,' in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn."

Therefore, woe to them! Those who write the book with their own hands and then say, "This is from Allah," so that they may obtain a small price in exchange for it. So, woe to them for what their hands have written, and woe to them for their earnings. [Surah Al-Baqarah: 79]

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[196] According to Islamic texts, Aaron (peace be upon him) had three sons: Shibbar, Shabbir, and Mubashshir. On the other hand, according to the Jews, he had four sons: Ithamar, Eleazar, Nadab, and Abihu. —Translator

The Messenger of Allah (peace be upon him) saw a page of the Torah in the hand of Umar (may Allah be pleased with him). He ordered him to discard it and forbade wasting time on such false and distorted things.

Jabir (may Allah be pleased with him) narrated that Umar once came to the Prophet (peace be upon him) with a book obtained from the People of the Book and read it in front of the Prophet. This made the Prophet (peace be upon him) very angry. Then he said, "O Ibn al-Khattab! Are you in doubt? By Him in Whose Hand is my soul, if Moses (peace be upon him) were alive, he would have had no choice but to follow me." [197]

The reason for this prohibition is that the Quran revealed to the Prophet (peace be upon him) encompasses the creed, law, and stories of the prophets mentioned in the Torah. The Quran confirms the Torah and corrects the distortions made by the Children of Israel regarding monotheism and the biographies of the Prophets and Messengers. Had Moses (peace be upon him) been alive, he would never have recognized this Torah; instead, he would have followed the Quran.

Stages of the Compilation of the Torah

The most important part of the Old Testament is the first part, namely the books of the Torah. Jews believe these are divine revelations from Allah that were revealed to Moses (peace be upon him). They also believe that Moses himself compiled these books, which were later named the Torah. However, continuous research has proven that these books are not the work of a single person. They were not even written during the time of Moses (peace be upon him). Rather, they were written long after the passing of Moses (peace be upon him).

Anyone studying these will see that various events subsequent to Moses (peace be upon him)

have found a place in them. For example, it is mentioned in Genesis: "And Israel journeyed, and spread his tent beyond the tower of Edar." [198]
[197] Musnad Ahmad, Vol: 3, Page: 387; Shu'ab al-Iman, Bayhaqi; Darimi, Vol: 1, Page: 115.
[198] Genesis, Chapter: 33, Verse: 22.

40

And it is universally known that the Tower of Edar is a tower in Jerusalem. Solomon (peace be upon him) built it seven hundred years after Moses (peace be upon him).
In the same book, it is further stated that these were the kings who reigned in the land of Edom before any king reigned over the Children of Israel. [199]
From this, it can be understood that the Book of Genesis was written after several kings of the Children of Israel had passed.
In the Book of Exodus, it is stated that the Children of Israel ate manna for forty years until they reached the land of Canaan. They were unable to reach Canaan during the era of Moses.
This implies that this book was recorded after the Children of Israel reached Canaan. Moreover, they had not reached Canaan during the lifetime of Moses (peace be upon him).
The account of the death of Moses (peace be upon him) is discussed in Deuteronomy. We have already had an insightful discussion on this matter.
All commentators on the Old Testament have reached a consensus that these passages were added to the Torah after Moses. This is because it is absurdly impossible that Moses (peace be upon him) himself would write the account of his own death.
Many more events are described here that occurred after Moses (peace be upon him). These were recorded in the Torah. [200]
When Jewish scholars and Christian theologians observed these contradictions in the so-called Torah, they intentionally engaged in the distortion of the Torah. They named this distortion the "Priests' Version."
Thomas states that in Genesis it was written that the Lord Jehovah stood before Abraham. They changed this sentence and wrote that Abraham (peace be upon him) still stood before the Lord. [201]
When they perceived a lack of respect for the Lord in the first sentence, they altered the wording.
[199] Genesis, Chapter: 36, Verse: 31.
[200] For example, see Genesis, Chapter: 14, Verse: 14; Deuteronomy, Chapter: 34, Verse: 1; Book of Judges, Chapter: 18, Verse: 29; Book of Numbers, Chapter: 21, Verse: 14.
[201] History of the English Bible

41

In the Book of Judges, it was stated that Jonathan was the grandson of Moses. But later, they changed it to make him the grandson of Manasseh.[202]
Even after these corrections, many contradictory and muddled statements remain in the alleged Torah. A few examples are provided below:
1. In the Book of Exodus, it is said: Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up; and they saw the God of Israel.[203]

In the same book, it is also stated: And He said, "Thou canst not see my face: for there shall no man see me, and live."[204]
2. It is further stated in the Book of Exodus: "It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."[205]
However, the Book of Isaiah says: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."[206]
3. In the Second Book of Samuel, it is stated: "And Michal the daughter of Saul had no child unto the day of her death."[207]
In the same book, it is also said: "But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she bore for Adriel the son of Barzillai the Meholathite: and he delivered them into the hands of the Gibeonites."[208]

[202] Judges, Chapter: 18, Verse: 30.
[203] Exodus, Chapter: 24, Verse: 9-10.
[204] Exodus, Chapter: 33, Verse: 20.
[205] Exodus, Chapter: 31, Verse: 17.
[206] Isaiah, Chapter: 40, Verse: 28.
[207] 2 Samuel, Chapter: 6, Verse: 23.
[208] 2 Samuel, Chapter: 21, Verse: 8.

4. It is stated in the Second Book of Kings that Ahaziah began to reign at the age of twenty-two years and reigned in Jerusalem for one year. His mother's name was Athaliah; she was the granddaughter of Omri, king of Israel.[209]
On the other hand, in the Second Book of Chronicles, it is said that Ahaziah began to reign at the age of forty-two years and reigned in Jerusalem for a period of one year; his mother's name was Athaliah, she was the granddaughter of Omri.[210]
5. It appears in the Book of Genesis that Abraham named the place where the sacrifice of his son by Abraham took place as "Jehovah-Jireh." And Abraham named that place Jehovah-Jireh.[211] For this reason, to this day people say, "On the mountain of the Lord it shall be provided."[212]
To the Jews, Jehovah is a name for Allah the Almighty. It means the Being who is self-existent. The use of the word Jehovah began in the era of Moses (peace be upon him). Before this, the word was not known. As it is said in the Book of Exodus, 'God spoke further with Moses and said, "I am Jehovah"[213]; "I appeared to Abraham, Isaac, and Jacob as 'God Almighty,' but by my name Jehovah[214] I did not make myself known to them."'[215]
6. In the description of the Ten Commandments in Deuteronomy, it is said, "The Lord spoke these words with a loud voice to your entire assembly on the mountain from the midst of the fire, the cloud, and the thick darkness, and He said no more. Then He wrote them on two stone tablets and gave them to me."[216]
In the Ten Commandments described here, there is no mention of Allah the Almighty's rest on the seventh day; regarding Saturday, it is only stated so that your manservant and your

maidservant may rest just as you do.[217]
[209] 2 Kings, Chapter: 8, Verse: 26.
[210] 2 Chronicles, Chapter: 22, Verse: 2.
[211] That is, the Lord will provide.
[212] Genesis, Vol: 22, Page: 14.
[213] The Lord.
[214] The Lord.
[215] Exodus, Chapter: 6, Verse: 2-3.
[216] Deuteronomy, Chapter: 5, Verse: 22.
[217] Deuteronomy, Chapter: 5, Verse: 14.

In the same book, it is further stated in the Ten Commandments: "Do not covet your neighbor's wife; do not covet your neighbor's house or his field, or his male servant or his female servant, or his ox or his donkey, or anything that belongs to your neighbor." [218]
These ten commandments are also mentioned in the Book of Exodus. However, there are significant discrepancies between the Ten Commandments in Deuteronomy and those in Exodus. For example, in Exodus it is stated: "For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy." [219]
Similarly, the mention of the neighbor in this book was not as described in Deuteronomy. [220] According to the language of the Torah, the Lord Himself wrote these ten commandments. The question is: can there be such contradictions in the Lord's written word? Surprisingly, after the discussion of these ten commandments in Deuteronomy, it is emphasized that the Lord did not add anything further. Yet, in the Book of Exodus, it states: "Then the LORD said to Moses, 'Tell the Israelites this: "You have seen for yourselves that I have spoken to you from heaven: Do not make any gods to be alongside me; do not make for yourselves gods of silver or gods of gold."'" [221]
7. In the Book of Genesis, it is stated that God Almighty created humans and four-footed animals on the sixth day. It says there: "Then God said, 'Let the earth bring forth living creatures of various kinds—livestock, creeping things, and wild animals, each according to its kind.' And it was so. Consequently, God made wild animals according to their kind, livestock according to their kind, and all the creeping things that move on the earth according to their kind; and God saw that it was good. Then God said, 'Let us make man in our image, in our likeness; and let them have dominion over the fish of the sea, over the birds of the air, over the livestock, over all the earth, and over every creeping thing that moves on the ground.'" [222]
[218] Deuteronomy, Chapter: 5, Verse: 21
[219] Exodus, Chapter: 20, Verse: 11
[220] Exodus, Chapter: 20, Verse: 17
[221] Exodus, Chapter: 20, Verse: 22-23
[222] Genesis, Chapter: 1, Verse: 24-26

This happened after the creation of vegetation, fruits on the earth, and the birds of heaven. Yet

in the same book, it is stated that Allah Ta'ala created man before the animal kingdom. "And the Lord God formed every beast of the field and every bird of the air out of the ground; and brought them unto Adam to see what he would call them: and whatever Adam called every living creature, that was the name thereof."**[223]**
Earlier in the same chapter, it is stated, "And the Lord God formed man (meaning human) of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."**[224]** And these occurred before the creation of the animal kingdom.
8. According to Jewish law, marrying one's paternal aunt is forbidden. As stated in the book of Leviticus, "And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity."**[225]**
Yet it is said that the father of Moses (peace be upon him) married his paternal aunt. As stated in the book of Exodus, "And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years."**[226]**
Similarly, it is stated in the book of Numbers, the name of Amram's wife was Jochebed, daughter of Levi, born to Levi in Egypt. She bore to Amram, Aaron, Moses, and their sister Miriam.**[227]**
Kohath was the son of Levi and the father of Amram. Therefore, if these statements of the Torah are correct, then it must be said that the birth of Moses (peace be upon him) was not legitimate according to Jewish law.
This is just a small sample of the contradictions in the Torah. In fact, many contradictions exist between the Old and New Testaments of the Torah in terms of dates, lineage, and commandments.
[223] Genesis, Chapter: 2, Verse: 19.
[224] Genesis, Chapter: 2, Verse: 7.
[225] Leviticus, Chapter: 20, Verse: 19.
[226] Exodus, Chapter: 6, Verse: 20.
[227] Numbers, Chapter: 26, Verse: 59.

45

Whenever Christians encounter any contradictory issue in the Old Testament, they try to bypass it by claiming it is abrogated or annulled. The question is, what will they say regarding dates, years, genealogies, etc.? Can immutable matters be annulled?
These are just a few drops in an ocean of errors. Otherwise, there is a vast difference and conflict between the Syriac version of the Torah and the Hebrew version. There are contradictory statements in 1,314 places between the two versions.
The Jews claim this book to be a revelation from Allah Almighty. Yet, new editions of the book are still being released to this day. The first edition of the book was published in 1848 AD. Later, in 1705 AD, a revised edition was published under the supervision of Van der Hooght. There are more than twelve thousand discrepancies between this second edition and the first edition.
In the last two centuries, some Christians have admitted that this Torah was not authored by Moses (peace be upon him). For example, in the 1960 Catholic version of the Bible, it is stated that no Catholic scholar in this age believes that Moses wrote this entire book himself or had it written by someone else under his own supervision. Rather, they are compelled to say that many additions and deletions were made to it for various religious and social occasions in later periods.

Different Stages of Torah Compilation

Jewish and Christian scholars agree that initially, the entire Torah was in a single volume. Subsequently, in 284 BC, when the Jews translated it into Greek, they divided it into five volumes. In 1240 AD, a Cardinal added chapters and verses to it. Scholars added diacritics and vowel points to it, as the Hebrew Bible did not originally contain them. Despite such meticulous analysis and research, the Torah remains convoluted in terms of both wording and meaning.

The destruction of the first Torah occurred in 945 BC during the reign of Rehoboam son of Solomon, when the Egyptian Emperor Shishak attacked.[228]

[228] When Rehoboam son of Solomon ascended to power, he was sixteen years old. After the passing of Prophet Solomon (peace be upon him), he reigned for seventeen years. Throughout his entire reign, he only committed acts of disbelief. He even engaged in idol worship along with his followers. There was no one among his subjects to oppose him. Rehoboam died in a state of disbelief. Then Rehoboam's son Abijam ascended to power. He was also a polytheist like his father. Subsequently, his son Asa came to power, but he was a believer.

It is narrated in the First Book of Kings that in the fifth year of King Rehoboam, Shishak, the King of Egypt, came up against Jerusalem; he took away the treasures of the House of the LORD and the treasures of the royal palace; he took away everything, including all the gold shields that Solomon had made. [229]

Until the beginning of the seventh century BC, the Torah was missing. Subsequently, Hilkiah the priest announced that he had found a book containing the Law within the Temple. This event is detailed in the Second Book of Kings. It is recorded that Hilkiah the high priest said to Shaphan the scribe, "I have found the Book of the Law in the House of the LORD." After Hilkiah gave the book to Shaphan, he read it. Shaphan the scribe then went to the king and reported, "Your servants have collected all the money found in the House and handed it over to the supervisors of the work at the House of the LORD." Then Shaphan the scribe informed the king, "Hilkiah the priest has given me a book." And Shaphan proceeded to read it in the presence of the king. Upon hearing the words of the Book of the Law, the king tore his clothes. [230]

This incident occurred in the Kingdom of Judah in 623 BC. It can be inferred from this that during that period, copies of the Torah were extremely scarce. Only a single copy was found inside the Temple. After being lost for nearly three hundred years, Hilkiah found that sole copy. The question arises: what proof is there that this was indeed the Torah of Moses (peace be upon him)? Was there any opportunity to cross-check it with the original Torah? After so many years, no one was alive who had heard the Torah directly from Moses (peace be upon him) or his descendants. Despite millions of hours of research, Christian scholars have been unable to provide a satisfactory answer to this.

In the sixth century BC, the Babylonian Emperor Nebuchadnezzar attacked Jerusalem and razed the Holy Sanctuary (597 BC). He obliterated all traces there and took more than forty thousand Jews captive to Babylon. For approximately forty—or according to other opinions, seventy—years, they were forced into servitude in Babylon. Eventually, they even forgot their own national language, Hebrew.

=Subsequently, most of the kings of the Children of Israel who followed openly committed disbelief. They did not adhere to the Law of Moses (peace be upon him), nor did they take measures to preserve the religious scriptures.

[229] 1 Kings, Chapter: 14, Verses: 25-26.

[230] 2 Kings, Chapter: 22, Verses: 8-11.

47

The events of Nebuchadnezzar's expedition to Jerusalem are described in detail in the thirty-sixth chapter of the Second Book of Chronicles. It is stated there: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia." **[201]**

With the assistance of the Persian Emperor, the Jews were liberated from the rule of the Babylonians and returned to their own country. Subsequently, their scholars undertook the initiative to re-compile the Torah. In this regard, Priest Ezra made a significant contribution. This matter is discussed in detail in the Book of Ezra. It is acknowledged there that he revived the Jewish religion. In a similar fashion, he brought back the lost Torah. Furthermore, he introduced Assyrian words into the Torah.

However, there are differing views among Christian scholars as to how Ezra re-compiled the Torah. Many say that he had previously read it in its entirety. Later, with the assistance of the Prophet Nehemiah, he compiled it. It is noteworthy that Nehemiah was also Ezra's associate in the construction of the Temple. According to many, including the Christian writer Kitto, Ezra knew the entire Torah by heart. He re-compiled it from his own memory.

A third opinion is that Ezra formed a council consisting of one hundred and twenty scholars. This later became known as the "Great Assembly" (The great church). Their collective responsibility was to compile, copy, read, and pass the Torah on to future generations.

Here we can clearly see that the very foundation of the Torah's compilation is shaky. No certain conclusion can be reached regarding its method of compilation.

Hafiz Ibn Hazm says that the event of the Torah being written down by Ezra occurred more than seventy years after the destruction of the Bayt al-Maqdis (the Temple). Their books testify that Ezra wrote it nearly forty years after returning from captivity. During this time, there were no prophets among them. There was no Tabernacle (Qubba) or...

[201] 2 Chronicles, Chapter 36, Verses: 19-20.

48

...the Ark... From then on, the dissemination and spread of the Torah essentially began. However, this dissemination was carried out in a very weak manner. [232]

It is clear that after returning to Palestine from the Babylonian captivity, they refocused on preserving Jewish identity for the next generation. The experience of oppression and persecution by other nations inspired them in this regard. Therefore, they formulated some fundamental principles. These principles can be easily inferred from the Torah.

The principles are—

1. Allah the Almighty is a unique Being. He has no partner. They call Him Jehovah. And He is the Lord of the children of Israel. His duty is to protect the children of Israel from enemies.
2. The Sharia (law) brought by Moses (peace be upon him) is exclusive to the children of Israel.
3. Moses (peace be upon him) gave the glad tidings of a prophet. This promised prophet will be

the savior of the children of Israel and will be a descendant of Isaac.
4. Other nations are servants to the children of Israel.
5. It is in no way acceptable for the Israelites to mix with other nations. It is the duty of every Israelite to keep their lineage pure from other nations.
A new Torah was written based on these isolationist and sectarian principles. When it was later presented to their elders, they expressed great enthusiasm, as it would be possible to preserve Jewish nationalism in this way.
Subsequently, in 170 BC, the Torah was lost for the third time. At this time, the Macedonian Emperor Antiochus Epiphanes led an expedition to Jerusalem. He completely destroyed the Temple and wiped out all the books and signs kept there. He constructed idols for worship inside the Baitul Muqaddas (Holy House). He even sacrificed pigs at the site of ritual slaughter. He then declared that if a copy of the Torah was found with anyone, they would be killed instantly.
Thereafter, soldiers conducted searches in the homes of Jews. If a copy of the Torah was found in anyone's house, they would kill the owner and burn the copy of the Torah. In this way, they destroyed all the copies. Five years later, when the Jews...
[232] Al-Fasl fi al-Milal wa al-Ahwa' wa al-Nihal, Vol: 1, Page: 197

49

When they regained Baitul Muqaddas, they began the reconstruction of the Temple (Haikal) and claimed that the Torah was in their possession. According to their custom, they also preserved a copy of it inside the Temple. However, no record could be found regarding the origin of this preserved copy of the Torah.
Subsequently, in 70 AD, during Roman Emperor Titus's expedition to Jerusalem, the Torah was lost for the fourth time. In this expedition, more than one million Jews were killed. Baitul Muqaddas was burned down, and the survivors were captured and enslaved.
A biblical commentator states that on the eve of the expedition, Titus had no intention of destroying Jerusalem. His aim was for the Jews to voluntarily surrender the city to him. For this purpose, Titus sent the Jewish historian Josephus to the Jewish leaders with a peace proposal. But the Jews displayed arrogance and continued to prepare for war against Titus. However, once the war began, they could no longer hold their ground on the battlefield. Following this, the Romans became extremely aggressive. They did not spare even a single Jew engaged in the battle; they killed everyone. The survivors entered Baitul Muqaddas. But a Roman soldier launched a fire arrow there. As a result, Baitul Muqaddas caught fire. Titus did not want to burn Baitul Muqaddas.
He ordered the people to extinguish the fire, but it was of no use. Everything kept inside Baitul Muqaddas, including swords, gold ornaments, and all the books, was burned.[233]
After Titus's expedition, the remaining Jews gathered. In 70 AD, they attacked the Roman Empire. But they were defeated in the battle. This made the Roman government extremely angry, and they sent an expedition against Jerusalem. This army erased all traces of the Jews. They built a temple in the name of their deity at the site of Baitul Muqaddas. They even changed the name of Jerusalem; the new name was Aelia. It is said that more than five hundred thousand Jews were killed in this war. This event occurred during the reign of Roman Emperor Hadrian.
[233] Dirasatul Muqarinatun Li Adyanil Alam, Page: 376

50

In 400 AD, pagans arrived from the north of Rome. They launched attacks on all the Roman colonies. They obliterated all traces of the Jews and Christians, particularly books, educational centers, and libraries.
In 613 AD, the Persian Shah Parvez attacked Jerusalem. He killed more than ninety thousand Jews. He razed holy sites to the ground and burned religious books.
This is the story of the Jewish Torah. To the occupiers, it was a toy to be discarded at any time. And to the Jews, it was like a hand puppet that could be fashioned as they pleased. In this way, the Torah preserved by the Jews and Christians lost its continuity.
Through this brief discussion and the mutual comparison of the Torah's statements, the reality of the scripture becomes clear. No one but a stubborn and obstinate individual can claim it to be authentic.
Historians have stated with certainty that at the dawn of the sixteenth century, when Jews were expelled from Spain, it was the Muslims who treated them with kindness. They are referred to as Sabbatean Jews or Donmeh [234].
Many of them arrived in Jerusalem. Sultan Suleiman Kanuni assigned them the responsibility of lighting the lamps of Al-Aqsa Mosque. But according to their nature, they continued to create chaotic situations in all political, economic, social, and educational spheres.
[234] Donmeh is a Turkish word; its meaning is to return or convert. History states that in 1626 AD, a Jew named Sabbatai Zevi was born in Turkey. His family's original home was Spain. This person and some of his followers publicly proclaimed their conversion to Islam. However, they were not sincere followers of Islam. Through such hypocritical behavior, they were able to cause harm to Muslims. In history, they are known as Donmeh and Sabbatean Jews.

51

Manuscripts of the Old Testament
1. Hebrew
The oldest manuscripts of the Old Testament are in the Hebrew language. These were discovered in the Qumran Valley near the Dead Sea. Some of these manuscripts date back as far as the thirteenth century BC.
An Arab shepherd from the Ta'amireh tribe discovered the manuscript in a cave at the mouth of the valley on the northwestern shore of the Dead Sea, twelve kilometers from Jericho. The book, wrapped in old linen cloth, was stored inside an earthen vessel. Several books of the Old Testament were found within it; most notable among them is the Book of the Prophet Isaiah.
In a similar manner, other parts of the scriptures were recovered from other caves in this region. These included the Book of Leviticus, the Book of Psalms, and a passage from the Book of Job.[235]

[235] J.A. Sanders, The Dead Sea Psalms Scroll, Oxford University—1967; Makhtutat al-Bahr al-Mayyit, 54; Al-Arab wal Yahud fit Tarikh, 161.

52

But the Hebrew copy before us is transcribed from the Masoretic text. Jewish scholars prepared it between the sixth and tenth centuries. The Old Testament was first printed in the Hebrew language in 1488 AD in Soliumane (believed to be modern Switzerland) within the Duchy of Milan[236].
Afterwards, it was printed for a second time in 1494 AD in Brescia, Italy.

2. Samaritan

Only the five books of Moses are included in this manuscript. Researchers believe it was written in the fourth century BC. It is not a translated work; rather, it was composed in the original Hebrew language using Samaritan script. Many believe it was written in ancient Hebrew script.
A handwritten manuscript of this Samaritan Torah was found in the city of Nablus in 1978 AD. A Samaritan priest, Abul Hasan Ishaq as-Suri, translated it into Arabic in the eighth century Hijri. Dr. Ahmad Hijazi published this work and added a long introduction at the beginning. There are more than six thousand discrepancies between the Samaritan Torah and the Hebrew Torah. For example, honoring Mount Gerizim (Gerizim) more than Jerusalem.
Pointing to this copy, Ibn Hazm says that this manuscript of the Torah was first printed in Paris in 1616 AD. Thereafter, it was printed for a second time in 1710 AD.

[236] The Duchy of Milan was a northern Italian state from 1395 to 1797 AD. It was a part of the Holy Roman Empire. Wikipedia—Reviewer.

53

Islam's Perspective on the Old Testament

There is no doubt that Islam recognizes the Torah. Muslims have also been commanded to believe in it. The Holy Quran also validates the Torah and the Gospel. However, the Quran does not recognize the other books of the Old Testament. This is because these are nothing more than the history of the Children of Israel and reminiscences of the Prophets and Messengers sent to them. Therefore, the Quran has not engaged in any discussion regarding these; it has carefully avoided them. Another major reason for this is that these books contain certain descriptions regarding the Prophets and Messengers that are inconsistent with their dignity.
We reiterate that the Torah mentioned by Allah Almighty in the Holy Quran is the one that Moses (peace be upon him) wrote with his own hand and preserved in the Ark, namely the Ark of the Covenant, along with two tablets.
"And I will give you the testimony, and you shall put it into the ark." [237]

[237] Exodus, Chapter: 25, Verse: 26.

54

“You shall put this mercy seat on top of the ark, and you shall put the testimony that I give you inside the ark.”[238]
And the Lord said to Moses, “Come up to me on the mountain and stay here; I will give you two stone tablets and the law and commandments I have written, so that you may teach the people.”[239]
The Children of Israel entered Canaan with this Ark[240] and placed it in the holiest place of

Baytul Muqaddas (the Holy House). During the time of Prophet Solomon (peace be upon him), they opened it to look inside. After opening it, nothing was found inside except for the stone tablets. As stated in the Bible—

“There was nothing in the ark except the two stone tablets that Moses had placed inside it at Horeb; at that time, after the children of Israel came out of Egypt, the Lord made a covenant with the children of Israel.”[241]

Following Solomon (peace be upon him), a succession of political and religious calamities occurred. During that time, Baytul Muqaddas was subjected to looting and destruction. We have already discussed that history previously.

During that period, the remaining teachings of Moses (peace be upon him) were lost. However, some penal codes and personal regulations remained. At various times, some complaints and judicial matters regarding these laws were brought to the Prophet (peace and blessings be upon him).

Ibn Haym (may Allah have mercy on him) says that the matter of presenting evidence from the Torah regarding the stoning of a married adulteress, or in the case where Ibn Salam was struck by Ibn Suriya, is proven. Allah the Almighty has preserved these as a source of humiliation for them and as evidence against them. Even after the Prophethood of the Messenger was conclusively proven, evidence was provided from the Torah only due to sheer necessity, as we have mentioned before and will discuss further. Furthermore, even in their corrupted book, where Allah the Almighty [mentions] the Prophet...

[238] Exodus, Chapter: 25, Verse: 21.

[239] Exodus, Chapter: 24, Verse: 21.

[240] By Allah’s command, Moses (peace be upon him) brought this out from the burial site. Before his death, Joseph (peace be upon him) had willed to have it buried in Canaan with his ancestors.

[241] 1 Kings, Chapter: 8, Verse: 9.

...I will discuss the matters that were left aside from the discussion regarding the Prophet (peace and blessings be upon him). However, making this mention is a form of humiliation for them. Otherwise, we have no need for their book at all.

The Hadith narrated to the effect that the Prophet (peace and blessings of Allah be upon him) held the Torah in his hand and said, "I believe in you," is completely baseless and fabricated. No such Hadith has been narrated. Therefore, there is no need to analyze a fabrication and distortion.

The Word of Allah Almighty—

Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people. [Surah Al-Ma'idah, Verse: 68]

Yes, it is true. There is no doubt that we also say that the Torah and the Gospel must be implemented. But how can they implement a book that they have corrupted, a book from which they have excised many statements? There is only one way to implement the Torah and the Gospel, and that is to believe in Muhammad (peace and blessings of Allah be upon him). Through this, they will be able to implement the Torah and the Gospel, whether they still exist or

not. Furthermore, the fabrications they have introduced into these books will also be proven false. This will be the true implementation of the Torah and the Gospel. Therefore, it is clear that our statement is directly consistent with the Quranic verse without any need for further explanation or analysis. Alhamdulillah.

In another verse, Allah Almighty says—

History of the Christian Nation | 221

56

Say, "Bring the Torah and recite it, if you should be truthful."

O Prophet! Say to them, "Bring the Torah if you are truthful in your claim." [Surah Al-Imran, Verse: 93]

In this verse, they are instructed to bring the Torah, even though it contains the falsehoods added by their ancestors. The Messenger of Allah (peace and blessings of Allah be upon him) is rebuking them, telling them to bring the Torah that they have preserved. However, they will not bring it, as doing so would reveal their lies. In debates with Muslim scholars, they have repeatedly found themselves in a pathetic and humiliated state. They are a nation that does not hesitate to lie. Even now, they resort to falsehoods to evade accountability in assemblies of discussion and debate. This is an extremely base character trait. No person of pure character can accept such a disposition. We seek refuge in Allah from such traits.

The Word of Allah Almighty—

Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto.

I have revealed the Torah. It contains guidance and light. Through it, the obedient prophets, saints, and scholars of Allah would pass judgment for the Jews, for they were commanded to safeguard this divine book and were appointed as its guardians. [Surah Al-Ma'idah, 44]

What is stated here is correct in its context. We affirm that Allah Almighty revealed the Torah. According to the laws of this Torah, the Prophets passed judgment. Among these Prophets were Moses (peace be upon him), Aaron (peace be upon him), David (peace be upon him), Solomon (peace be upon him), and others. Subsequently, their rabbis and priests also adjudicated according to the laws of the Torah. Many of them were appointed by the Prophets, while others were general priests. They continued to judge according to its laws until the Torah became corrupted.

119 History of the Jewish and Christian Nations

57

...done. This is our point. Nowhere in the mentioned verse is it stated that their Torah was not corrupted. By no means can such a claim be inferred from the verse.

Many Muslims believe that this verse was revealed in the context of the Prophet (peace and blessings of Allah be upon him) sentencing two married Jews to the punishment of stoning for the crime of adultery. However, this claim of theirs is completely baseless, false, and a misinterpretation. Even this explanation conflicts with other verses of the Quran. For it is stated in the Quran—

"And We have revealed to you the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed

and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation..."
I have revealed to you the Book of Truth, confirming the previous scriptures and as a guardian over their contents. Therefore, judge between them in their mutual affairs according to what Allah has revealed, and do not follow their desires by turning away from the right path that has come to you. To each of you, I have given a law and a way. If Allah had willed, He would have made you all one community. [Surah Ma'idah, Verse: 48]
In another verse, it is stated—
"...and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you."
Do not follow their desires and be wary of them, lest they divert you from any instruction that Allah has revealed to you. [Surah Ma'idah, Verse: 49]

[242] Al-Fasl fil Milal wal Ahwa wan Nihal, Vol: 1, Page: 212-214.

58

Ancient Translations of the Old Testament

1. Greek Translation

Greek or Unani was a well-known language in the heartland of the Greek Empire and its colonies in Asia and Africa. In 282 BCE, seventy-two Jewish scholars gathered in Egypt at the command of Emperor Claudius Ptolemy. These scholars translated the Old Testament into the Greek language. This is known as the Greek translation. Its alternative name is the Septuagint. In Latin, it is called Septuagent, and in French, its name is Version Be Septant. It is denoted by LXX in Roman numerals.[243]
The translators performed this translation based on Samaritan manuscripts. Consequently, similarities in one thousand nine hundred passages are found between the Samaritan copy and the Septuagint. On the other hand, the number of discrepancies between the Hebrew Torah and the Samaritan Torah exceeds six thousand.
[243] Tarikhus Suhufis Samawiyyah

59

Just as there are differences of opinion among Christian scholars regarding the arrangement of this translation, there is likewise disagreement regarding additions and subtractions. Furthermore, there are certain books included in this translation that are absent from the Hebrew Torah.
Inconsistencies are also observed in several passages between the Hebrew Torah and this translation. For instance:
1. According to the commentary of the Hebrew Torah, the period between Adam (peace be upon him) and the flood of Noah (peace be upon him) is 1656 years. However, this translation cites it as 2262 years.
2. Dubious and shrouded books from the Apocrypha have been granted a place in this translation. We have discussed this previously.
3. The book of Psalms from the Hebrew Torah is not found in the Greek translation.

4. The translators have altered the descriptive names of Allah Almighty. The situation has evolved such that these names have become analogous to human attributes. Their rationale was that failing to use such terms would not uphold the proper dignity of Jehovah.
Despite these clear contradictions, the Greek Bible remained esteemed among both Jews and Christians until the second century. Subsequently, towards the end of the third century, after Emperor Constantine converted to Christianity, it attained the status of the state religion of the Roman Empire. Thereafter, in 383 AD, he (Emperor Constantine) commissioned Pope Jerome with the task of translating the Old and New Testaments into the Roman language. Jerome then traveled to Sham (Greater Syria) and resided in Bethlehem for fourteen years. During this period, he gathered the Hebrew manuscripts (editions). Finally, with the assistance of Jewish scholars, he succeeded in translating directly from Hebrew into the Roman language in 394 AD. While the churches initially did not accept this translation, they eventually came to embrace it. Until the fifteenth century, it was regarded as accepted and reliable in all churches. Regarding this matter, Thomas remarks that Jerome's translation had been revised on several occasions. Nonetheless, it remained incomplete in various respects. However, Jerome was successful in incorporating the ancient books. [244]
In any case, despite its flaws and discrepancies, both the synagogue and the church considered it fundamental. Both utilized it as a reference. However, later, when Christians began to criticize the established customs and teachings of the Jews using various verses from it...

[244] Tarikh-us-Suhufis Samawiyyah, Page: 53

...began to do so, the Jews returned to the Hebrew Torah, which was unfamiliar to many of them. They declared this widely popular translation as unacceptable, as it was being used against them.[245]

2. Chaldean Translation

Due to their long period of captivity in Babylon, the language of the Jews had changed. Their spoken language at that time was Aramaic. Metaphorically, it is also referred to as the Chaldean language. There was a vast difference between this language and the Hebrew language of their ancestors. This linguistic complexity necessitated translating their religious scriptures into the Aramaic language. They gave this translation the name 'Targum'. The Book of Nehemiah alludes to this, stating—
"So they read in the book, in the Law of God, distinctly; and they gave the sense, and helped them to understand the reading. And Nehemiah, who was the governor, Ezra the priest and scribe, and the Levites who taught the people said to all the people, 'This day is holy to the Lord your God; do not mourn nor weep.' For all the people wept, when they heard the words of the Law."[246]
This means they translated the books into the Chaldean language, which was the language the Jews spoke at that time.

3. Latin Translation

In the first century of the era following Jesus (peace be upon him), a translation was made from Greek into Latin. This was because Latin was a widely spoken language in North Africa at the time. The Jewish-Christian inhabitants of that region used this translation to present documentary evidence.

4. Ethiopian Translation

In 320 AD, the Old Testament was translated from the Greek version into the Ethiopian (Habashi) language. It is said that the work on this translation began during the time of Emperor Constantine (324–337 AD) when Christianity entered Abyssinia. This translation project was completed towards the end of the fourth century.
[245] Qamus al-Kitab al-Muqaddas, Page: 768
[246] Nehemiah, Chapter: 8, Verses: 8-9.

61

5. Gothic Translation
Bishop Wulfila translated the Old and New Testaments into the Gothic language in 350 AD. However, he did not translate the two books of Samuel and the two books of Kings. His reasoning was that these books could become dangerous for the Gothic nation, as they contained anarchic sentiments. [247]
6. Armenian Translation
Chief Bishop Isaac (390-428 AD) first carried out the responsibility of translation into the Armenian language.
7. Arabic Translation
The first-ever Arabic translation in history was completed in 724 AD. The Bishop of Seville, John, carried out this responsibility.
Ibn al-Nadim believes that Ahmad bin Abdullah bin Salam first translated the Torah from Hebrew to Arabic. [248]
Historian Masudi, however, mentions three opinions:
One: Hunayn ibn Ishaq al-Nisuri (d. 260 Hijri, corresponding to 873-874 AD). He translated it from the Greek Bible.
Two: Abu Kathir (d. 320 Hijri, corresponding to 934 AD).
Three: Saadia ben Joseph al-Fayyumi (d. 331 Hijri, corresponding to 943 AD).
The last two were Jewish scholars. Later, in 1250 AD, Hiba ibn al-Assal translated it from the Coptic language to Arabic.
From this, it can be understood that during the era of the Prophet (peace and blessings of Allah be upon him), there was no complete Arabic copy of the Israelite books. [249]

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[247] Qamus al-Kitab al-Muqaddas, page: 771
[248] Al-Fihrist, page: 33
[249] For this reason, the Messenger of Allah (peace and blessings of Allah be upon him) told Zayd ibn Thabit (may Allah be pleased with him) to learn the language of the Jews. "O Zayd, learn the language of the Jews, for I cannot trust them." Then Zayd (may Allah be pleased with him) learned it in just fifteen days. He used to read the letters of the Jews to the Prophet and write them. Imam Bukhari (may Allah have mercy on him) included this Hadith as a 'taliq' narration in volume 13, page 161. However, he included this Hadith with a 'muttasil' chain in his book 'Tarikh al-Kabir' 3/380-381.

62

Currently, two complete Arabic translations of both Testaments of the Bible are available on the market.

One. American Protestant Translation. Two American and three Lebanese scholars completed this translation. Among these, the Old Testament, consisting of thirty-nine books, was printed in 1865 AD.
Two. Catholic Translation. The Fathers of the Society of Jesus completed this translation between 1872 AD and 1880 AD. It was published in Beirut in 1880 AD. Subsequently, a new edition of the Catholic translation was published in 1960 AD. This Old Testament, comprising thirty-nine books, was published by Beirut's "Dar al-Kitab al-Muqaddas fil-Alam al-Arabi".
Sunan Abi Dawud, Hadith No: 3645; Sunan al-Tirmidhi, Hadith No: 2716; Al-Hakim has classified this hadith as Sahih, Vol: 1, Page: 175.
218 History of the Jewish and Christian Nations

63

Summary of the Discussion
Following this discussion regarding the Torah, we can arrive at the following conclusions:
1. No definitive information is available regarding the initial compilation of the Torah.
2. Following every instance of destruction or loss, the Torah was recompiled anew. However, while performing this task, the compilers lacked a defined set of principles to guide them.
3. Although the Torah's existence was initially preserved, its continuity was compromised as it repeatedly went missing over the passage of time.
4. There is no doubt that various Jewish groups have integrated their own perspectives and ideologies into the Torah.
5. The Torah was originally written in Hebrew. It was subsequently translated into Aramaic and Greek, during which significant distortions were introduced. Later translations into other languages were primarily based on the Aramaic version.
6. The Children of Israel viewed the descendants of Ishmael with envy. Consequently, they incorporated unwarranted comments regarding the descendants of Ishmael (peace be upon him) into the Torah.
History of the Jewish and Christian Nations | 229

64

They use the word 'Goyim' (الغويم) regarding them. By this Hebrew word, they intend to refer to four-legged animals. In their view, all other nations of the world except for the Jews are like four-legged beasts.
We conclude the discussion regarding the Torah with a statement by Suhail Mikhail Dev. He states, "The primary objective of the authors of the Torah was to make the Jews followers of various terrible teachings. Simultaneously, it aimed to mold the Jewish nation into a military framework so they could establish dominance over their enemies. Likewise, the Torah works to permanently instill hatred in the hearts of its followers toward their enemies. This is because, due to these enemies, they have been victims of oppression, have become homeless, and have been unable to settle permanently even in the holy land. Their main enemies are the non-Jewish ethnic groups residing west of the Mediterranean, such as the Canaanites, Phoenicians, Edomites, and others."
In Deuteronomy, it is stated—
"And you shall consume all the peoples whom the Lord your God delivers to you; your eye shall show them no pity, nor shall you serve their gods, for that would be a snare to you."[250]
In the same book, it is said—

"When the Lord your God brings you into the land that you are entering to possess, and drives out many nations before you—the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, seven nations greater and mightier than you."[251]
It is further stated—
"For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His own possession out of all the nations that are on the face of the earth."[252]

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[250] Deuteronomy, Chapter: 7, Verse: 16.
[251] Deuteronomy, Chapter: 7, Verse: 1.
[252] Deuteronomy, Chapter: 7, Verse: 6.

65

These are some passages of the Torah that command the mass killing of humanity and repeatedly issue orders to establish Jewish authority across the world. These instructions are recited daily in Jewish synagogues.
A look at all these teachings clearly proves that the Torah currently in their possession is not the Torah of Moses (peace be upon him). They have infused it with their own wishes, desires, and perspectives. Otherwise, how could the Torah possibly contain commands to kill children, women, and the elderly! In fact, the essence of the Ten Commandments is entirely contrary to such ideologies of killing.

66

Jewish Sects and Sub-sects
In 198 BC, Palestine fell at the hands of the Macedonians. Following this, the Greeks began to oppress and persecute the Jews. To make them followers of their own religion, they exerted various forms of pressure on the Jewish people. They forced them to worship Greek deities such as Zeus and Dionysus. Many Jews responded to the call of the Greeks and began participating in idolatrous activities. However, some remained steadfast in their religious teachings. Consequently, their unity was destroyed, leading to the creation of various sects and sub-sects. Alongside this ideological split, strong political and tribal divisions also emerged among them.
The origin of these divisions primarily dates back to the partitioning of the kingdom following the death of Solomon (peace be upon him). At that time, the Jews were divided into two mutually conflicting states. We have previously discussed this matter. Since then, unity and solidarity have never been restored among them. Following the arrival of the Greeks, this disunity further intensified. Here, a discussion on their prominent sub-sects is presented.

67

1. Chasidim
Its literal meaning is loyalty. They strictly follow the Jewish way of life. Even during times of

persecution, they cling to the Namus, that is, the books of Moses (peace be upon him), due to their sense of self-respect. From among them, another group called the Pharisees emerged. Pharisee is a word from the Aramaic language. It means "separated." This subgroup follows the regulations of the Namus extremely strictly.

Extreme conflict exists between this Jewish group and other groups, especially with the Sadducees. They travel from country to country to convert people to their religion, as mentioned in the twenty-third chapter, fifteenth verse of the Gospel of Matthew. Christian writers compare them to the Mu'tazilites, a misguided sect of Muslims.[253] It is not known who gave them this title, or when or why.

The author of *Qamusul Kitabil Muqaddas* believes they became known as Pharisees from the era of Emperor Hyrcanus (135-105 BC). Although Hyrcanus was initially a follower of theirs, he later joined the Sadducees.

After Emperor Hyrcanus, his son Alexander Jannaeus tried to eliminate them. After his death in 78 BC, his wife Alexandra Salome ascended the throne. She emerged as a patron of the Pharisees. As a result, their influence on the religious life of the Jews increased. They even came to occupy leadership positions in the religious affairs of the Jewish nation.[254]

The Pharisees bestow titles such as brother and friend upon members of their community. In addition, as followers of the Talmud written by the priesthood, they identify themselves by the title of priests.

These Pharisees were victims of persecution until 78 BC. Later, when Alexander Jannaeus's wife Alexandra Salome ascended the throne, their influence grew and they assumed leadership roles in religious matters. The important characteristics of this subgroup are presented below:

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[253] Adyanul Alam, Page: 205.

[254] Al-Qamus, Page: 674.

One. Religious Source and Scriptures

This community believes that the Torah, along with its five books, is a creation from eternity. It was inscribed on sacred tablets. Subsequently, it was bestowed upon Moses (peace be upon him) through divine revelation. Therefore, in later times, it was repeated; nothing new was created.

They place their faith in the orally transmitted interpretations, principles, and various instructions of the Torah. Their rabbis teach these orally from generation to generation. They believe that these unwritten words hold the same status as the written Law. In fact, in certain cases, the unwritten law carries even more weight. Due to their excessive blind following of ancestors and hatred, the Gospel of Matthew says regarding them—

Then Pharisees and scribes came to Jesus from Jerusalem and said, "Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat." He answered and said to them, "Why do you also violate the commandment of God for the sake of your tradition? For God has said, 'Honor your father and your mother;' and 'Whoever speaks evil of father or mother must surely be put to death.' But you say, 'If someone tells his father or mother, "Whatever support you might have received from me has been given to God," he is not to honor his father or mother.' Thus, you have made the word of God void for the sake of your tradition." [255]

These traditional unwritten statements later came to be known as the Talmud.

From this brief description, it is understood that this sect of Jews takes the Law of Moses (peace

be upon him) in a literal sense. They follow traditional regulations and accept the interpretations of the Holy Scriptures from their priests.
[255] Matthew, Chapter: 15, Verses: 1-6.

69

Two. Fundamental Beliefs and Creeds
1. This community believes in the Hereafter, angels, resurrection, and so on. Most of them lead an unpretentious and ascetic life. They do not marry. However, to preserve their existence and lineage, they adopt foster sons.
2. They believe in the soul being eternal.
3. They consider the rabbis to be infallible. They vest them with supreme authority. They regard the words of the rabbis as divine revelation. They even fear the rabbis as they fear the Creator. In this regard, it is stated in the Talmud—
“The duty of the believers is to regard the words of the rabbis as equal to the Law (Shariah). For their speech is the living word of Allah Almighty. If a rabbi says his right hand is his left hand or his left hand is his right hand, they shall believe it. One must not argue with him.”
Pointing to this, it is said in the Quran—
“They have taken their scholars and monks as lords besides Allah.”
They have taken their scholars and world-renouncers as their lords instead of Allah. [Surah At-Tawbah, Verse: 31]
For this reason, they do not believe there is any need for Ijtihad (independent legal reasoning). This is because the answers to every question lie with the infallible and holy rabbis.
This group was the greatest enemy of the Messiah (peace be upon him). They were the ones who tried to issue a royal decree regarding his sentencing. It was they who hatched vile conspiracies to kill him. They did not even refrain from attempts at assassination. For this reason, it is stated in the Gospel of Mark—
“Then the Pharisees went out and immediately began to plot with the Herodians against him, how they might destroy him.” [256]

[256] Mark, Chapter: 3, Verse: 6.

70

The primary reason for their enmity was that Isa (Jesus), peace be upon him, had exposed the secrets of their hypocrisy, disbelief, distortion of the Torah, and innovative practices. In the twenty-third chapter of the Gospel of Matthew, it is stated—
“But woe to you, teachers of the law and Pharisees, hypocrites! Woe to you! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor do you let those enter who are trying to. Woe to you, teachers of the law and Pharisees, hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a child of hell as yourselves. Woe to you, blind guides! You say, ‘If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.’ You blind fools! Which is greater: the gold, or the temple that makes the gold sacred? You also say, ‘If anyone swears by the altar, it means nothing; but if anyone swears by the gift on the altar, he is bound by his oath.’ You blind men! Which is greater: the gift, or the altar that makes the gift

sacred?” [267]
Then the Messiah, peace be upon him, addressed them, saying, “O Jerusalem, you who kill the prophets and stone those sent to you!” [268]
John the Baptist had referred to this group as a “brood of vipers.”
It is stated in the twenty-second chapter of the Gospel of Matthew—
“Then the Pharisees went and plotted how they might trap Him in His words. They sent their disciples to Him along with the Herodians. ‘Teacher,’ they said, ‘we know that You are a man of integrity and that You teach the way of God in truth. You are not swayed by others, because You pay no attention to who they are. Tell us then, what is Your opinion? Is it right to pay taxes to Caesar or not?’ But Jesus, knowing their evil intent, said, ‘You hypocrites, why are you trying to trap Me? Show Me the coin used for paying the tax.’ They brought Him a denarius, and He asked them, ‘Whose image is this? And whose name?’ ‘Caesar’s,’ they replied.”

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[267] Matthew, Chapter: 23, Verses: 13-19.
[268] Matthew, Chapter: 23, Verse: 37.
132 History of the Jewish and Christian Nations

71

Then he said to them, "So give to Caesar what is Caesar's, and to God what is God's." [259]
In this way, the Pharisees tried to trap the Messiah (peace be upon him) in various ways, so that he would speak against Caesar, and based on that speech, Caesar would sentence him to death.
It is not known exactly when this group was founded. The most famous opinion on this matter is narrated from the Jewish historian Josephus (d. 95 AD). He says, 'This community was organized during the era of Jonathan. Jonathan was a close friend of David (peace be upon him).'

2. Sadducees

Imam Ibn Hazm believes that this subgroup is attributed to a person named Sadduq. He was the High Priest during the era of Solomon (peace be upon him). The author of the Dictionary of the Holy Bible further adds that the leadership of the priesthood was reserved for his family during the era of the Maccabees. [260] Subsequently, his associates and followers were called Sadducees. Although this subgroup was relatively small, most of them belonged to the wealthy and educated class. Some European scholars believe they are attributed to another person from the third century BC, whose name is derived from the root word Sadiq (Truthful).

Theological Characteristics of this Community

1. This community does not believe in the resurrection, the hereafter, the reckoning, or paradise and hell. They believe that the soul dies along with the body. Perhaps the Quran refers to such people when it says—
"Are we then not to die? Except our first death, and we are not to be punished?"

[259] Matthew, Chapter: 22, Verses: 15-21.
[260] The Maccabees are primarily known as the Hasmonean dynasty. They are associated with Hashmon Abu Majd Maccabee. The last emperor of the Hasmonean Empire was Jonathan Aristobulus (40-37 BC). Afterwards, the empire was transferred into the hands of Herod the Great.

"Now we shall not die, except our first death, and we shall not be punished." [Surah As-Saffat, Verses: 58-59]
2. They deny the existence of angels, the soul, Satan, and the Hereafter.
3. They deny predestination and believe in human free will. They believe that actions are human creations, not God's creations. The author of Qamus al-Kitab al-Muqaddas says, "They talk about free will. They say we have full authority over our actions. We are the cause of our own well-being and the bearers of the punishment for our foolishness."
4. They deny the advent of the Messiah (peace be upon him) and do not await his arrival.

Characteristics of Religious Origins

1. They believe in the Old Testament. However, they do not believe in the universal sanctity of the Torah. The author of Qamus al-Kitab al-Muqaddas says, "The Sadducees limit their teachings to the words of the Book. They say only the written letters of the Law (Nomos) are necessary."
2. They reject the oral traditions attributed to Moses (peace be upon him).
3. They do not believe in the Talmud or its teachings, as the Pharisees recorded it long after its origin.
4. They say that Allah Almighty created humans to govern themselves. Therefore, looking towards the will of Allah is a futile task. Humans should solve their problems themselves.

The Relationship of the Sadducees with the Messiah (Peace be upon him)

Initially, a good relationship existed between this community and the Messiah (peace be upon him), as he opposed the Pharisees. However, due to their disbelief in the resurrection and the Hereafter, this relationship later deteriorated. They tried to recruit the Messiah (peace be upon him) into their group regarding their creed and opposition to the Pharisees. But their attempt failed, because the Messiah (peace be upon him) had exposed their doctrinal misguidance.

History of the Jewish and Christian Nations

It is stated in the twenty-second chapter of the Gospel according to Matthew—
On that day, the Sadducees—who say there is no resurrection—came to Him and asked Him, "Teacher, Moses said, if a man dies childless, his brother shall marry his wife and raise up offspring for his brother. Now there were seven brothers among us; the eldest married and died, and having no offspring, left his wife to his brother. The second, the third, and so on until the seventh did the same. Finally, the woman died as well. Therefore, in the resurrection, whose wife of the seven will she be? For they all had married her." Jesus answered and said to them, "You are mistaken, because you do not know the Scriptures nor the power of God. For in the resurrection, people neither marry nor are given in marriage, but are like the angels of God in heaven. But regarding the resurrection of the dead, have you not read what God said to you? He says, 'I am the God of Abraham, the God of Isaac, and the God of Jacob.' God is not the God of the dead, but of the living." Upon hearing this, the crowds were astonished at His teaching. [261] [262]
It was from here that the conflict between the Messiah (peace be upon him) and the Sadducees began. Over the ages, in their opposition to Christians, they were in no way less than the Pharisees. John the Baptist, just like the Pharisees, also addressed them as a "brood of vipers." Despite this extreme opposition to Christians, this community tried to establish cordial relations with other nations. On the other hand, the Pharisees looked upon non-Israelites with enmity and

contempt. Perhaps it is about this community that the Quran states—
"And among the People of the Book is he who, if you entrust him with a heap of wealth, he will return it to you!" [Surah Al-Imran, Verse: 75]
And about the Pharisees, it is said—

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[261] Matthew, Chapter: 22, Verses: 23-33.
[262] Here, a discrepancy between the Arabic Bible and the Bengali Bible is noticeable. The meaning of the sentence in Arabic is that they were stunned by the Messiah's statement. However, in the Bengali translation, it is written that they "regarded it as wonderful knowledge." —Translator

74

"And among them is he who, if you entrust him with a single dinar, will not return it to you unless you keep standing over him. That is because they say, 'There is no blame upon us concerning the unlearned (Gentiles).' And they speak untruth about Allah while they know [it]."
And among them are many who, even if you entrust them with a single dinar, will not return it—unless you keep standing over them. This is because they have said, "There is no blame upon us (in violating the rights of the unlearned/Gentiles)." And they speak lies about Allah while they know [the truth]. [Surah Al-Imran, Verse: 75]
According to the terminology of the Jewish community, non-Jews are referred to as "Ummi" (Gentiles).
The Sadducees are never interested in participating in revolutions, conflicts, or any dangerous activities. They remain respectful of the law under all circumstances. Their only concern is to protect the honor of the Jewish religion by any means. If their distinct identity and public recognition are granted, they remain content with the ruling authorities. They consider accepting the prevailing situation as a sign of wisdom (Hikmah). Their numbers are very few, as mentioned by Dr. Ahmad Shalabi in his book Muqaranat al-Adyan (Comparison of Religions).
3. Ananiyah/ Karaite Sect
The Ananiyah sect is one of the main subgroups of Jews. It emerged long after the previously mentioned subgroups. This sect originated in 8th-century Baghdad at the hands of a person named Anan ibn Dawud. At that time, Abu Ja'far al-Mansur (754-775 AD) was the Caliph of the Muslim world. This means the sect emerged nearly twenty centuries after the passing of Moses (peace be upon him). They are called Ananiyah after their founder, Anan ibn Dawud. Another name for them is Karaite (Qara'iyyah), which is derived from the word Qira'ah (reading). It refers to what is read, meaning the Book or Scripture. Among Jews, this term is used to refer to the books of the Old Testament. Therefore, the meaning of 'Karaites' is those who adhere solely to the Scripture. Even today, many followers of this sect are spread across various countries of the world.

75

Jews
Characteristics of this sect:
1. Adherence to the regulations of the Old Testament.

2. Refusal to recognize the teachings of the Talmud.
3. Refusal to recognize the authority of the Rabbis.
4. Rejection of all regulations established by the Rabbis.

Previously, several Jewish leaders had paved the way for Anan ben David. One of the most prominent among them was the Syrian Jewish leader, Serenus (Sardius). In 720 AD, he called for a reform movement. His slogan was, "Abandon the Talmud." Many followed him. At one point, he began to claim himself as the promised Messiah. His activities caused turmoil across the Jewish-Christian and Muslim worlds. Subsequently, he was captured and brought before the Umayyad Caliph, Yazid ibn Abd al-Malik. The Caliph deemed it best to hand this man over to the Jews themselves to suppress the unrest. Thus, his movement came to an end.

Afterwards, in 750 AD, the rise of the Jewish leader Obadiah (Ubaidiyyah) ibn Isa occurred in Isfahan. He initiated a new call to abandon the Talmud, following the lead of Serenus. He also reformed various Jewish laws and regulations.

"Shahrastani" referred to them as the "Isawiyya" (Isabiyyah), associating them with their leader, Abu Isa al-Isfahani. [263]

Obadiah and his followers attempted to use power to impose their views on other Jews, but they were unsuccessful. His fate mirrored that of Serenus.

It was immediately after them that Anan ben David emerged. He found a paved path to propagate his ideology and achieved success. He opened the way for "Ijtihad" (independent reasoning) regarding religious law among the Jews. He even provided each "Mujtahid" with the opportunity to preach their own separate ideologies.

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[263] For details, see the note on page 55, Vol. 2 of **Al-Fasl fi al-Milal wa al-Ahwa' wa al-Nihal**.

Subsequently, this group split into various further sub-sects. Among them, two sub-sects gained widespread recognition. One is the Benjamin sect, and the other is the Akbariyah sect.

From the above discussion, it is evident that the primary dispute between Jewish sub-sects and their creedal beliefs centers around the Talmud. The Rabbanites believe in the Talmud, while on the other hand, the Karaites do not believe in the Talmud.

To this day, these two Jewish groups remain at completely opposite poles. Each group labels the other as infidels and does not even allow the opposing party to enter their places of worship, let alone use them. Historical records contain accounts of many violent conflicts between them. For instance, consider the events during the reign of the Fatimid Caliph of Egypt, Az-Zahir ibn al-Hakim bi-Amrillah. He held the Caliphate from 421-427 AH, corresponding to 1020-1025 AD. Due to their violent activities, the Caliph was compelled to issue a state decree that one group could not harass the other, nor could they interfere in each other's religious matters. Anyone violating this decree would be subject to severe punishment.

4. Samaritans

These are a Jewish sub-sect that broke away from the Children of Israel. They have their own place of worship.

Josephus states that Manasseh, the brother of High Priest Jaddua, married a foreign woman. At that time, the elders of Jerusalem gave him two options: either divorce his wife or he would not be allowed to enter the holy place designated for sacrifice. Despite her being very dear to him, Manasseh decided to divorce his wife. At this moment, his father-in-law came forward. He

proposed to Manasseh that he should not divorce his wife, and in return, he would build another temple for him opposite Jerusalem. Manasseh agreed. Consequently, a temple (Haikal) was built for him on Mount Gerizim. This is the secret behind the separate place of worship of the Samaritan community. [264]
In this way, this Jewish community became independent of Jerusalem. They added the account of building the temple (monument) on Mount Gerizim to their religious scriptures. However, this discussion did not find a place in the copies of others.
[264] Qamus al-Kitab al-Muqaddas, page: 258. This temple was built in 432 BC in Palestine.

77

They claim that Allah Almighty commanded David (peace be upon him) to build the Holy Sanctuary (Bait al-Maqdis) on Mount Nablus. This was originally Mount Tur, where Allah Almighty spoke to Moses (peace be upon him). However, David changed this and built it in Aelia (Jerusalem). In doing so, he disobeyed Allah's command. [265]
They further state that the Torah contains glad tidings of the arrival of only one prophet who would come after Moses (peace be upon him). He would confirm the Torah and judge according to its laws.
A person named Ulfan appeared among the Samaritans and claimed prophethood. He asserted that he was the prophet promised by Moses (peace be upon him) and that he was the star mentioned in the Torah who would illuminate like the moon. His emergence occurred approximately one hundred years before Jesus (peace be upon him). Subsequently, the Samaritan community split into two sub-sects: one called the Dostanians and the other called the Kostanians. The word 'Dostania' signifies a group of deviant liars, while 'Kostania' signifies a group of truth-tellers.
They believe in the Hereafter, divine rewards, and punishments. However, the Dostanians believe that rewards and punishments are confined only to this world.
The religious structure of the Samaritan community is entirely distinct. The Jews sought to expel them from the fold of religion, but they were unsuccessful. Consequently, these efforts transformed into an ongoing enmity between them that has lasted for centuries.
Al-Biruni (d. 440 AH / 1048 AD) believes that it was the people of this Samaritan community who informed Nebuchadnezzar about the secrets of the Jews. As a result, Nebuchadnezzar was able to easily kill and capture them. However, he did not harm anyone from the Samaritan community. [266]
Compared to other Jewish sects, their numbers are very negligible. [267]
[265] Al-Milal wa al-Nihal, Vol: 2, Page: 58
[266] Al-Athar al-Baqiya 'an al-Qurun al-Khaliya, Page: 21.
[267] For details see: Tarikh al-Yahud, Maqrizi (766-845 AH).

78

TALMUD
The word Talmud is derived from the Hebrew word LAMAD. Its meaning is instruction or education. In technical terms, the Talmud is defined as 'the collection of oral descriptions of history, regulations, creed, and other matters that have been passed down through generations by Jewish scholars as an interpretation and analysis of the Torah.'

From the Jewish perspective, revelation is of two kinds. Namely:
One. Written.
Two. Unwritten or oral.

Written Revelation

Written revelation includes the two historical tablets that Moses (peace be upon him) received in written form from Allah Almighty.

Unwritten or Oral Revelation

Alongside the message of the Torah, the collection of various customs and principles closely related to Jewish life constitutes oral or unwritten revelation. Jews believe that Moses (peace be upon him) provided these traditions and teachings for his nation from atop the mountain. Thereafter, in succession...

Aaron, Eleazar, and Joshua disseminated these among everyone and entrusted them to the subsequent prophets. [268] Afterwards, these accounts reached the priest Ezra. He taught these to the members of the supreme council, which consisted of 120 members. Subsequently, this portion of the revelation remained confined among the sons and grandsons of these members until 250 BC. The last of these individuals was Shimshon (300 BC). Later, this revelation was handed over to the scribes, then to the religious scholars (Ulama), and from the scholars, it was transferred to the priests and rabbis. This process of transfer occurred between 70 AD and 220 AD.

Due to these erroneous beliefs of the Jews, many falsehoods, fabrications, and myths entered their religious scriptures through these accounts. Anyone would write whatever they wished and claim it was a revelation from Allah. Pointing towards this, it is said in the Quran—

"So woe to those who write the 'scripture' with their own hands, then say, 'This is from Allah,' in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn."

Therefore, woe to them! Those who write the book with their own hands and say, "This is revealed from Allah"—so that they may receive a worldly price in exchange for it. So woe to them for what their hands have written and woe to them for what they earn. [Surah Al-Baqarah, Verse: 79]

Rabbi Judah compiled these well-known oral traditions in the second century and named them the Mishnah. The word Mishnah means "repetition." He designated it as a commentary (Tafsir) on the Torah. Subsequently, the scholars wrote explanations for it, which were named Gemara. The combination of this Mishnah and Gemara is called the Talmud. Joseph states, "All the testaments of Moses (peace be upon him) have been incorporated into the Old Testament. There we see that strict warnings have been issued against any form of addition or subtraction regarding the written law." [269] However, when the Bible in the Hebrew language...

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[268] Qamusul Kitabil Muqaddas, page: 222.

[269] It is stated in the second verse of the fourth chapter of Deuteronomy: "You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the Lord your God which I command you."

The work of compilation was ongoing, and its incompleteness was being fulfilled and consolidated. By then, significant changes had occurred in the Jewish way of life. Consequently, a need arose for oral explanations of many legal injunctions. Later, the study and teaching of these oral explanations expanded greatly. Many teachers began to propagate new provisions based on the ancient law... This development, spanning several centuries, eventually took the form of a six-volume compilation consisting of sixty-three chapters, which was named the Mishnah. However, during the period when this compilation of the Mishnah was being prepared, scholars frequently felt the need for explanations of these writings.

This was because both the Torah and the Mishnah were written in Hebrew. At that time, the language of the Jews was Hebrew. But later, their language changed. [270] They began to speak in Aramaic, and Aramaic also became their language of study. Subsequently, those explanations were compiled in the Aramaic language, which was named the Gemara. Later, the accounts of the Mishnah and the Gemara were compiled into a forty-volume work that came to be known as the Talmud. [271]

French professor Dr. Rohling, in his book Al-Kanz al-Marsud fi Qawa'id al-Talmud [272], states: "One hundred and fifty years after the Messiah, Rabbi Judas feared that these oral teachings and traditional accounts might be tampered with. Therefore, he brought them together in a single book and named it the Mishnah (Michna). The word Mishnah means 'repeated law.' It was named so because it is a repetition of the Torah."

In subsequent years, rabbis from Palestine and Babylon added many new subjects to Judah's compilation. In 216 AD, Rabbi Yehuda re-compiled these additions and oral accounts. As a result, the Mishnah became a joint compilation of both Judah and Yehuda.

[270] It has been previously discussed that the Jews lived in slavery in Babylon for a long time. At that time, their mother tongue also changed. The local Aramaic language became their new language. This is an excellent example of a nation's linguistic evolution. - Translator

[271] Hikmat al-Adyan al-Hayyah, pages: 144-155.

[272] Page 41; the Arabic translation of the original book was done by an Egyptian Christian scholar, Dr. Yusuf Nasrullah.

81

The Mishnah became incomprehensible to the Jews. As a result, their jurists and scholars concentrated on its interpretation. This tradition of explanation continued through subsequent ages. This interpretation of theirs became known as the Gemara. The word Gemara means the completion of learning. The combination of the original Mishnah and its commentary, the Gemara, subsequently became known as the Talmud.[273]

Most Jews consider the Talmud a divinely revealed book and regard it as equal to the Torah. They believe that Allah Almighty bestowed the written Torah upon Moses (peace be upon him) on Mount Sinai and transmitted the Talmud orally. Many Jews did not stop there; rather, they accorded these oral traditions a higher status than the Torah. For them, the words of the Talmud are superior to the Law of Moses (peace be upon him). An analogy is drawn to bread and curry; just as bread cannot be eaten without curry, the Torah cannot be conceived without the Talmud. They explicitly state that a person who studies the Torah without the Mishnah and Gemara has no Lord.

Some Jews go a step further. They believe the words of their rabbis are the living word of the

Lord. Whenever a complex problem arises, even if a solution is not possible in the heavens, Allah Almighty consults with their rabbis.[274]

Types of Talmud

Two types of Talmud exist among the Jews:

1. The Jerusalem Talmud: This is concise and consolidated. Its compilation was completed in the fourth century AD. It incorporates the Mishnah and the additions and explanations of Jewish rabbis and scholars. It was recorded by the rabbis of Tiberias.

2. The Babylonian Talmud: This is three times larger than the aforementioned Talmud. It was composed with the assistance of the Jerusalem Talmud. Following the addition of successive analytical interpretations, it was compiled by the rabbis of Babylon in the sixth century AD.

[273] Muqaranat al-Adyan, al-Yahudiyyah, p. 269.

[274] Al-Kanz al-Marsud fi Qawa'id al-Talmud, pp. 44-46.

...attained completeness through them. This second Talmud is the one currently prevalent among Jews in the modern world. Generally, the term "Talmud" refers specifically to this version. The legal rulings compiled by Jewish scholars after the Talmud are known as **Tosefta** and **Midrash**. However, these later compilations were not as highly esteemed by Jewish religious scholars and rabbis as the Talmud itself.

The theme of the superiority of the Jewish people is discussed with significant emphasis in the Talmud. It also asserts that Jews are the chosen people of Almighty God, while other nations of the world are their servants. In the Talmud, the Jewish nation is depicted as a race entirely distinct from all other human communities. They are portrayed as the sole legitimate owners of all earthly wealth, to which no other human can have any claim. Due to such biased portrayals in the Talmud, Jews have always desired that members of other ethnic and national groups remain ignorant of its contents.

The Secrecy of the Talmud

Jews make every possible effort to maintain the secrecy of the Talmud. The reason for this secrecy is that it contains certain discussions deemed degrading to humanity. Furthermore, it incites the Jewish people to establish dominance over the entire world. For this reason, Jewish rabbis attempt to keep the Talmud away even from the Jewish masses to ensure its secrets are not revealed. It was due to their rigid stance on secrecy that the rabbis managed to keep it hidden for fourteen hundred years before it was committed to writing. There is a fascinating story behind why the French administration ordered its public burning in 1240 AD.

The story involves a Jew named **Nicholas Donin**, who converted to Christianity. After being baptized into his new faith, he brought accusations against the Talmud before Pope Gregory IX. He claimed that the Talmud contained derogatory and indecent remarks regarding the Messiah and the Virgin Mary. He further alleged that the Talmud encourages Jews to engage in deceitful and fraudulent behavior toward Christians. Consequently, the Pope issued orders to the people of France, England, and Spain that all copies of the Talmud...

Instructions were given to send all available copies to the Dominican [275] and French priests. The Pope directed these priests to thoroughly examine the copies of the Talmud and, if the

allegations were proven, to burn them.
We have no written records regarding what transpired after this papal order. However, we do have information that King Louis IX ordered the copies of the Talmud to be surrendered to him. He issued a decree stating that disobedience to this order would be punishable by death. Subsequently, the King summoned four Jewish scholars to Paris to defend their book before him and the empire. After three days of deliberation and review, the King ordered all copies of the Talmud to be burned. This event took place in 1240 AD.
Following this, in 1242 AD, copies of the Talmud were gathered. They were brought to Paris in twenty-four wagonloads. Subsequently, they were completely destroyed by fire. In 1248 AD, a decree was issued on behalf of the Pope banning the Talmud within the boundaries of Paris. [276]
The oldest manuscript of the Mishnah is found in the city of Parma, Italy. It is a composition from the thirteenth century AD. The first printed copy of the Mishnah with commentary was published in 1492 AD in Italy. [277] It was subsequently translated into various international languages. However, in these translations, annotations and parts that were forbidden for non-rabbis were omitted.
The most significant English translation of the Babylonian Mishnah was completed by Canon Danby in 1935 AD.
Regarding translations, the Talmud was rendered into Arabic before other languages. Between 1139 and 1205 AD, the Jewish philosopher Musa bin Maimun al-Andalusi (Maimonides) wrote a detailed commentary on the Mishnah in Arabic titled "As-Siraj."

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[275] Priests of the religious order founded by Saint Dominic in 1212 or 1215 AD—Translator
[276] Qissatul Hadarah, Vol: 14, pp. 106-107.
[277] Al-Arab wal Yahud fit Tarikh, p. 175.

84

The original Arabic manuscript of the Babylonian Talmud was reprinted in Israel and distributed among specific individuals for a nominal price of ten dollars. This copy was not even allowed to reach ordinary Jews. Yet, they print millions of copies of the Holy Scriptures, namely the Bible, every year and distribute them for free in various parts of the world.
It is said that the original Talmud was printed in Venice, Italy, between 1520 and 1523 AD. Only three copies of it exist worldwide.

85

Some Sayings of the Talmud
Regarding the Dignity of the Lord
It is stated in the Talmud that a day is a total of twelve hours. During the first three hours, Allah Almighty sits and studies the provisions and regulations of the Sharia. For the next three hours, He performs the work of judgment. After that, for three hours, He arranges sustenance for the world. In the final three hours, He plays with the whale, the king of fish.[278]
Allah Almighty feels ashamed for leaving the Jews in misery and distress. He even cries every

day, beating His chest in shame. At that time, two drops of tears fall from His eyes into the sea. The sound of this can be heard from one end of the earth to the other. The waters of the sea become turbulent. Most of the time, the earth also trembles and earthquakes occur.[279] According to the commentary of the Talmud, Allah Almighty is not free from restlessness. In a state of anger, restlessness overcomes Him. He even makes wrong decisions many times. This also happened on the day He was angry with the Children of Israel. He had sworn that He would deprive them of eternal life. But anger...

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[278] Al-Kanzul Marsud fi Qawaidit Talmud, page: 49.
[279] Ibid, page: 51.

86

After he had calmed down, he realized that making such an oath was an error. Therefore, he did not fulfill the oath later, as he knew it was not a righteous act. [280]

Regarding the Souls of the Jews

Allah Almighty created six hundred thousand souls for the Jews. Their souls possess distinct characteristics compared to other souls. Just as a son is a part of his father, their souls are parts of Allah's essence. For this reason, Jewish souls are more beloved to Allah Almighty than the souls of others. The souls of others are as base as the souls of four-legged animals. According to the Talmud, "The semen of a non-Jew is like the semen of a four-legged animal." [281]

Returning Lost Property to Non-Jews is Forbidden

It is stated in the Talmud that Allah Almighty will not forgive a Jew who finds and returns a lost object to a non-Jew. This is because returning lost property to a non-Jew is not permissible. Rabbi Jerikam says that if a written document proving a debt owed by a Jew to a foreigner (non-Jew) is lost, and another Jew finds it, he shall not return it. This is because by the proof coming into the possession of a Jew, the debt is considered canceled. [282]

Deception of Non-Jews is Permissible

The Talmud states that it is permissible to deceive a non-Jew and take their property through excessive interest. However, when conducting business with a fellow Jew, one must not engage in fraud or deception.

Rabbi Ishmael says it is essential for a Jew not to reveal their true intentions. This is because doing so would cause their religion to be questioned by non-Jews.

Rabbi Shmuel says, "It is permissible to steal the property of foreigners (non-Jews)." He himself once purchased a gold vessel from a foreigner. The seller, thinking it was brass...

[280] Ibid., p. 51.
[281] Ibid.
[282] Ibid., p. 77.

87

...sells the vessel at a low price. He gives him four dirhams as the price of brass. Then, finding an opportunity, he also steals one dirham from the seller." [263]

The Talmud's Perspective on Non-Jews

In the view of the Talmud, Jews are the sons of God. They are superior to angels. On the other hand, non-Jews are lower than four-footed animals. Jews are God's chosen nation. Only they

have the right to live with honor on the face of the earth.
During a Jewish festival, namely Passover, the instruction of the Talmud is to sacrifice non-Jews to the Lord. After that, their blood is mixed into sacred dough, which they consume during the festival. To drain the blood of the sacrificial victim, Jews adopt various gruesome methods. One of these is the "needle barrel." This is essentially a barrel with sharp and pointed needles fixed to the interior. The sacrificial animal or person is then placed inside it alive. Consequently, these needles pierce various parts of the body, and blood begins to flow. In this manner, the creature or person dies while suffering through blood loss. During this time, the Jews around the barrel remain in a very jubilant mood. This gruesome scene creates a kind of demonic pleasure among them. When the blood drips and accumulates at the bottom of the barrel, they collect it in previously prepared vessels. Sometimes they cut arteries in various parts of the victim's body so that the blood spurts out. At other times, the person prepared for sacrifice is slaughtered like an animal. Once the blood is collected, they give it to a rabbi or priest to prepare sacred food.
This practice of perverted crime does not evoke any reflection among Jews. Even today, they practice it whenever they get the chance. Especially after establishing their state in Muslim Palestine through unethical means, they have been continuing such heinous acts.
A European author, Arnold Leese, documented these types of Jewish crimes with evidence. He wrote a book including the confessions of Jews accused of such crimes in various regions of Europe and Asia from the mid-twelfth century until the third decade of the twentieth century. Ritual Murder [Tuqus al-Ightiyal]...
[263] Cited above, pages: 75-76.
History of Jewish and Christian Nations | 253

88

This book named "Al-Yahudiyah" was published in 1938. Horrific events concerning Jews have been described in this book.
Ancient Jewish historian Josephus (d. 95 AD) mentions that they did not stop at drinking the blood of human sacrifices and mixing it with leaven. Instead, they would even consume meat from the body of the sacrificed person.
Furthermore, this historian mentions that Greek Emperor Antiochus IV—who ascended the throne in 174 BC and conquered Jerusalem—saw a Greek man held prisoner by Jews in a location within the Temple after entering Jerusalem. The Jews were providing him with fine food. The purpose was to make him healthy and plump by eating. Then, on the day of Passover, he would be sacrificed and his blood and flesh would be eaten. When the man appealed to the Emperor for his release, he took pity and rescued him from there. [284]
It is also stated in the Talmud that for a Jew, it is not permissible to save a non-Jew from destruction or to rescue them from any pit. Rather, if a non-Jew is found lying in a pit, it is a duty to press stones down upon them. [285]
The reason for this hatred toward non-Jews is that their imagined Torah commanded the killing of all Canaanites. However, at that time, some Canaanites escaped and mingled with other nations. Therefore, anyone other than a Jew carries the possibility of being one of those escaped Canaanites or their descendants. Thus, it is necessary to kill any non-Jew as a suspicious Canaanite.
Talmud and the Messiah, Peace be upon him
The Talmud's statement regarding the Messiah, peace be upon him, is that Jesus is suffering the punishment of fire and ice in Hell. His mother Mary gave birth to him illegitimately. Christian churches are all piles of garbage. The counselors there are like barking dogs. The instruction is

to kill Christians. An agreement made with a Christian is not valid. If a promise is made to a Christian, it is not essential for Jews to fulfill it. It is the duty of Jews to curse Christian leaders three times.

[284] Collected from the introduction of the Arabic translation of the book "Al-Kanzul Marsud fi Qawaidit Talmud."
[285] Al-Kanzul Marsud fi Qawaidit Talmud.

Similarly, those who maintain enmity with the Children of Israel are also to be cursed three times. [286]

About Oaths

If Jews take an oath with other nations, it is not considered an oath. It is like making an oath to a quadruped animal. Making an oath to a quadruped animal is not considered an oath because oaths are made to settle disputes between humans. There is no need for it in any case other than humans. If a Jew is forced to take an oath with a Christian, there is no need to consider it an oath. It is the duty of a Jew to take a false oath twenty times if necessary. In this regard, a Jewish brother should not be prevented from doing so. [287]

About Non-Jewish Women

The Talmud permits engaging in indecent acts with non-Jewish women. Having intercourse with a non-Jewish wife is permissible. Because, according to the provisions of the Talmud, non-Jewish marriages are null and void. A non-Jewish woman is like a quadruped animal. There is no marriage among quadruped animals. Therefore, it is not forbidden for a Jew to have intercourse with a Christian woman. Rather, it is the right of a Jew to rape a non-Jewish woman. In the words of Rabbi Tom, if adultery is committed with a Jewish woman or man, no punishment will apply. Because Jews are descendants of animals. [288]

At this stage, a translation of some statements from the Talmud is presented to the readers. These are translations by Mohammad Afindi (Musa Abul Afia), who converted to Islam from Judaism. [289]

[286] Collected from the introduction of the Arabic translator of Al-Kanzul Marsud fi Qawa'idit Talmud. The translator believes that the Jewish rabbis who appeared in the court of the French Emperor to defend their religious texts had admitted to these statements of theirs about the Messiah and Christians. They had even interpreted the translations of these paragraphs according to their beliefs.
[287] Al-Kanzul Marsud fi Qawa'idit Talmud, pages: 93-94.
[288] Al-Kanzul Marsud fi Qawa'idit Talmud, page: 89.
[289] Abul Afia converted to Islam in 1840 AD after the incident of the murder of Father Thomas in Damascus. He was later arrested. He secretly began translating the sentences of the Talmud and handed them over to Sharif Pasha, the advisor to the French consulate and the governor. Sharif Pasha was monitoring this case with great seriousness. The Jews tried to keep him from investigating the Talmud by offering him a bribe of half a million gold coins. Additionally, they proposed to destroy the translation made by Abul Afia.

1. If any idolater causes suffering to an Israelite, that idolater shall be killed. This is because he has caused suffering to the Power of the Lord. For this reason, Moses killed an Egyptian, because he had caused suffering to a Jew.
Rabbi Yaqub al-Intabi has validated this translation.
2. If any non-Jew rests on any day of the week, he shall be killed. For Allah the Almighty has said, "They shall rest neither by day nor by night." The same punishment applies if he rests on any day other than Saturday. Any idolater who reads the Torah shall be liable for the death penalty, for the Torah is exclusive to the Jews. He who adopts it in secret shall be killed.
Rabbi Yaqub al-Intabi has validated this translation.
3. "If a descendant of Noah (peace be upon him) insults the name of Allah and subsequently converts to Judaism, his death penalty shall be waived. The same provision applies to one who kills another or commits adultery with a woman of his own tribe. Conversely, anyone who kills a Jew or commits adultery with a Jewish woman shall be liable for the death penalty without any mercy."
Rabbi Yaqub al-Intabi has acknowledged the truth of this.
4. "Allah the Almighty has made the wealth of other nations lawful for the Children of Israel. This is because they oppose seven of the Ten Commandments, such as: idolatry, adultery, murder, theft, consuming unslaughtered animals, castrating humans, and cross-breeding animals, etc."
Rabbi Yaqub al-Intabi has validated this explanation.
5. "The duty of the Jews is to prevent other nations from using agricultural land. They must not praise them, nor recount any of their good qualities, and they must not give them any gifts without receiving payment."
Rabbi Yaqub al-Intabi has validated this explanation:
6. "It is not permissible for an Israelite's animal to be kept in the home of a non-Jew. There is a possibility that the non-Jew may commit unnatural acts with the animal. For other nations are depraved; they are more inclined to commit unnatural acts with animals than with women. They are murderers. Ever since Iblis met Eve in the form of a serpent, their nature..."

...of low quality. They are treacherous!... The Children of Israel were also like this. But due to continuous righteous deeds, they have changed. Among their such righteous deeds is staying at Mount Sinai. Therefore, it is forbidden for Jewish men and women to sit with non-Jewish men and women. This is because, in doing so, Jews might become victims of murder.
Rabbi Yaqub al-Intabi has validated this statement.
7. "It is forbidden for a Jewish man to marry a non-Jewish woman. This is because these women are impure from childhood. In all circumstances, they are considered to be in a state of menstruation. The Torah has forbidden the Israelites from marrying women from the seven nations residing in their Promised Land."
It is stated in the Talmud, "This prohibition in the Torah is not due to actual menstruation. This is because these women are not counted among humans. They are four-legged beasts. And four-legged beasts do not have menstruation. The sages adopted this strategy to suppress the physical desires of Jews. For they would understand from this that if non-Jewish women were not impure, then in this state, Jewish women would also not be impure. Then they would not be able to distinguish between the two. Who is considered human and who is an animal? Therefore, they will understand from this that others besides Jews are animals."
Rabbi Yaqub al-Intabi has validated this.

8. "According to the laws of the Torah, if any Jew touches a grave, they become impure. However, this law applies only to the graves of Jews. The graves of other nations are not impure. Because they are four-legged beasts, not children of Adam. Therefore, their graves are not even graves."
Rabbi Yaqub al-Intabi has validated this.
9. "Charity and righteous deeds elevate the status of the Israelites. These deeds of theirs are acceptable to Allah. The charity of other nations is a sin. This is because they do it out of arrogance. If a Jew gives charity for the safety of their children or in hope of attaining Paradise, Allah Almighty accepts it. But no such deed from a non-Jew is accepted."
Rabbi Yaqub al-Intabi validates this and says, "This will be applicable when charity is given for the purpose of arrogance and competition."
History of Jewish and Christian Peoples | 257

92

10. Muhammad Efendi states, "In the Torah, what is specifically mentioned regarding foreigners and idolaters is intended to mean all non-Jews. Abundant evidence exists for this."
Instructions are given in the Talmud to seize the property of others. It is the duty of a Jew not to return the lost property of a non-Jew, even if the actual owner of the property is known. If a non-Jew deposits something with a Jew, it is permissible for the Jew to enjoy it themselves without returning it.
In short, seizing the property of anyone except rulers is permissible for Jews.
Rabbi Jacob al-Intabi has validated this interpretation. [290]
Psychological Analysis of the Jews
A study of Jewish religious books, especially those composed after the destruction of Jerusalem (Bayt al-Muqaddas) by Nebuchadnezzar, reveals that their morale weakened during that period. Their sense of identity was lost. Their existence was even on the brink of vanishing from the earth. Then, Jewish leaders began to consider how to restore lost confidence by overcoming the memories of the difficult times in Babylon and their life in captivity. At that time, their scholars and pundits collectively devised the theory of "Sharia and Promise" and declared themselves unfit to mingle with others. In this regard, the Pharisees were at the forefront.
The Encyclopedia of Judah states, "From then on, order returned to the lives of Jews. The state of helplessness changed. The situation also shifted. The previous law was managed in a new mold. A new continuity appeared in ancient customs. Ferocity formed the character structure of the Jews. Similarly, it transformed their lives, way of thinking, and above all, their future."
This marked the beginning of the ban on social interaction between Jews and non-Jews. It began with the belittling and contempt for the cultures and traditions of others, and disrespectful and cruel treatment toward non-Jews. Babylonian writers had imposed some terrifying teachings upon the Jewish nation. Jews were required to follow these mandatorily. The purpose behind this was to effectively unite them militarily, so that they could establish authority over the world by being merciless toward their enemies.
[290] Collected from a book by Charles Lauret written after the murder of Thomas and his companion. pp. 150-156. The book is attached to "Al-Kanz al-Marsud fi Qawa'id al-Talmud".
158 ◄ History of the Jewish and Christian Nations

93

That is why we see that their claimed Torah directs the complete annihilation of non-Jews.

These words of the Torah are read publicly in their synagogues.
For the purpose of war, the Jews invented an imaginary lord. They named that lord Jehovah. He is the tribal lord of the Jews. His responsibility is to destroy the enemies of the Jews.
In the book of Deuteronomy of the alleged Torah, instructions have been given to the Jews to kill all living beings, even animals. The purpose is to uproot non-Jews from the earth.
“And the Lord your God will clear away those nations before you little by little; you may not consume them all at once, lest the wild animals grow too numerous for you. But the Lord your God will deliver them over to you and throw them into great confusion until they are destroyed.” [291]
It is stated in the Book of Numbers—
“But if you do not drive out the inhabitants of the land from before you, then those whom you let remain shall be as pricks in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell.” [292]
This new commander-in-chief of war did not stop after only ordering the Jews to destroy their enemies. Rather, he instilled fear in them by saying that if they did not kill the enemies, Jehovah would turn against them. It is stated in the Book of Numbers—
“And I will do to you what I intended to do to them.” [293]
It is said in Deuteronomy—
“If you do not pay heed to the command of the Lord your God, you shall perish just like the nations that the Lord is destroying before you.” [294]
[291] Deuteronomy, Chapter: 7, Verse: 22-23.
[292] Numbers, Chapter: 33, Verse: 55.
[293] Numbers, Chapter: 33, Verse: 56.
[294] Deuteronomy, Chapter: 8, Verse: 20.

94

It has also been stated in the same book—
“And if you ever forget the LORD your God and go after other gods and serve them and worship them, I testify against you today that you shall surely perish.” [295]
According to the descriptions in their holy book, only demonic qualities are present in this Lord. He is extremely violent, wicked in nature, and addicted to destruction and bloodshed. There is not even a shred of mercy in him for non-Jews. Non-Jews are his enemies.
The surprising thing is how the Christian community accepts this Old Testament, which mentions a Lord like Jehovah. How can they have faith in a book that commands the total annihilation of non-Jews? Studying various Christian sects reveals that many of them have rejected the Old Testament. They refuse to accept it as divinely sanctioned law. One such sect is the Manichaean community. This name is given after their leader, Mani. They originated in Persia in the third century AD.
The Language of the Talmud
The Mishnah was written in Hebrew. This Jewish religious scripture, a collection of sixty-three books, was composed in the first and second centuries AD.
The commentary on the Mishnah was written in Aramaic. Later, two traditions became prevalent for the analysis of this commentary. The first is the Palestinian tradition. They used the modern Arabic language of Palestine. The work on this commentary continued until the fifth century AD. This Talmud is known as the Talmud of Baitul Muqaddas or the Jerusalem Talmud.

The second tradition is centered in Babylon. They used the Southeastern Aramaic language. Their work concluded in the sixth century AD. This Talmud is known as the Babylonian Talmud. It is about three times larger than the Jerusalem Talmud. This Talmud is more popular among rabbis. Generally, the term "Talmud" refers specifically to this one.
The legal rulings compiled in later eras are called the Tosefta and Midrash. However, these books did not gain the same level of circulation and acceptance as the Talmud.

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[295] Deuteronomy, Chapter 8, Verse 19.

The Jews have continued with this dangerous teaching. From time to time, they have instigated discord and various problems. They have formed many secret organizations whose responsibility was to create chaos and division among different nations. In both the East and the West, many destructive movements have taken place through their instigation. At their instigation, capitalists have clashed with communists, and communists have clashed with capitalists. Inspired by such a hostile sentiment against humanity, they have taken several secret and dangerous decisions. These decisions later came to be known as the "Protocols." In the following pages, we will discuss the contents of these protocols and their publication.

Zionist[296] Protocols

In 1897 AD, more than three hundred leaders from over fifty Jewish organizations met at a conference in the city of Basel, Switzerland. At this conference, keeping the teachings of the Talmud in view, they adopted many secret decisions. In this regard, their objective was to take revenge against all those ethnic groups who had, in some way or another, participated in the humiliation and deprivation of the Jews. Specifically, to take revenge for the oppression and injustice they suffered in Europe during the nineteenth century. Therefore, they adopted these secret decisions, which included plans to dismantle governance systems by creating conflicts and economic crises across all regions of the world.
The Zionist leadership formed a committee to implement these decisions in a steady, organized, and skillful manner. They maintained the highest level of secrecy regarding these decisions. They did not even provide them in written form to all the leaders. However, the will of Allah Almighty was different. He intended for these decisions to be unveiled before the world and for their anti-human conspiracies to be exposed.
A noble French woman went to meet one of their leaders at a Freemasonry stronghold. By chance, some parts of the decisions caught her attention. Subsequently, she managed to obtain some portions and fled from there. The incident took place in 1901 AD. After that, she very secretly [passed] the decisions to the Russian Empire...

[296] The national liberation movement of the Jews is called Zionism. It originates from the Hebrew word Zion. Zion is the name of a hill in Jerusalem, and the word means a landmark event or a memorial celebration. It is a multidimensional movement.

He reached out to a high-ranking individual named Alex Nilus. Alex was able to perceive the global horror of this treaty. It was particularly dangerous for his motherland, Russia. He handed it to his Russian friend Sergei Nilus to study and compare it with contemporary political events.

Subsequently, with great speed, he published it in the Russian language in the following year, 1902 AD.
Another account states that the Russian administration was monitoring Zionist movements. Intelligence agents were sent by the administration to the Basel conference. During this conference, which was held in great secrecy, the police conducted a covert raid, and the protocols were recovered from there. [297]
In this way, these protocols were revealed to the world. Following the disclosure, the sword of persecution fell upon the Jews in Russia. More than ten thousand Jews were killed. Panic spread among the surviving Jews. As a result, Jews from all over began to declare their lack of involvement with these agreements. However, there was no value left in their declarations by then, as the contents of the protocols aligned perfectly with international events of the time.
Professor Mohammad Khalifa, the Arabic translator of the protocols, says, "Afterwards, Sergei Nilus himself published it in 1905 AD, adding an introduction and an appendix. But very quickly and secretly, all copies were exhausted. This was because the Jews, using their utmost efforts, withdrew all copies from the market and burned them. It was reprinted in 1911 AD, but this time too, all copies vanished. Subsequently, it was published again in 1917 AD. However, in that year, the Bolshevik party overthrew the Tsars and rose to power in Russia. They confiscated the booklet. Essentially, most members of the Bolshevik party were either openly Jewish or associates of the Jews. Following this, these protocols disappeared from Russia."
A copy of the edition published in 1905 reached the British Museum in London. It was kept sealed, and the date of receipt was recorded as August 10, 1906 AD. For a long time, this copy remained neglected. Then, when the communist uprising occurred in Russia in 1917, the famous newspaper of that time, the Morning...

[297] Al-Arab wal-Yahud fit-Tarikh, Page: 352.
262 History of the Jewish and Christian Nations

97

The Morning Post sent Victor Marsden to Russia to gather news. Previously, Victor had become acquainted with several Russian books at the British Museum. Among them was the Protocol book. He read the copy and was able to realize its significance. While studying the book in 1917, he saw that in this book, published 12 years earlier, the publisher had made prophecies regarding today's uprising. Sitting in the Victor Museum, he translated it into English and published it. Several editions of his translation were printed. Among them, the final edition was printed in 1921 AD. According to Douglas's commentary, after that, no British or American publisher dared to print it.
In 1919 AD, it was translated into the German language and published from Berlin. But immediately after that, most copies of the book were withdrawn and its publication was suspended.
This is the story of the book. Meanwhile, the fate of publisher Sergei Nilus was a life of imprisonment. He was sent into exile in Vladimir. There, he breathed his last in 1929 AD while in exile. By publishing this terrifying book, he has left the world forever indebted.
The number of these protocols is forty. We are presenting some selected parts from there here.
Protocol One
‘It is necessary to observe that the number of people with bad character is greater than those with good character. Governance achieved through forceful armed activities is more effective than academic discussion.’

‘Moral excellence and politics cannot run in parallel. It is not possible for a ruler with character to be a skilled politician. He will not be able to survive on the throne for long.’
‘If one wishes to gain power, one must take refuge in deceit and pretension. Noble qualities like sincerity and loyalty are considered sins in the arena of politics.’
‘The end justifies the means. While making plans, one should not consider good or bad, but rather what is helpful and necessary for achieving the goal.’
History of the Jewish and Christian Nation | 263

98

'Our slogan should be violence and deception.'
'Uncertainty is the only path to achieving the desired welfare. If bribery, deceit, and betrayal assist in achieving our objectives, then one should not hesitate for even a moment in these matters.'
'Deceit and violence must be accepted not only as a means of achieving self-interest but as essential actions for victory.'
Protocol Two
'From among the common people, we will choose for administrative leadership those who possess a slave mentality. They will not be experienced in the art of governance.'
'Do not consider these statements of ours to be empty words. Remember that it was we who previously arranged the plans for the success of Darwin, Karl Marx, and Nietzsche.'
'The media outlets under the administration's control are the greatest power. Through them, we will be able to direct the course of people's lives. The media will highlight biological needs and human grievances. This will occasionally create turmoil. Meanwhile, the issue of freedom of speech has been awakened in the media. However, the administration does not know how to use this power correctly. Consequently, it is now in our hands. Through the media, we have strengthened our influence, but we ourselves have remained behind the scenes. Through the grace of the media, we have purified gold, although we had to sacrifice rivers of blood for it. Even though our own kind had to pay a high price, we believe that one of our sacrifices is superior in the sight of Allah to thousands of sacrifices by non-Jews.'
Protocol Three
'National rights are but a mockery for the poor.'
'By utilizing feelings like hatred and malice, we will rule over various ethnic groups. These create narrow-mindedness and poverty. These very feelings are the means of clearing our path from a distance.'
'We will create a global economic crisis. In this regard, we will utilize every possible means. The gold in our possession will also serve as a cooperative tool in this endeavor.'
164 **History of the Jewish and Christian Nations**

99

Protocol Four
"Mineral resources acquired through investment cannot remain with non-Jews. Through partnership agreements, these will continue to be deposited into our treasury."
Protocol Five
"For the past twenty years, by spreading religious bigotry and nationalism, we have sown the seeds of discord and conflict among all non-Jews."
"Syndicates must be created in the business and industrial sectors to establish an independent

field for capital. For this purpose, activities are being conducted secretly across the entire world."
"It is essential for our successful rule to increase the prevalence of social customs, emotions, habitual matters, and errors in various countries. By doing this, people will not have the leisure to think about the darkness imposed upon them. Then, people's capacity for mutual understanding will be destroyed."
"This politics will help us sow the seeds of disagreement among various organizations and assist in tearing apart various social forces."

Protocol Seven

"To reach this goal, we must demonstrate prudence through discussions, negotiations, etc. But in official language, we will express the opposite, so that we can present ourselves as faithful and responsible."

Protocol Eleven

"Non-Jews are a flock of sheep, and we are tigers. Do you know what sheep do when a tiger enters the farm? The sheep keep their eyes closed to everything. We will push the non-Jews into this state. We will prepare them in such a way that they think we are rescuing their freedom from the hands of the enemy."

100

‘The dispersion of God’s chosen people is a mercy from Him. Due to this dispersion, we appear weak to the world; yet this is our strength. Through it, we have been able to reach the threshold of supreme power.’

Protocol Fourteen

‘When we establish authority over the earth, we alone shall be the leaders of the world. Then, we will not allow any other religion to be established.’
‘Therefore, it is our duty to shatter the foundations of their beliefs.’
‘Our philosophers will expose the flaws of non-Jewish religions.’

Protocol Seventeen

‘Our government is like the Indian deity Vishnu. Each of his hundred hands holds a part of every state.’

Protocol Nineteen

‘Revolution is like a dog barking at an elephant.’

Protocol Twenty-Four

‘Now we shall determine the method so that we can consolidate the kingdom of King David until the Day of Judgment.’
These are some samples of the protocols prepared in secret. The objective behind this plan is to suppress other nations (referred to as animals in the language of the Talmud) and establish a Jewish empire worldwide in the name of the so-called Davidic Empire. This is because, according to their belief, Allah the Almighty had promised them the establishment of a single Zionist kingdom from the East to the West.
Sergei Nilus, the first to unmask this conspiracy, says, ‘The system of the Jewish nation is such that there is no room for anyone else to enter. This is why their secrets are not leaked. According to their notion, Allah the Almighty from eternity Himself promised them the establishment of a single Zionist empire across the entire world.’

101

...given. He also informed them that they are the only nation that can be called human. Other nations will be considered either as slaves to the Jews or as animals. Their objective is to subjugate the world and establish a Zionist empire. Jews are taught that they are at the pinnacle of humanity and that they should keep themselves separate and protected from other nations. This mindset fosters a fanatical nationalism among them, and they consider themselves "the sons of Allah."

Subsequently, citing some excerpts from the book, he says, "These are written solely to establish the ethnic dignity of the Jews. In practice, we observe that their treatment of non-Jews is like that towards animals. It is as if they [non-Jews] were created solely to serve the Jews. They believe that all humans, their assets, and even their ancestral lives are under Jewish ownership. It is as if Allah Ta'ala has ordained for His beloved nation that they may use others according to their needs. Jewish law assures them that on the first day of the year, their misdeeds towards non-Jews are forgiven. On that same day, the sins they will commit in the following year are also forgiven."[298]

Comparing the Protocols with Jewish religious texts like the Old Testament and the Talmud reveals that these ideas have been presented by restructuring Talmudic statements into a new framework. This is because Talmudic teachings include: "The Lord shall arise and make non-Jews subservient to the Israelites and shall deliver all their property unto the Jews." Because all the world's wealth is under Jewish ownership. The duty of non-Jews is to continue working like slaves. A master may take or discard a slave's output at will. For this reason, the Talmud has permitted them to resort to bribery and deception to acquire this wealth. Rabbi Rashi has explicitly stated this and instructed Jews to deceive non-Jews and, if necessary, take false oaths. Similarly, the Talmud has authorized the charging of interest from non-Jews.[299]

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[298] Al-Khatar al-Yahudi, Khutubatu Hukama'i Sahyun, pages: 288-290.

[299] Al-Kanz al-Marsud fi Qawa'id al-Talmud, page: 56.

102

The Talmud also states that Israelis are more acceptable to God than even the angels. Jews are considered a part of the essence of God. An injury caused to a Jew by a non-Jew is equivalent to an injury caused to God. The distinction between humans and animals is exactly the same as the distinction between Jews and non-Jews. On festival days, it is permissible for Jews to feed a dog, but food cannot be given to a non-Jew. Only Jews are the chosen race. Other nations are four-legged animals. Jews consider them as enemies. The Talmud does not permit Jews to be merciful toward their enemies.

For this reason, it is permissible for a Jew to steal the property of Jews. Similarly, committing adultery with a non-Jewish woman is also permissible. One of their prominent rabbis, Musa bin Maimun (Maimonides), stated, "...for a non-Jew is a four-legged animal."

The Old Testament is no less dangerous for humanity than the Talmud. For instance, it is written there—

Praise the Lord!
Sing to the Lord a new song;
Sing His praise in the assembly of the saints.
Let Israel rejoice in its Creator,

Let the children of Zion be joyful in their King.
Let them praise His name with dancing,
Let them sing praises to Him with timbrel and harp.
For the Lord is pleased with His people,
He will crown the humble with salvation.
Let the saints be joyful in glory;
Let them sing for joy on their beds.
The high praises of God be in their mouths,
And a two-edged sword in their hands;
To execute vengeance on the nations,
And inflict punishment on the peoples;
To bind their kings with chains,
And their nobles with fetters of iron;

103

To execute the written judgment against them;
This is the honor of all His saints.
Praise the Lord! [300]
This book indeed gives instructions for the total extermination of mankind. "And you shall consume all the nations whom the Lord your God delivers to you; your eye shall not pity them, nor shall you serve their gods, for that will be a snare to you." [301]
This is the reality of the protocols written in the light of their holy book.
[300] Psalms, Chapter: 149.
[301] Deuteronomy, Chapter: 7, Verse: 16.

104

Chapter Two
History of the Christian Nation

105

The Messiah (Peace be upon him)
According to Christian accounts, the Messiah (peace be upon him) was born in Mary's womb without a father. At that time, she was betrothed to a man named Joseph. Seeing Mary pregnant before marriage, Joseph began to look at her with contempt. He even intended to abandon her. However, Allah the Almighty commanded him in a dream not to separate from her. He also informed him that Mary was innocent.
It is stated in the Gospel of Matthew—
“The birth of Jesus Christ happened in this way. When his mother Mary was betrothed to Joseph, before they came together, it was found that she was with child from the Holy Spirit. And her husband Joseph, being a righteous man and not wanting to make her a public example, intended to divorce her secretly. But while he thought about these things, behold, an angel of

the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not be afraid to take Mary as your wife, for that which is conceived in her is from the Holy Spirit.’" [302]

[302] Matthew, Chapter: 1, Verse: 18-20.

History of the Jewish and Christian Nation 273
from

106

Then Mary remained with them until she gave birth to the child in her womb, Jesus (peace be upon him).
However, the Holy Quran implicitly states only this: that the birth of the Messiah (peace be upon him) is a miraculous sign from Allah Almighty.
"And mention Mary in the Book, when she withdrew from her family to a place toward the east. Then she took a veil to screen herself from them. Then We sent to her Our Spirit, and he appeared before her in the form of a perfect man. Mary said, 'I seek refuge in the Most Merciful from you, if you are God-fearing.' He said, 'I am only a messenger from your Lord, to bestow upon you a pure son.' Mary said, 'How can I have a son when no man has touched me, and I have not been unchaste?' He said, 'Thus it will be. Your Lord says: It is easy for Me, and We will make him a sign for mankind and a mercy from Us. It is a matter already decreed.' So she conceived him and withdrew with him to a remote place." [Surah Maryam, Verses: 16-22]
Similarly, the Quran mentions his name as Jesus and the Messiah. He is also referred to by the title "Ibn Maryam," meaning the son of Mary. It does not introduce the story of Joseph as found in the Christian scriptures. In this way, regarding the Messiah (peace be upon him)...
174 | History of the Jewish and Christian Nations

107

...did not describe the genealogy. However, many differences are found in Christian religious scriptures regarding his lineage.
The Genealogy of the Messiah (peace be upon him)
Matthew and Luke have described the genealogy of the Messiah (peace be upon him). But one is surprised upon reading this genealogy. This is because they are full of contradictory accounts. Did they write these based on their own personal reasoning (ijtihad)? Or did they copy from some historical account? If they performed ijtihad (conjectural research), they made a grave mistake, because personal reasoning does not apply to the description of lineage. And if they relied on any historical account, what was it?
Cardinal Daniélou says, “The genealogy of the Messiah was taken from his family records.”
Dr. Maurice Bucaille has criticized this statement. He says, “The commentator has ensured that he became aware of these fictional documents from the book Kitab Tarikh al-Kanisah (History of the Church) written by Eusebius. Yet, Eusebius is an author whose credibility is highly questionable. Is it not incomprehensible and ridiculous that the Messiah (peace be upon him) has two types of family genealogies, and furthermore, there is immense contradiction in both the names and numbers of ancestors in both accounts?” [303]
At this stage, we will mention here the genealogies described by Matthew and Luke. Luke has started the description of the genealogy from Adam (peace be upon him). It is provided below.

Sl.	Name	Sl.	Name	Sl.	Name
1.	Adam	8.	Methuselah	15.	Eber/Aber
2.	Seth/Shith	9.	Lamech	16.	Peleg/Faleg
3.	Enosh	10.	Noah	17.	Reu
4.	Kenan	11.	Shem	18.	Serug
5.	Mahalalel	12.	Arpachshad	19.	Nahor

[303] Dirasatul Kutubil Muqaddasah, p. 115.

108

6. **Jared** | 13. **Cainan** | 20. **Terah**
7. **Enoch** | 14. **Shelah** | 21. **Yusuf / Joseph**

After this, both have described the genealogy from Abraham to Joseph. Below, both descriptions are given side-by-side in a chart format. Similarly, a partial genealogy (from David) as described in the Old Testament is also mentioned. This will allow the reader to easily compare and see the contradictions between these descriptions.

Sl.	Matthew	Sl.	Luke	Sl.	Old Testament
01.	**Abraham**	01.	**Abraham**		
02.	**Isaac**	02.	**Isaac**		
03.	**Jacob**	03.	**Jacob**		
04.	**Judah**	04.	**Judah**		
05.	**Perez**	05.	**Perez**		
06.	**Hezron**	06.	**Hezron**		
07.	**Ram**	07.	**Ram**		
08.	**Amminadab**	08.	**Amminadab**		
09.	**Nahshon**	09.	**Nahshon**		
10.	**Salmon**	10.	**Salmon**		
11.	**Boaz**	11.	**Boaz**		
12.	**Obed**	12.	**Obed**		
13.	**Jesse**	13.	**Jesse**		
14.	**King David**	14.	**King David**		**King David**
15.	**Solomon**	15.	**Nathan**		**Solomon**
16.	**Rehoboam**	16.	**Mattatha**		**Rehoboam**

109

No.	Matthew	No.	Luke	Old Testament
17	Abijah	17	Menna	Abijah
18	Asa	18	Melea	Asa
19	Jehoshaphat	19	Eliakim	Jehoshaphat
20	Eliakim	20	Jonam	Joram
21	Uzziah	21	Joseph	Ahaziah
22	Jotham	22	Judah	Joash
23	Ahaz	23	Simeon	Amaziah
24	Hezekiah	24	Levi	Azariah
25	Manasseh	25	Matthat	Jotham

26 | Amon | 26 | Jorim | Ahaz
27 | Josiah | 27 | Eliezer | Hezekiah
28 | Jeconiah | 28 | Joshua | Manasseh
29 | Shealtiel | 29 | Er | Amon
30 | Zerubbabel | 30 | Elmadam | Josiah
31 | Abiud | 31 | Cosam | Jehoiakim
32 | Eliakim | 32 | Addi | Jeconiah
33 | Azor | 33 | Melchi | Shealtiel and Pedaiah (Shealtiel was childless)
34 | Zadok | 34 | Neri |
35 | Achim | 35 | Shealtiel | Zerubbabel
36 | Eliud | 36 | Zerubbabel | Hananiah

110

No. Matthew
37. Eleazar
38. Matthan
39. Jacob
40. Joseph
41. Jesus Christ
No. Luke
37. Rhesa
38. Joanan
39. Joda
40. Joseph
41. Semein
42. Mattathias
43. Maath
44. Naggai
45. Esli
46. Nahum
47. Amos
48. Mattathias
49. Joseph
50. Jannai
51. Melchi
52. Levi
53. Matthat
54. Heli
55. Joseph
56. Jesus Christ
No. Old Testament
37. Shecaniah

111

Objection One
In Luke's account, the name Cainan is mentioned in the 13th position of the first list, after Arphaxad. This description contradicts the Old Testament account, as Cainan is not mentioned there as the son of Arphaxad.
Objection Two
According to Matthew's account, there are fourteen generations from David until the Babylonian captivity. And from the Babylonian captivity until the Messiah, there are fourteen generations. Thus, from David until the Messiah, there is a total of twenty-eight generations. On the other hand, in Luke's account, forty-three generations are mentioned from David to the Messiah.
Objection Three
According to Matthew's account, Josiah's son Jeconiah and his brothers were born during the time of the Babylonian captivity. And Jeconiah's son Shealtiel was born after the captivity. [304] This account by Matthew contradicts the description in the Old Testament. In the first book of Chronicles in the Old Testament, it is stated, “The first son of Josiah was Johanan. The second son was Jehoiakim. The third son was Zedekiah. The fourth son was Shallum. And Jeconiah was the son of Jehoiakim.” [305] That is, Jeconiah was the grandson of Josiah.
Objection Four
According to Matthew's account, Josiah arrived in Babylon as a captive. His son Jeconiah and his brothers were born there.
Conversely, according to the Old Testament description, he ascended the throne at the age of eight and ruled for thirty-one years. Afterward, he had a war with the Emperor of Egypt. He was wounded in that war at a place named Megiddo. Subsequently, he was buried in Jerusalem. [306]

[304] Matthew, Chapter: 1, Verse: 11.
[305] 1 Chronicles, Chapter: 3, Verse: 15.
[306] 2 Chronicles, Chapter: 34, Verses: 1-35.

Objection Five
According to Matthew's statement, Jeconiah is an ancestor of Jesus (peace be upon him). However, the Old Testament shows that the Prophet Jeremiah cursed him to remain childless so that neither he nor any of his descendants could sit on the throne of David.[307]
Objection Six
According to the Gospel of Matthew, Zerubbabel, an ancestor of Jesus (peace be upon him), is the grandson of Jeconiah. However, the Gospel of Luke identifies him as the grandson of Neri. According to Matthew's account, the son of Zerubbabel is Abiud. And according to Luke's account, the son of Zerubbabel is Rhesa. Meanwhile, the 1st Book of Chronicles says that his son is Hananiah.
According to the accounts of Luke and Matthew, Zerubbabel is the son of Shealtiel. But the Old Testament says that Shealtiel had no sons at all; he was the son of Pedaiah, Shealtiel's brother.
Objection Seven
According to the Gospel of Matthew, Joseph is the son of Jacob. Conversely, according to Luke's account, Joseph is the son of Heli.
Objection Eight

Matthew considers Jesus (peace be upon him) to be a descendant of Solomon, son of David. On the other hand, Luke considers him to be a descendant of Nathan, son of David.

Objection Nine

Matthew has identified Jesus (peace be upon him) as a descendant of David (peace be upon him) through a lineage where everyone was a famous emperor. Conversely, Luke did not portray him as a descendant of emperors.

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[307] Jeremiah, Chapter: 22, Verse: 30.

Objection Ten

If the reader looks at the aforementioned chart, they will see the extent of the contradiction that exists between the Old Testament and the New Testament in the description of the genealogy. Yet, the Old Testament is the foundation of the New Testament. Furthermore, it is the Christian belief that the New Testament came to Jesus (peace be upon him) as revelation. Gabriel brought this revelation. But the question arises: can there be such heinous errors in revelation? The aforementioned objections are sufficient as a response to their claims.

Objection Eleven

It is universally known that genealogy is described through the paternal lineage. In the New Testament, the genealogy of the Messiah (peace be upon him) is described by associating it with Joseph. However, Christians also state that Joseph is not the father of the Messiah (peace be upon him). Therefore, tracing a lineage from someone who is not the father cannot be a logical statement at all. If the genealogy of the Messiah (peace be upon him) is to be described, it should be done by associating it with his mother, Mary.

In this regard, the Quranic account of the relevant matter is unobjectionable and realistic. The Quran addresses him as 'Ibn Maryam' or the son of Mary. Regarding identity, it mentions the maternal side. The Quran does not introduce an illogical subject like providing a paternal genealogy. While in other instances, kindness toward parents is mentioned, the Messiah (peace be upon him) is specifically referred to as being 'dutiful to his mother.' The Quran states—

"And (He has commanded me) to be dutiful to my mother, and He has not made me arrogant or unblessed." [Surah Maryam, Verse: 32]

After reviewing the genealogy of the Messiah (peace be upon him) as described in the New Testament, we return once again to the main discussion, namely the biography of the Messiah (peace be upon him).

Researching the biography of the Messiah (peace be upon him) involves facing great complexities. This is because no reliable historical sources from the relevant period are available on this matter. The oldest existing book available to us that contains a discussion of the subject is *History of the Jewish War*. The author of the book is—

The extremist, orthodox Jew, Josephus [308]. He was born three years after the ascension of the Messiah (peace be upon him). However, this Jew did not mention anything about the Messiah (peace be upon him) in his books. Out of bigotry, he avoided the subject in such a way

as if the events concerning the Messiah never had any existence. Yet, the most significant events of that time were centered around the Messiah. European scholars have expressed great sorrow over this bigotry and intellectual dishonesty, as it has shrouded the history of the Messiah (peace be upon him) in uncertainty. For this reason, Farrar, a biographer of the Messiah (peace be upon him), has severely criticized Josephus [309].
The only ancient texts available to us for learning the biography of the Messiah (peace be upon him) are the Injeel (Gospel) or the Gospels. However, it is a matter of great regret that the accounts in these Gospels are mutually contradictory and conflicting. Particularly in the description of the birth of the Messiah (peace be upon him), the account of one Gospel does not align with the account of another. Furthermore, there is the issue of various dishonest individuals composing gospels and falsely attributing them to the Apostles [310]. This ignoble practice continued until the fifth century. For this reason, researchers cannot place their trust in the history and events narrated in the Gospels.
For example, according to the descriptions in the Gospels, the Messiah (peace be upon him) was born of a virgin mother without a father. Subsequently, he was crucified. After a few days, he rose from the grave. This is the central narrative. However, the descriptions of this event in the Gospels are so contradictory that it is impossible to reconcile them in any way. Matthew and Luke, despite each stating in their own accounts that the Messiah (peace be upon him) was born without a father, proceed to provide his paternal genealogy. Is it not utterly ridiculous to provide a paternal lineage for someone who was born without a father?

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[308] He is also referred to as Joseph ben Gorion. A follower of the Pharisee sect, he was born in Jerusalem in 37 AD and died in 95 AD. His work was published from Beirut in 1872 AD under the title Tarikh-u-Josephus.
[309] From Josephus, only this brief description regarding the Messiah (peace be upon him) is found: "At that time, there was a religious figure named Jesus. He performed many wondrous deeds and taught the people. Many Jews and Greeks became his followers. This is the Messiah." Christians refuse to accept this as Josephus's own statement. Their claim is that this statement was falsely attributed to Josephus. In reality, Josephus did not write such a thing anywhere. — Will Durant, The Story of Civilization, Vol: 3, p. 235.
[310] Jesus (peace be upon him) chose twelve disciples from among his followers. These twelve prominent disciples are called Hawaris (Apostles). They have also been referred to by this name in the Quran.

What? Despite this, we must quote from these Gospels regarding the early life of the Messiah, peace be upon him.
The author of the book **Qamusul Kitabil Muqaddas** states, "It is not easy to be accurately informed about the history of the birth, baptism [311], and crucifixion of the Messiah. Most historians have provided statements based on assumptions in this regard."
He further states, "The birth of the Messiah occurred either at the end of the 5th century BC or at the beginning of the 4th century BC. As for the date of birth, the concept of December 25th originated in the 4th century AD. Therefore, it can be said that he was likely born on December 25th in the 5th century BC." [312]
When researching the Quranic verses regarding the birth of the Messiah, peace be upon him, this opinion also appears to be erroneous. For according to the description in the Quran,

Maryam was addressed after her labor and told—
"And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates." [Surah Maryam, Verse: 25]
The mentioned verse refers to ripe dates fit for consumption. Researchers state that in the eastern Mediterranean region, dates typically ripen in the months of July-August. By the time December arrives, they dry up and turn into dried dates. From Maryam's consumption of ripe dates, it is understood that the birth of the Messiah, peace be upon him, occurred sometime during the months of July-August.
The author of the **Encyclopedia Britannica** has raised an objection regarding the birth of the Messiah, peace be upon him, in December, based on a passage from the Gospel of Luke. The passage is as follows:
"And there were shepherds living out in the fields nearby, keeping watch over their flocks at night." [313]
[311] In Christianity, the process of purifying through a special method of bathing before being initiated is called baptism. According to Christian belief, John the Baptist (Yahya, peace be upon him) used to baptize people before the appearance of Jesus. He also baptized Jesus in the Jordan River.
[312] Qamusul Kitabil Muqaddas, pages: 833-834.
[313] Luke, Chapter: 2, Verse: 8.

The author states, "This is impossible to have occurred in December, because at this time, there is heavy rainfall in Palestine." Christian historian Habib Said says, "Meteorologists have conducted a meticulous analysis of the weather in Hebron. The weather there, south of the Jewish settlement, and the weather in nearby Bethlehem remain the same."
Analysis of temperatures has shown that every year in December, January, and February, there is heavy snowfall in this region. Even the volume of rainfall is high. Every year, at the time of the celebration of the birth of Jesus Christ, significant snow accumulates here, and it also rains. During this time, herds of goats do not stay in the pastures. This is also hinted at in the Jewish Talmud. Herds of goats graze in the pastures for about eight months, from March to the beginning of November. Thereafter, from November to February, throughout Palestine, goats stay in the shepherds' farms. [314]
He says, "The Christian world celebrates the birthday of Jesus Christ on the 24th and 25th of December every year. However, historians and astronomers all agree that the birth of Jesus Christ on December 25th of 1 AD is not correct. Neither the year nor the day is correct. The entire responsibility for this confusion lies with Father Dionysius. This individual created this bizarre situation by complicating the calculations. This priest living in Rome was ordered in 532 AD to align the timeline with previous eras. But he omitted the transition period between 1 BC and 1 AD from the calculation. Similarly, he did not include the four-year reign of Emperor Augustus in the calculation. During those four years, Augustus had ruled under his previous name, Octavius." [315]
After researching the Gospel of Matthew, researchers have opined that the Messiah (peace be upon him) was born during the time of King Herod. Therefore, it is logical for it to have occurred between 8 BC and 6 BC. This view conflicts with the description of the Messiah's birth in 1 BC provided by Dionysius. On the other hand, according to the description of Luke, Jesus' baptism took place at the age of thirty. At that time, the twenty-fifth year of Emperor Tiberius' reign was

ongoing. That is, according to the Christian calendar, it was the year 28 or 29. From this, it can be understood that the Messiah (peace be upon him) was born in 2 BC or 1 BC.
[314] Lamhatun Fit Tarikh Fil Injil, pages: 33-34.
[315] Lamhatun Fit Tarikh Fil Injil, page: 32.

117

Luke further says, "At that time, a decree went out from Caesar Augustus that all the people of the world should be registered. This was the first registration while Quirinius was governor of Syria."[316] It is known to everyone that Quirinius served as the administrator of Syria from 6–12 AD.
Josephine mentions that this census work took place in the land of the Jews in 6–7 AD. If this was the intended census described by Luke, then it must be said that the birth of the Messiah (peace be upon him) occurred in 6 BC or even later.[317]
If we apply the criteria established by Muslim scholars and Hadith experts to know the biography of the Prophet (peace and blessings of Allah be upon him) and to verify the authenticity of Hadith here as well, then it will be seen that the accounts of many prominent figures mentioned in the Gospels do not withstand the weight of acceptability. Their accounts would seem like unrealistic myths.
Despite clear contradictions and the lack of specific standards, we are compelled to quote from these corrupted Gospels. Especially when describing the birth of the Messiah (peace be upon him), his early life, and the sequence of events at the end of his stay on earth, we must quote from here.
Maryam was living with a man named Joseph in the village of Nazareth[318]. She was the fiancée of this Joseph.[319] Then an angel came and gave her the glad tidings that she would soon give birth to the Messiah without union with Joseph. Upon hearing this, she began to feel uneasy and said, "How can this be? Since I do not know any man?"[320]
Pointing towards this, the Quran says—
"She said, 'How can I have a boy while no man has touched me and I have not been unchaste?'"

[316] Luke, Chapter: 2, Verses: 1–2.
[317] Qissatul Hadarah, Vol: 3, Page: 212–213.
[318] A city located on a high hill in northern Palestine. It is located fourteen miles west of Lake Tiberias and 86 miles north of Jerusalem. —Mu'jam al-Buldan, Vol: 5, Page: 251.
[319] Luke, Chapter: 1, Verses: 26–27.
[320] Luke, Chapter: 1, Verse: 34.

118

Mary said, "How can I have a son, when no man has touched me and I have not been unchaste?" [Surah Maryam, Verse: 20]
Then Luke says, at that time a decree went out from Augustus Caesar [321] that all the people of the world should register their names. This first registration took place during the time of

Quirinius, governor of Syria. Everyone went to their own towns to register. Joseph also went up from the town of Nazareth in Galilee [322] to Judea, to the town of David called Bethlehem [323], because he was of the house and lineage of David; he went there to register with Mary, his betrothed wife [324], who was then pregnant. While they were there, the time came for Mary to give birth. And she gave birth to her firstborn son, and wrapped him in cloths and placed him in a manger, because there was no room for them in the inn. [325]
Describing the birth of the Messiah, Matthew says, "After Jesus was born in Bethlehem of Judea [326] during the time of King Herod, behold, some wise men from the East..."

[321] Augustus Caesar / Augustus Kaisar = This is a Latin title. And Caesar is the title of the Roman dynasty. He was the first Roman emperor (31-14 BC). He established the empire in the coastal areas of the Mediterranean. Herod was the governor appointed on his behalf in Palestine. He collected local taxes and sent them to Rome. The Messiah (peace be upon him) was born during his reign.
[322] Galilee = This is a Hebrew word. Its meaning is circle. This ancient city is located in the area between the Mediterranean Sea and Lake Tiberias. It was nineteen miles in length and five miles in width. This important city of the Canaanites later became part of the Jewish empire.
[323] Bethlehem = This is also a Hebrew word. Its meaning is house of bread. It is a village located six miles south of Jerusalem. Here, Allah's Prophet David (peace be upon him) and Jesus (peace be upon him) were born. Maryam was from the lineage of David (peace be upon him). There is a famous cave here. It is said that Jesus (peace be upon him) was born in this place.
[324] How Luke mentions Joseph as Maryam's husband without any hesitation! Yet they were not married then; only an exchange of proposals had taken place.
[325] Luke, Chapter: 2, Verses: 1-7.
[326] Herod/Herod = He is known as Herod the Great. Around 39 BC, he was appointed as the governor of the Jewish region on behalf of the Roman Emperor. He built a place of worship in Jerusalem for the worship of the Roman Empire. He even installed a large golden eagle statue, the symbol of the Roman Empire, at the gate of the Temple of Solomon. This made him an enemy of the Jews. But they were afraid of his power and cruelty. Consequently, they had nothing else to do except engage in conspiracies. The Messiah (peace be upon him) was born during Herod's time.

Coming to Jerusalem, they said, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him." Hearing this, King Herod was troubled, and all of Jerusalem with him. And gathering all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. They said to him, "In Bethlehem of Judea, for thus it is written by the prophet: 'And you, O Bethlehem in the land of Judah, are by no means least among the rulers of Judah; for out of you shall come a Ruler who will shepherd My people Israel.'" Then Herod, having secretly called the wise men, learned from them the exact time the star appeared. Afterwards, sending them to Bethlehem, he said, "Go and search diligently for the child; and when you find him, inform me so that I too may go and worship him." After hearing the king, they departed, and behold, the star they had seen in the East went ahead of them until it came to rest over the place where the child was. Seeing the

star, they rejoiced with exceedingly great joy. Entering the house, they saw the child with his mother Mary, and falling down, they worshiped him; and opening their treasures, they presented him with gifts: gold, frankincense, and myrrh. Then, being warned in a dream not to return to Herod, they departed for their own country by another way.
After they had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, "Arise, take the child and his mother and flee to Egypt; and stay there until I tell you, for Herod will search for the child to destroy him." Then Joseph rose and took the child and his mother by night and departed for Egypt, and remained there until the death of Herod, so that what the Lord had spoken through the prophet might be fulfilled: "Out of Egypt I called My Son." When Herod saw that he had been outwitted by the wise men, he became furious, and according to the time he had ascertained from the wise men, he sent and killed all the male children in Bethlehem and its surroundings who were two years old and under.
Before his death, Herod ordered the execution of the leading figures of Jerusalem. This cast a shadow of grief over the entire city. Herod's motive behind this massacre was to ensure that no one would be left alive to be happy after his death. Source: Kamusul Kitabil Muqaddas, page: 1009, Tarikhul Akbat wal Masihiyyah, Vol: 8, page: 191.

120

...who were in Bethlehem and throughout all its surrounding regions; he sent men and had them all put to death. [327]
On the other hand, during the time of this massacre, Joseph and Mary had taken the Messiah (peace be upon him) and gone to Egypt. After the death of Herod, they returned to their own country.
In the discussion of the birth narrative of the Messiah (peace be upon him), we return again to Luke's account. He states, "When the time of their purification according to the Law of Moses was completed, they brought him to Jerusalem to present him to the Lord, as it is written in the Law of the Lord, 'Every firstborn male who opens the womb shall be called holy to the Lord.'" [328]
He further says, "And when they had performed everything according to the Law of the Lord, they returned to Galilee, to their own town, Nazareth. And the child grew and became strong, filled with wisdom; and the grace of God was upon him." His parents went to Jerusalem every year for the Festival of the Passover. [329]
A clear contradiction exists within these lengthy descriptions of the Gospels of Luke and Matthew. Any reader is capable of recognizing this. Nonetheless, we highlight a few contradictions below:

One

According to Luke's account, the Messiah (peace be upon him) was born after the census of the Augustan era. However, it is historically proven that this census occurred in the sixth year after the birth of the Messiah (peace be upon him). Conversely, Matthew states that the Messiah (peace be upon him) was born during the time of Herod. Yet, it is also historically proven that Herod died four years before the birth of the Messiah (peace be upon him). [330]
[327] Matthew, Chapter: 2, Verses: 1-16.
[328] Luke, Chapter: 2, Verses: 22-23.
[329] Luke, Chapter: 2, Verses: 39-41.
[330] Fross, Tulutul Masihia, Page: 30.

Two
According to Matthew's claim, the parents of the Messiah (peace be upon him) took him and went to Egypt to escape Herod's massacre. On the other hand, according to Luke's account, they went to Jerusalem. From there, they arrived in Nazareth, and it was here that the Messiah (peace be upon him) grew up.
Three
In the Gospel of Matthew, the Messiah (peace be upon him) is called the King of the Jews. However, history proves this statement false, because the Messiah (peace be upon him) was not the King of the Jews for even a single day. Rather, it was the Jews who went to the ruling authorities, made false allegations against the Messiah (peace be upon him), and had a death sentence issued.
Four
In the Gospel of Matthew, the Messiah (peace be upon him) is described as a ruler who would work as the person responsible for the Jewish nation. Yet, historically, this claim is baseless. Far from carrying out the responsibilities of a ruler, the Jews did not even respond to his call.
Five
Referring to Bethlehem, Matthew says, “You are by no means least among the rulers of Judah.” On the other hand, the Old Testament says exactly the opposite. In the Book of Micah, it is stated, ‘But you, Bethlehem Ephrathah, though you are small among the thousands of Judah...’ [331]
I do not know how Christians resolve the contradictory statements of their gospels? Yet these gospels are the very foundation of their religion.
Similarly, they cannot provide any accurate information regarding the Magi (fire-worshippers) who came to Herod. Where did they come from? And where did they disappear to? No satisfactory answer to this is found among Christians. Furthermore, at that time, a war was ongoing between the Romans and the empire of the fire-worshippers, Persia. In such adverse circumstances, how could these fire-worshippers [approach] their arch-enemy, the Roman governor Herod...
[331] Micah, Chapter: 5, Verse: 2.

...was able to enter the court! Unable to find any resolution or explanation for the matter, Christian researchers are struggling in a vast sea of uncertainty.
Neither Luke nor Matthew provided a detailed account of the period of the Messiah's (peace be upon him) life from the age of twelve to thirty. They settled for giving some scattered descriptions of the Messiah's (peace be upon him) entry into the Temple and the events there during this time. Yet both were discussing the biography of the Messiah (peace be upon him) with great importance. This chapter of the Messiah's (peace be upon him) life remains an unknown part of history to this day. [332]
Afterwards, Allah the Almighty granted him wisdom [333] and prophethood. He strengthened him with various miracles and wonders. The authors of the Gospels have placed great emphasis on the description of this matter. Particularly, they have discussed the events of the last forty days of the Messiah's (peace be upon him) life with significance.

The Holy Quran discusses six miracles of the Messiah (peace be upon him). They are—

Miracle One

“...that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by Allah's permission.”

I create for you from clay the likeness of a bird. Then when I breathe into it, it becomes a flying bird by the command of Allah. [Surah Al-Imran, Verse: 49]

Miracle Two

“...and I heal the blind and the leper.”

And I heal the blind (from birth) and the leper. [Surah Al-Imran, Verse: 49]

[332] Leading Christian figures also acknowledge this matter. Tulu-ul-Masihiah, Page: 29.

[333] Luke, Chapter: 3, Verse: 23. Shahrastani says, Allah the Almighty inspired him to speak while still in the cradle. And at the age of thirty, He gave him the responsibility of preaching. In total, he conducted his missionary activities for three years, three months, and three days. Al-Milal wan Nihal, Vol: 1, Page: 220.

Miracle Three

"And I give life to the dead by Allah's permission." [Surah Ali 'Imran, Verse: 49]

Miracle Four

"And I inform you of what you eat and what you store in your houses." [Surah Ali 'Imran, Verse: 49]

Miracle Five

Jesus, son of Mary, said, "O Allah, our Lord, send down to us a table spread with food from the heaven to be for us a festival—for the first of us and the last of us—and a sign from You." [Surah Al-Ma'idah, Verse: 114]

Miracle Six

"You speak to the people in the cradle and in maturity." [Surah Al-Ma'idah, Verse: 110]

A large number of miracles are described in the New Testament. It would not be an exaggeration to refer to the books of the New Testament as volumes filled with descriptions of miracles. Allah Almighty knows best regarding the reality and the authenticity of the descriptions of these miracles.

Through these supernatural events and clear proofs, the Messiah (peace be upon him) began his preaching mission among the Jews of Palestine. In Galilee, he proclaimed monotheism before everyone.

“Then Jesus began to travel throughout all of Galilee; he taught in the people's synagogues, preached the good news of the kingdom, and healed every kind of disease and every kind of sickness among the people.” [334]

Afterwards, he went to Capernaum [335]. There, the Messiah (peace be upon him) established the center for his missionary activities. For two years, he would travel to various places from there for his work and return there upon completion. He chose twelve of his followers as special disciples [336].

“Seeing the large crowds, he went up on a mountain; and after he sat down, his disciples came to him. Then he opened his mouth and began to teach them.” [337]

[334] Matthew, Chapter: 4, Verse: 23.
[335] Capernaum is a Hebrew word. It means the Village of Nahum. This village is located on the northwestern shore of Lake Tiberias.
[336] These disciples later became known as the Hawari (Apostles). – Translator
[337] Matthew, Chapter: 5, Verse: 1-2.
591 | History of the Jewish and Christian People

125

List of the Disciples of the Messiah, peace be upon him
The accounts in the Gospels are so contradictory that significant discrepancies are also found even in the list of the twelve disciples of the Messiah (peace be upon him). Below, we have presented the list of the twelve disciples as described in various Gospels in a chart format.
No. | Matthew 10:1- | Mark 3:13-16 | Luke 6:14 | Acts | Barnabas 14:14
1. | Simon (Peter) | Simon (Peter) | Simon (Peter) | Peter | Judas (who was crucified)
2. | Andrew (Peter's brother) | James (son of Zebedee) | Andrew (Peter's brother) | James | Andrew
History of the Jewish and Christian Nation | 293

126

3 James (son of Zebedee) | John (son of Zebedee) | James | John | Peter
4 John (son of Zebedee) | Andrew (brother of Peter) | John | Andrew | Barnabas
5 Philip | Philip | Philip | Philip | Matthew (tax collector)
6 Bartholomew | Bartholomew | Bartholomew | Thomas | John (son of Zebedee)
7 Thomas | Matthew | Matthew | Bartholomew | James (son of Zebedee)
8 Matthew (tax collector) | Thomas | Thomas | Matthew | Thaddaeus
9 James (son of Alphaeus) | James (son of Alphaeus) | James (son of Alphaeus) | James (son of Alphaeus) | James
10 Lebbaeus (Thaddaeus) | Thaddaeus | Simon | Simon | Bartholomew
11 Simon (the Cananaean) | Simon (the Cananaean) | Jude (brother of James) | Jude (brother of James) | Philip
12 Judas (Iscariot) | Judas (Iscariot) | Judas (Iscariot)
114 History of the Jewish and Christian People

127

Review
One.
In the Gospel of Luke, the name Judas, brother of James, is mentioned in place of Louis. Meanwhile, John mentions another Judas besides Judas the traitor and explicitly states, "this was not Judas Iscariot."[338] From this, it is understood that this is Judas, brother of James, as described by Luke, the author of the Acts of the Apostles.
Two.

The names of the twelve disciples are not mentioned in the Acts of the Apostles.

Three.

According to the accounts of Matthew and Barnabas, the name of the tax collector was Matthew the Tenth. Conversely, according to Mark's account, the name of the person sitting at the tax collection desk was Levi, son of Alphaeus.[339]

Four.

According to the description in the Gospel of Barnabas, Barnabas was one of the twelve disciples. Barnabas himself mentions this. He states, "The author of this Gospel, whom the authors of other Gospels did not include in the list of disciples, was in fact himself a disciple. This matter is described in various sections of the Acts of the Apostles."[340]

Many Christian researchers have severely criticized such arbitrariness in the Gospels. They clearly allege that the authors inserted the names of the disciples without any investigation or verification.

After reviewing the list of disciples, we return to the discussion of the biography of the Messiah, peace be upon him.

The Messiah, peace be upon him, selected twelve disciples and sent them to various tribes of the Jews. At the time of their departure, he told them, "Do not go among the Gentiles..."

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[338] John, Chapter: 14, Verse: 22.

[339] Mark, Chapter: 2, Verse: 14.

[340] See for evidence: Acts, Chapter: 4, Verse: 36; Chapter: 9, Verse: 27; Chapter: 11, Verses: 22–25.

"Go not into the way of the Gentiles, and enter not into any city of the Samaritans: But go rather to the lost sheep of the house of Israel." [341]

He advised them to implement the teachings of the Gospel [342], the same Gospel which he had received on the Mount of Olives through the angel Gabriel. [343]

The Jews vehemently opposed the calling of the Messiah (peace be upon him). Only a very small number of them responded to his call. [344] At this, the Messiah (peace be upon him) became angry and pronounced a curse against Capernaum: "And you, Capernaum, will you be exalted to heaven? No, you will be brought down to the grave." [345]

It is a matter for reflection that such curses are contrary to the nature of a prophet as tender-hearted, humble, and soft-spoken as the Messiah. His very mottos were love, affection, brotherhood, and tolerance.

Reasons for the Jewish Opposition to the Calling of the Messiah (peace be upon him)

It is an indisputable truth that the Jews are a nation disobedient to the Shariah (Law) of Allah. This disobedience has been severely criticized in their own religious book, the Torah, and they have been repeatedly called to hold fast to the religion of Allah. However, no change occurred in their ill nature. For thousands of years, from the time of Moses (peace be upon him) until Jesus (peace be upon him), many prophets, messengers, and reformers came, yet their nature did not change in the slightest. Whenever they found an opportunity, they turned to disobedience, disbelief, and...

[341] Matthew, Chapter: 10, Verse: 5.

[342] Mark, Chapter: 16, Verse: 15. How can Christians deny the fact that a book was revealed

to the Messiah (peace be upon him) as it was to other prophets! Yet their own religious scriptures testify against their view.
[343] Barnabas, Chapter: 10, Verse: 3.
[344] In some passages of the Gospels, this number is mentioned as one hundred and twenty. For example, in the fifteenth verse of the first chapter of the Acts of the Apostles, it is said, "In those days—when approximately one hundred and twenty people were gathered in one place, Peter stood up among the brethren and said..." In the letter written to the Christians of the city of Corinth, Paul mentioned this number as five. Corinthians, Chapter: 15, Verse: 6.
[345] Matthew, Chapter: 11, Verse: 23; Luke, Chapter: 10, Verse: 15.

129

They have become entangled in idolatry. They have rushed toward materialism. They are submerged in worldly interests. Materialism has overcome their thoughts, consciousness, mind, and feelings. At one point, they did not even hesitate to kill noble prophets and righteous individuals.
On the other hand, their scholars and priests chose religious rituals and external activities as a means to achieve their own interests and mislead the nation, in which there was not even a trace of the fundamentals and core objectives of religion. In such a chaotic society and anarchic situation, when a prophet came and started a reform program, calling them to hold onto the core of religion instead of superficiality, they immediately began to accuse that prophet of disbelief and misguidance. They even misrepresented him to the ruling class. They succeeded in inciting the Roman administration and having a death warrant issued against him.
The reasons for this harsh opposition to the Messiah (peace be upon him) by the Jewish people were as follows:
One.
The Jews were waiting for a prophet who would be their king and would liberate them from the hands of the enemy through armed warfare. But they discovered the Messiah (peace be upon him) to be a prophet who, instead of armed struggle, was calling for patience, steadfastness, contemplation, and faith. As a result, they abandoned his company and began to oppose him publicly in various public gatherings and places of worship. This was because their hopes and aspirations had ended in failure. [346]
Two.
The Jews viewed the Sabbath day, or Saturday, with great respect. This was because the fourth of the Ten Commandments given to Moses (peace be upon him) commanded that this day be honored. As stated in the Book of Exodus, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter..."
[346] Iyasus Masih, p. 37.

130

...nor your male servant, nor your female servant, nor your livestock, nor the foreigner within your gates, shall do any work. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy. [347]

Even the execution of a man by stoning for the offense of gathering firewood on a Saturday is recounted in the Old Testament. As stated in the Book of Numbers: "While the children of Israel were in the wilderness, they found a man gathering wood on the Sabbath day. Those who found him gathering wood brought him to Moses and Aaron, and to all the congregation. They put him in custody, because it had not been declared what should be done to him. Then the LORD said to Moses, 'The man must surely be put to death; all the congregation shall stone him with stones outside the camp.' So, as the LORD commanded Moses, all the congregation brought him outside the camp and stoned him with stones, and he died." [348]
But the Messiah, peace be upon him, did not heed the restrictions of Saturday. He did not consider working on this day to be prohibited. On the contrary, he and his followers regarded the eighth day, namely Sunday, as sacred. As stated in the Gospel of Barnabas: "Contrary to the Jews, we hold the eighth day holy." It is noteworthy that the Jews called Saturday the seventh day. In that light, Sunday has been called the eighth day.
In the Gospel of Mark, it is stated: "And it happened that he was passing through the grainfields on the Sabbath, and his disciples began to pluck the heads of grain as they went. The Pharisees said to him, 'Look, why are they doing what is not lawful on the Sabbath?' He said to them, 'Have you never read what David did when he and his companions were hungry and in need? He entered the house of God in the time of Abiathar the high priest and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions...'"

[347] Exodus, Chapter: 20, Verses: 8-11
[348] Numbers, Chapter: 15, Verses: 32-36

...gave. He also said to them, "The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of Man is Lord even of the Sabbath." [349]
Three.
Another allegation of the Jews against the Messiah (peace be upon him) was that his disciples ate meals without washing their hands. As it has been described, "Now when the Pharisees and some of the scribes who had come from Jerusalem gathered to him, they saw that some of his disciples ate with hands that were defiled, that is, unwashed. For the Pharisees and all the Jews do not eat unless they wash their hands properly, holding to the tradition of the elders." [350]
Four.
The Messiah (peace be upon him) uttered a curse regarding the destruction of Jerusalem. As recorded in Luke, "But when you see Jerusalem surrounded by armies, then know that its desolation has come near." [351]
In Matthew's account, it is stated, "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you! How often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate. For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord!'" [352]
Due to the aforementioned reasons and various others, the Jews were not satisfied with the preaching of the Messiah (peace be upon him). Therefore, they incited the Roman ruler against him and falsely accused him of wanting to establish the kingdom of David. Finally, a royal

decree for his arrest and execution was issued. Thereafter, the Roman soldiers, while searching for the Messiah (peace be upon him), eventually reached him. But Allah Almighty...

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[349] Mark, Chapter: 2, Verses: 23–28.
[350] Mark, Chapter: 7, Verses: 1–3.
[351] Luke, Chapter: 21, Verse: 20.
[352] Matthew, Chapter: 23, Verses: 37–39.

132

...cast the likeness upon Judas Iscariot. This Judas Iscariot is the very person who betrayed the Messiah, peace be upon him.
We present below the account from the Gospel of Barnabas regarding this matter.
“When the soldiers, along with Judas, reached near Jesus’s dwelling place, Jesus sensed the movement of many people. Stricken with fear, he entered the room. Eleven disciples were sleeping at that time. Allah Almighty, seeing the peril of His servant, commanded His messengers Gabriel, Michael, Raphael, and Uriel to take Jesus away from the earth. Subsequently, the holy angels arrived and took him out through the southern window. They placed him among the angels who are perpetually engaged in glorification in the third heaven. Judas forcefully entered the room from which Jesus had been taken. All the disciples were fast asleep. At that very moment, God performed a miraculous deed. Judas’s face and the tone of his voice changed to become exactly like Jesus. We even began to regard him as Jesus.
But he called out to us and began asking about the Teacher (Jesus). Surprised, we said to him, ‘You are our Teacher. Have you already forgotten us?’ He then laughed and said, ‘Are you fools? Can you not recognize Judas Iscariot!’
During this conversation, the soldiers entered. They apprehended Judas Iscariot, for he resembled Jesus in every respect.”[353]
There are also indications in the cited Gospels regarding the transfer of Jesus’s likeness and form to another person.[354] Each of them records: “Then Jesus said to them, ‘All of you will be made to stumble because of Me this night; for it is written: “I will strike the Shepherd, and the sheep of the flock will be scattered.”’”[355]

[353] Barnabas, Chapters: 215-216.
[354] Notwithstanding this, Christians believe that the Messiah, peace be upon him, was indeed crucified. He sacrificed himself for the atonement of the sins of the entire Christian world. As a memorial of this sacrifice, they maintain crosses in their places of worship and wear them on their bodies. – Translator
[355] Matthew, Chapter: 26, Verse: 31; Mark, Chapter: 14, Verse: 27.

133

In this way, Allah manifested the expression of His divine power. He extended His hand of support to His Messenger. He took him out of sight and handed the traitor Judas over to the soldiers. Judas was so stunned that he did not even get the chance to defend himself. Amidst great shouting, chaos, and celebration, they cast him into the pit of death. They had plotted, and

Allah responded to their plot exquisitely. The authorities crucified Judas after flogging him, while they were under the impression that they had crucified the Messiah.

"And [for] their saying, 'Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.' And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise."

And because of their saying: "We killed the Messiah, Jesus son of Mary, the messenger of Allah." But they killed him not, nor crucified him, but rather it was made to appear as such to them. Indeed, those who differ in this matter are in doubt; they have no knowledge of it except for following conjecture. And for certain, they did not kill him. Rather, Allah raised him to Himself. And Allah is Almighty, All-Wise. [Surah An-Nisa, Verses: 157-158]

Jurji Zaydan says in a mocking tone, "They say the Messiah was not actually crucified. In his place, another person was crucified." [356]

A sound mind refutes this belief of the Christians. For how can a Lord who cannot protect Himself protect others? Allama Ibn al-Qayyim al-Jawziyya says, "How can this matter seem serious to a nation that has accepted the crucifixion of their own Lord? Furthermore, they have placed that very cross in a position of honor and have even begun to worship it. Whereas their duty should be..."

[356] Tarikh al-Tamaddun al-Islami, Vol: 1, Page: 54, Dar al-Hilal.

It was to burn every cross and treat it with contempt, for it was on this cross that their Lord was pierced. Their opinions regarding this crucified Lord are also varied. Sometimes they assert that He is Allah Himself; at other times, they claim He is the Son of Allah. Sometimes they maintain that the three persons of the Lord are one essence. They have disregarded the rights of their Creator and committed acts of disbelief. Consequently, it is not beyond them to reject and deny the servant and messenger of that Lord. Such actions are not at all abhorrent to them.

How could this matter be viewed as grave by a people who believe that the Creator Himself descended to earth in bodily form to converse with His creation? He spoke with them to dispel their doubts and to manifest Himself. Furthermore, He entered the womb of Mary and took refuge there. In His physical constitution, He is a creation; however, in His essence, He is the Creator. He fashioned His own form. The mother possessed a human nature, yet the child born of her is divine. He is fully God and fully man. It was His boundless grace that He shed His own blood upon the cross on behalf of His servants for the atonement of sins. Consequently, the Jews, His enemies, were pacified, and His wrath upon them was satiated. The Jews apprehended Him, crucified Him, struck Him, and even spat in His face. They placed a helmet of thorns upon His head. His blood dripped onto His fingers. For if even a single drop of His blood had touched the earth, everything upon the land would have withered. Flowers bloomed where He was crucified.

It is not a hallmark of wisdom for God to seek vengeance upon His sinful servants. He does not exact retribution for polytheism or for the dishonor shown to Him, because of His own majesty. Thus, Allah the Almighty willed to establish justice by penalizing a man who, while being human,

was also a Lord like Him. In this way, He provided atonement for original sin by crucifying the Messiah. From the standpoint of divinity, the Messiah is His equal. God the Son, God was crucified on Friday at nine o'clock.
The preceding account regarding the Creator is derived from their religious scriptures. For those who speak of their own Lord in such a manner, it is of no consequence to brand their Lord's servant and messenger as a sorcerer or a liar.
For this reason, a certain Indian king stated—

135

“Even though others fight with Christians by means of weapons, I believe the struggle against them should be intellectual. We do not contemplate the killing of anyone. However, the discourse of this nation is distinct from all others in the world. They do not employ their conscience. It is as if they have an eternal enmity with reason. The entire world is on one side, and they are on the other. They consider the impossible to be possible. They have devised a religious law that cannot bring any form of well-being to the world. On the contrary, following this law turns a person of conscience into a fool and brands an intelligent person as an idiot. Furthermore, good is regarded as evil. This is because the foundation of their creed is disrespectful behavior toward the Creator. Instead of the most noble attributes, they characterize Him with undignified descriptors. If war is not declared against such a nation, it is only a matter of time before their mischief and destruction take on a massive scale. Then the entire world will have to suffer. They should be killed in the same manner that wild animals are killed.” [357]
Regarding them, the Jewish Kimuni has rightly said—
“It is in no way befitting the glory of Allah that He should reside amidst menstrual blood, within the confinement and darkness of the womb, or that He could be seen with the physical eye.”
In many instances, His incapacity is revealed. He experiences fear. He is greedy for human wealth. He has been to prison and has escaped from there. He resembles the creation. Even within His own power, He is incapable of many things. Consequently, to save humanity from the hands of Satan, He descended to the earth. He came to rescue them from straying and to purify them from sin. Subsequently, the Jews pursued that Lord. They inflicted pain upon Him. They humiliated Him. They crucified Him. Thereafter, He remained in the grave for three days.
The question is—is there any crime greater than the one committed during the era of the Messiah, whether occurring before or after it? We see that just as Satan deceived people before the arrival of the Messiah, he continues to deceive them in the same way today. He is leading them astray. He has caused divisions within your (Christian) religion, splitting you into various sects. You have labeled one another as misguided. In various countries, the disciples have faced persecution. They have been humiliated. Indeed, many...

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[357] Hidayatul Hayara, page: 20-21

136

...was killed. To this day, oppression, transgression, murder, and disbelief persist throughout the entire world, including the Christian community. So, according to your claim, where is the benefit of God's arrival and self-sacrifice? [358]

On the other hand, the accounts in the Gospels regarding the fate of the traitor Judas Iscariot are contradictory. For instance, in the Acts of the Apostles, it is stated: "He acquired a field with the reward of his wickedness; and falling headlong on the ground, his stomach burst open and all his intestines gushed out." [359]
In other words, he purchased a piece of land with the bribe money taken from the Jews. Then, he died after falling on that land.
Matthew's account is that out of shame, he committed suicide by hanging himself.
"Then Judas, who had betrayed Him, when he saw that He was condemned, repented and brought back the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned by betraying innocent blood.' They said, 'What is that to us? You see to it!' Then he threw down the pieces of silver in the temple and departed, and went and hanged himself." [360]
The reader should understand the contradiction between both descriptions on their own. But the question remains: if the person crucified and buried was Judas Iscariot, then what was the fate of his body in the grave?
To find the answer to this question, we must keep several points in mind.
One. The guards explained everything to the chief priests. Afterward, they met with the elderly leaders and consulted together. They gave a large bribe of silver to the soldiers and said, "You are to say, 'The Messiah's disciples came during the darkness of night and stole his body away. We were asleep at that time...' Matthew says, 'This incident is still well-known among the Jews today.' That is, until the time the Gospel was recorded by Matthew."

[358] Tanqih al-Abhath li-al-Milal al-Thalath, page: 57.
[359] Acts, Chapter: 1, Verse: 18.
[360] Matthew, Chapter: 27, Verse: 3-5.

The incident is well-known. It is noteworthy that the Gospel of Matthew was written in 65 AD or even later.
We want to ask Matthew: what is the primary source of this propaganda thirty to forty years after the ascension of the Messiah (peace be upon him)? On what basis is this propaganda being conducted? There is no question of Matthew himself witnessing this event with his own eyes. Was there, then, any collusion between the disciples of the Messiah (peace be upon him) and the soldiers? Yet, it is well-known that others used to avoid these disciples for fear of being accused of apostasy. We can say that, whatever the motive, someone stole the body.
Second, the idea of the body being stolen by enemies first occurred to Mary Magdalene when the body was not found in the tomb on the third day. She informed Peter and another disciple of the matter. Upon hearing the news, they both ran toward the tomb.
These are descriptions from their own religious texts. Therefore, it can be said that the theft of the crucified person's body is not a newly invented claim. Rather, it was a well-known incident of that time which Matthew mentioned in his Gospel.
Even Peter, the closest disciple of the Messiah (peace be upon him), did not object to Mary Magdalene's statement. Instead, he ran toward the tomb to ascertain the truth. This thought process was also prevalent among early Christians. It was even propagated that the Messiah (peace be upon him) appeared to some of his disciples. This is the proper evidence for the fact that the body was not in the tomb. The reality is that the body of the person who was crucified

was stolen from the tomb. Perhaps the Jews stole it to suppress fitna (strife). Or perhaps the disciples themselves did it to conceal the truth. And the Messiah (peace be upon him) was not crucified. Allah Almighty raised him to Himself in his physical body.
After Judas Iscariot was killed, the disciples gathered to select a twelfth disciple. Two names were proposed for the post. One of them was Justus and the other was Matthias. Finally, Matthias's name was drawn in a lot. From that day, he took the place of the twelfth disciple. [361]
[361] Acts, Chapter: 1, Verses: 23-26.
History of the Jewish and Christian Nations | 305

138

There is a difference of opinion among the commentators regarding what happened to Isa (peace be upon him) after his deliverance from the event of the cross. Did Allah Almighty raise him up bodily, or was only his soul taken? [362] One group says that Isa (peace be upon him) went out of public view. Later, he spent the rest of his life on Earth. Like other Prophets and Messengers, he would also pass away naturally. His pure soul was taken to the higher realm, just as the souls of the Prophets, the Truthful ones, and the Martyrs are taken. They present several verses of the Quran and attempt to establish their outward meaning as proof. As Allah Almighty says—
And remember when Allah said, "O Isa! I will take you and raise you to Myself and purify you from those who disbelieve; and I will place those who follow you above those who disbelieve until the Day of Resurrection." [Surah Ali 'Imran, Verse: 55]
In another verse, He says—
"...But when You took me, You were the Observer over them, and You are Witness over all things." [Surah Al-Ma'idah, Verse: 117]

[362] Fath al-Bari, Vol: 6, Page: 267. The renowned commentator Abu Hayyan, in his tafsir Al-Bahr al-Muhit, quotes Ibn Atiyyah saying, "The entire Ummah is unanimous on the point that the matter of Isa (peace be upon him) being alive in the heavens is proven by Mutawatir Hadith. And he will descend in the end of times. He will kill swine. He will break the cross. He will slay the Dajjal. He will spread justice and fairness. Through him, the Ummah of Muhammad will achieve victory. He will perform Hajj. He will perform Umrah." It is mentioned in a Hadith of Sahih Muslim, "By the One in Whose hand is my soul, the son of Maryam will certainly tie the Ihram for Hajj or Umrah or both from the valley of Rauha." The Rauha valley is a place on the way from Madinah to Badr.
304 | History of the Jewish and Christian Nations

139

The view of the present-day Qadianis is that the Messiah was crucified. However, he was later taken down from the cross while still alive. He was buried alive. Then, on the third day, he rose from the grave and set off for Hindustan (India). He reached Srinagar in Kashmir and settled there. He spent the rest of his life there and passed away at the age of 110.
Both Muslim and Christian communities strongly reject this Qadiani view. Researcher Abbas Mahmud al-Aqqad has written on this matter. In the book **Abqariyyat al-Masih**, he mentions that what the Qadianis claim to be the tomb of Isa (peace be upon him) is actually the tomb of a Jew named Yuz Asaf.

Regarding the life of the Messiah (peace be upon him) after the event of the cross, these three views are prominent. [363] Among them, the first view is the most authentic. Most commentators (Mufassirin) have accepted this view. This is because there is a unique distinction in bodily ascension. The elevation of status or dignity occurred in the case of other prophets as well. The subject of ascension in the verse comes after the mention of death (passing away). This is essentially done according to the **taqdim-takhir** (precedence and sequence) principle [364] of the science of rhetoric. Therefore, the meaning of the verse is: "I will raise you and grant you death according to the natural law." This is because everyone must taste death. Isa (peace be upon him) will come to the world in the final age and will pass away naturally after a fixed period. For instance, a Hadith is narrated in Bukhari and Muslim on the authority of Abu Hurairah (may Allah be pleased with him): “By Him in Whose hand is my soul, the son of Maryam will soon descend among you as a just ruler. He will break the cross. He will kill the pig. He will bring an end to wars. Wealth will flow so profusely that there will be no one left to accept it.” [365]

[363] The three views are: One, he was raised bodily to the heavens. Two, he passed away naturally, after which his soul was taken up. Three, he migrated and came to Srinagar in Kashmir, where he died. —Translator
[364] **Taqdim-takhir** is a rule in the science of rhetoric where, for various purposes, a later matter is mentioned first and an earlier matter is mentioned later. —Translator
[365] Bukhari. "Breaking the cross" implies that he will make Christianity ineffective and will also dispel the notion of the cross being honored by Christians. Hadiths regarding the descent of the Messiah (peace be upon him) are numerous and of the **mutawatir** (successive) level. In this regard, the book **At-Tasrih bima Tawatara fi Nuzul al-Masih**, authored by Allama Anwar Shah Kashmiri (RA) and revised by Shaykh Abu Guddah, may be consulted.

140

Meanwhile, Christians believe that the Messiah was crucified. Subsequently, he was buried. After three days, he emerged from the grave. Thereafter, for forty days, he appeared before his disciples and other people in various places. Then, he ascended to the heavenly realms. There is no doubt that this is considered a single event, not a recurring one. However, the descriptions of various parts of this event in the Gospels are so contradictory that doubts arise regarding the very event of the crucifixion itself. We present the description of the event along with the contradictions in the Gospels.
Matthew says:
“While he was still speaking, behold, Judas, one of the twelve, arrived, and with him a large crowd with swords and clubs, sent from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, ‘The one I kiss is the man; seize him.’ Then all the disciples forsook him and fled...
And those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Then the chief priests and the entire council sought false testimony against Jesus to put him to death, but they found none, though many false witnesses came forward. Finally, two came forward and said, ‘This man said, “I am able to destroy the temple of God and build it again in three days.”’ They answered and said, ‘... he is worthy of death.’ Then they spat in his face and struck him with their fists; and others struck him, saying,

‘Prophesy to us, O Christ! Who is it that struck you?’
...When morning came, all the chief priests and the elders of the people took counsel against Jesus to put him to death; and they bound him, led him away, and delivered him to Pilate[336] the governor...”

[336] Pilate was appointed as the ruler over the Jews on behalf of the Roman Empire in 29 AD. His rule continued for several years after the Messiah (peace be upon him). There are differing accounts regarding his death.
History of the Jewish and Christian Nations

141

Meanwhile, Jesus was made to stand before the governor. The governor asked him, "Are you the King of the Jews?" Jesus said to him, "You have said so." ...And it was the governor's custom at the time of the festival to release a prisoner for the crowd, whomever they wanted. At that time, they had a notorious prisoner named Barabbas. Therefore, when they gathered together, Pilate said to them, "Whom do you want me to release for you? Barabbas, or Jesus who is called Christ?" For he knew that they had handed Him over out of envy. ...But the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus executed. Then the governor said to them, "Which of the two do you want me to release for you?" They said, "Barabbas." Pilate said to them, "Then what shall I do with Jesus who is called Christ?" They all said, "Let him be crucified!" He said, "Why? What crime has he committed?" But they shouted all the more, "Let him be crucified!" When Pilate saw that his efforts were in vain, but rather that a riot was starting, he took water and washed his hands before the crowd, saying, "I am innocent of the blood of this righteous man; you see to it yourselves." Then all the people answered, "His blood be on us and on our children!" Then he released Barabbas for them, and having scourged Jesus, he handed Him over to be crucified...
Then the governor's soldiers took Jesus into the palace and gathered the whole garrison around Him. They stripped Him and put a scarlet robe on Him. Having twisted a crown of thorns, they put it on His head and put a reed in His right hand; then kneeling before Him, they mocked Him, saying, "Hail, King of the Jews!" They spat on Him, and took the reed and struck Him on His head. After they had mocked Him, they stripped off the robe, put His own clothes back on Him, and led Him away to be crucified.

...it is said that he committed suicide. According to some, he was dismissed from his post and exiled to France. He passed away there.
History of the Jewish and Christian Nations | 309

142

As they went out, they found a man from Cyrene named Simon, and they forced him to carry His cross. When they arrived at a place called Golgotha (which means "the Place of the Skull"), they gave Him wine mixed with gall to drink; but after tasting it, He refused to drink it. After they had crucified Him, they divided His clothes by casting lots, and they sat down there and kept watch over Him. Above His head they placed the written charge against Him: **“THIS IS JESUS, THE KING OF THE JEWS.”**...
From the sixth hour until the ninth hour, darkness covered the entire land. Around the ninth hour, Jesus cried out in a loud voice, “Eli, Eli, lama sabachthani?”—which means, “My God, my God,

why have You forsaken Me?”...
Many women were there, watching from a distance. They had followed Jesus from Galilee to serve Him. Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee’s sons...
The next day, which was the day after Preparation Day, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember that while he was still alive, that deceiver said, ‘After three days I will rise.’ Therefore, command that the tomb be made secure until the third day. Otherwise, his disciples may come and steal him away and tell the people that he has been raised from the dead. This last deception will be worse than the first.” Pilate told them, “You have a guard; go and make it as secure as you can.” So they went and made the tomb secure by sealing the stone and posting the guard.
After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to see the tomb. Suddenly there was a great earthquake, for an angel of the Lord descended from heaven, rolled back the stone, and sat on it. His appearance was like lightning, and his clothes were as white as snow.

143

For fear of him, the guards trembled and became like dead men. The messenger said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; for he has risen, just as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he has risen from the dead; and behold, he is going ahead of you into Galilee, there you will see him; behold, I have told you." So they departed quickly from the tomb with fear and great joy, and ran to bring the news to his disciples...
While they were going, behold, some of the guard went into the city and reported to the chief priests all that had happened. After meeting with the elders and consulting together, they gave the soldiers a large sum of money, saying, "You are to say, 'His disciples came during the night and stole him away while we were asleep.' If this reaches the governor's ears, we will satisfy him and keep you out of trouble." So they took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day. Then the eleven disciples went to Galilee, to the mountain where Jesus had directed them. [367]
This is the Gospel account regarding the crucifixion, the resurrection from the tomb, the journey to Galilee, and the appearance to the disciples. At this stage, we will analyze the contradictions in various parts of this event.
First
According to the accounts of Matthew, Mark, and Luke, the sign to identify the Messiah was Judas kissing the Messiah. The Messiah did not reveal his identity himself.
Yet John says, "So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, came there with torches, lanterns, and weapons. Then Jesus, knowing all that was about to happen to him..."

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[367] Matthew, chapters: 26, 27, 28; Mark, chapters: 14, 15, 16; Luke, chapters: 22, 23, 24; John, chapters: 18, 19, 20, 21.

144

...He came out and said to them, "Whom do you seek?" They answered him, "Jesus of Nazareth." He said to them, "I am He." And Judas, who was betraying Him, was standing with them. When He said to them, "I am He," they drew back and fell to the ground. Then He asked them again, "Whom do you seek?" They said, "Jesus of Nazareth." Jesus answered, "I told you that I am He; so if you seek Me, let these go their way"—that the word might be fulfilled which He spoke, "Of those whom You gave Me I have lost none." [368]

If John's account is considered accurate, then this would be one of the miracles of the Messiah (peace be upon him). In that case, it would have been more logical for the authors of the Gospels to provide a description of this miracle.

Furthermore, how can Judas be blamed in this instance? He did not hand over the Messiah (peace be upon him) into the hands of the soldiers and chief priests; rather, the Messiah (peace be upon him) surrendered himself.

Second

In the Gospel of Matthew, it is stated, "Then all the disciples forsook Him and fled."

On the other hand, Mark says, "Then the disciples all forsook Him and fled. And a young man followed Him, wearing a linen cloth over his naked body. They seized him, but he left the linen cloth and fled naked."

Conversely, Luke and John did not even mention the matter of the disciples fleeing. If they did not flee, then what was their reaction during the arrest of the Messiah?

[368] John, Chapter: 18, Verses: 3-9.

Third

According to Matthew's account, after the Messiah was arrested, the people took him to the High Priest Caiaphas.

Mark and Luke did not mention Caiaphas's name.

On the other hand, according to John's account, "Then the detachment of soldiers, the commander, and the Jewish guards arrested Jesus and bound him. They led him first to Annas, for he was the father-in-law of Caiaphas, the high priest that year. It was Caiaphas who had advised the Jews that it would be better for one man to die for the people."[399]

Caiaphas is an Aramaic word. It means stone. Caiaphas was the High Priest of the Jews during the period of 27-36 AD. Initially, High Priests remained in office for life. But later, Roman rulers appointed or dismissed people from the post at their own discretion.

Annas is a Hebrew word. Its meaning is 'Jehovah has favored him.' Annas was the High Priest of Jerusalem. However, he was not in this position at the time of the Messiah's arrest.

Anyway, the question here is: to whom was he taken after the arrest? To Annas, according to John's account? Or to Caiaphas, according to Matthew's account?

Fourth

According to the descriptions of Matthew and Luke, the high priests, the leaders, and everyone present were looking for false testimony to put Jesus to death.

On the other hand, Luke and John did not even mention the issue of false witnesses. Instead, they considered his claim of being the Messiah before the High Priest to be sufficient. That is why they said, "What further need do we have for witnesses? For we have heard it from his own

mouth."
What was the Messiah's crime? Claiming to be the Messiah? Or wishing for the destruction of the house of worship? What level of crime was it that made him worthy of death?

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[399] John, Chapter: 18, Verses: 13-14.

146

Fifth
According to the accounts of Matthew and Mark, the people took the Messiah and handed him over to Pilate. Pilate asked him, "Are you the King of the Jews?"...
On this matter, Luke says, "And they began to accuse him, saying, 'We found this man perverting our nation, forbidding us to pay taxes to Caesar, and claiming that he himself is Christ, a king.'" [370]
Conversely, John's description is quite different. He states, "Then they led Jesus from Caiaphas into the governor's headquarters. It was early morning. They themselves did not enter the headquarters, so that they would not be defiled, but could eat the Passover. So Pilate went outside to them and said, 'What accusation do you bring against this man?' They answered him, 'If this man were not doing evil, we would not have delivered him over to you.' Pilate said to them, 'Take him yourselves and judge him by your own law.' The Jews said to him, 'It is not lawful for us to put anyone to death.'" [371]
Pilate spoke with the Messiah to determine if he was truly guilty. In the end, he told the Jews, "I find no guilt in him."
Sixth
According to Matthew's account, when Pilate realized the Messiah's innocence, he washed his hands in front of everyone and said, "I am innocent of this righteous man's blood."
This statement is not recorded in any other Gospel.
Seventh
Exclusively mentioned in Luke's account, when Pilate learned that Jesus was from Galilee—and Galilee was under Herod's jurisdiction—he sent Jesus to Herod before passing sentence. It is written there,

[370] Luke, Chapter: 23, Verse: 2
[371] John, Chapter: 18, Verse: 28-31

147

"When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform some sign. He plied him with many questions, but Jesus gave him no answer. The chief priests and the teachers of the law were standing there, vehemently accusing him. Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. That day Herod and Pilate became friends—before this they had been enemies."[372]
Eighth
In John's account, it is written: "So they took Jesus, and he went out, bearing his own cross, to

the place called ‘The Place of a Skull,’ which in the Hebrew language is called Golgotha.”[373] On the other hand, according to the accounts of Matthew, Mark, and Luke, they took a Cyrenian man named Simon, the father of Alexander, to carry the cross behind Jesus.
Professor Dennis Eric Nineham of London University, while shedding light on this matter in his famous book **The Gospel of Saint Mark**, says: “The church for which Saint Mark wrote his Gospel knew these two individuals—namely Alexander and Rufus—very well. Therefore, there was no need for further detailed discussion about them. The purpose of this passage in the Gospel is to verify the authenticity of the event of Simon carrying the cross.”
The reason for the omission of this passage—namely the incident of Simon the Cyrenian carrying the cross—in the Gospel of John is that when this fourth Gospel[374] was written, a claim was gaining widespread acceptance among Christians that Simon had become a substitute for Jesus and that he, instead of Jesus, was crucified.
[372] Luke, Chapter: 23, Verses: 8-12.
[373] John, Chapter: 19, Verse: 17.
[374] Considering the time of composition, the Gospel of John is referred to as the fourth Gospel. It was written between 100-125 AD. — Translator

148

This concept remains prevalent among the Christian Gnostics who later gained prominence. [375]
Ninth
Only in John's account is it mentioned that Jesus' mother was also among the women from Galilee who were positioned near the cross. Among these women were Jesus' maternal aunt, the wife of Clopas, and Mary Magdalene. They were all standing at the scene. When the Messiah saw his mother and the beloved disciple, he addressed his mother and said, "Woman, behold your son." Again, addressing the disciple, he said, "Son, behold your mother."
The question is, where did this disciple come from? It was previously stated that after Jesus' arrest, all the disciples fled in fear of death.
Tenth
In the accounts of Matthew, Mark, and Luke, it is mentioned that at nine o'clock, Jesus began to cry out, "My God! My God! Why have You forsaken me?" Having said this, he surrendered himself.
John did not mention the outcry. instead, he introduced certain details that are not found in any other Gospel.
Eleventh
According to the accounts of Matthew and John, Mary Magdalene and another Mary came to see the tomb on the morning after the Sabbath. On the other hand, according to the accounts of Luke and Mark, Mary Magdalene and Mary the mother of James had bought spices to anoint Jesus' body.
Twelfth
Upon entering the tomb, Mary saw a young man there. This is the account of Matthew and Mark. In contrast, according to the accounts of Luke and John, there were two young men inside the tomb.
[375] Al-Masih fil Masadir al-Aqa'id al-Masihiyyah, 272

149

Thirteenth
Matthew states that Jesus said to them, "Do not be afraid! Go and tell my brothers to go to Galilee; there they will see me."
On the other hand, according to the accounts of Mark and Luke, the person speaking was not Jesus. Someone else addressed them and said, "The Messiah has risen. He is not here."
Fourteenth
John says, "Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. Then she ran to Simon Peter and the other disciple, whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we do not know where they have put him!'" [376]
Fifteenth
Matthew says, "After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to see the tomb. And behold, there was a great earthquake; for an angel of the Lord came down from heaven, rolled away that stone, and sat upon it." [377]
On the other hand, Mark's description is, "They were asking each other, 'Who will roll away the stone from the entrance of the tomb for us?' But as they looked up, they saw that the stone had been rolled away; for it was very large." [378]
The descriptions of both are similar. Angels removed the stone from the mouth of the tomb in the presence of the women. But the descriptions of Luke and John are different. According to them, the women saw that the stone had already been removed. Therefore, it is understood that one of these two descriptions is incorrect.
[376] John, Chapter: 20, Verses: 1-2.
[377] Matthew, Chapter: 28, Verses: 1-2.
[378] Mark, Chapter: 16, Verses: 3-4.

150

Sixteenth
In the description regarding Jesus' resurrection from the grave, Matthew says, “Then some of the scribes and Pharisees said to him, ‘Teacher, we wish to see a sign from you.’ He answered them, ‘An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah.[379] For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.’”[380]
But according to the prophecy, these two signs did not occur. Because, according to the description of the Gospels, the Messiah was buried on Friday evening. After that, he was in the grave all day Saturday and the following night. The next morning at dawn, he rose from the grave. Accordingly, the duration of his stay in the grave was one day and two nights.
Similarly, it was said that the matter of the resurrection from the grave would be a sign for the evil generation. But this did not happen either. Far from being a sign for the evil generation, it could not even be a sign for the disciples themselves. This is because most of them were in doubt whether Jesus had actually risen from the grave or not.

Matthew says, “Then the eleven disciples went to Galilee, to the mountain where Jesus had directed them. And when they saw him, they worshipped him; but some doubted.”[381]
Mark says, “Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen.”[382]
This was the state of the disciples. On the other hand, the Jews spread the word among the people that the disciples had stolen the body of the Messiah. None of them believed in this clear sign.

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[379] Here, Prophet Yunus (peace be upon him) is being referred to. In the Bengali translations of Christian scriptures, the word 'Nabi' (Prophet) has been translated as 'Bhavabadi'. — Reviewer.
[380] Matthew, Chapter: 12, Verses: 38–40.
[381] Matthew, Chapter: 28, Verses: 16–17.
[382] Mark, Chapter: 16, Verse: 14.

151

Matthew says, “While they were going, behold, some of the guard went into the city and told the chief priests all that had happened. And when they had assembled with the elders and taken counsel, they gave a large sum of money to the soldiers, saying, ‘Tell people, “His disciples came by night and stole him away while we were asleep.” And if this comes to the governor's ears, we will satisfy him and keep you out of trouble.’ So they took the money and did as they were directed. And this story has been spread among the Jews to this day.” [383]
In this manner, the narrative spanning from the death to the resurrection of the Messiah begins and continues to spread among Christians. Interestingly, the announcement of the Messiah's resurrection was also delayed. Due to the denial of Peter and others, the announcement was made six weeks later. It was preached among the common Christians about fifty days after the event. Luke mentions this matter in the Acts of the Apostles, written sixty years after the ascension of Jesus.

Seventeen

In the aforementioned incident, only Matthew's account mentions that the chief priests and Pharisees went to Pilate and requested a guard for the tomb for three days. However, Pilate refused and said, “You have your own guard; go, make it as secure as you can.” [384]
This is a contradictory and fabricated event. Because the Jews themselves were the guards of the tomb. Yet, at the end of the chapter, it is stated, “Then they assembled with the elders and took counsel, and gave a large sum of money to the soldiers, saying, you say...”

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[383] Matthew, Chapter: 28, Verses: 11-15. That is, the rumor of theft remained prevalent among the Jews until the Gospel was recorded by Matthew. It is worth noting that Matthew's Gospel was recorded towards the end of the first century AD. Thus, this does not serve as a sign for a wicked generation. Christians should provide an appropriate explanation for this.
[384] This description appears in this way in the Arabic translation of the Bible. Conversely, some Bengali translations state: “Then Pilate told them, take the guards and arrange the guarding as best as you can.” — Translator.

152

"...that his disciples came by night and stole him away while we were asleep." [385]
The question is, if the Jews themselves were the guards, then what was the need for this bribe? To whom was this bribe given? Where did the soldiers come from? Pilate had rejected the Jews' request to have the tomb guarded.
I am surprised at the author of the Gospel. He did not even pay attention to basic matters at the time of writing.

Eighteen

Mark says at the end of his Gospel, “And he said to them, ‘Go into all the world and proclaim the gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; they will pick up serpents; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.’” [386]
This account is a mixture of truth and falsehood.
The true part is that Allah Almighty revealed a book named the Injeel to Isa (Jesus), peace be upon him. He had instructed his followers to preach the good news of this Injeel. But that Injeel of Isa, peace be upon him, is no longer with them. They have four contradictory Gospels. These four Gospels were authored by four famous individuals. Not one of these four is the actual Injeel. Each of these was written long after the ascension of Isa, peace be upon him.
The false part is the signs of the believers mentioned by Mark.
Ibn Hazm says, “Clearly, this is a false promise. For none of them ever spoke in a language they had not learned. No one in an impure state was sent abroad...”

[385] Matthew, Chapter: 28, Verses: 12-13.
[386] Mark, Chapter: 16, Verses: 15-18.

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153

...was not done. No incident of remaining unaffected after drinking poison ever occurred. Rather, they admit that John himself, the author of the Gospel, died from the effects of poison. Neither the Creator nor any prophet can ever give a false promise. If they make a promise, it does not fail. From this, it can be understood that attributing a falsehood to the Messiah (peace be upon him) for the sake of the Gospel authors is utterly baseless. [387]
In this way, the Gospels have provided confusing and contradictory statements regarding the event of the cross, the tomb of the Messiah, and the resurrection from there. The contradictions are quite clear. For this is not an event that occurred multiple times. How can there be so much disparity in the description of a single event? These major contradictions completely undermine the credibility of the Christian account of the crucifixion. Yet, these very descriptions are the foundation of today's Christianity.
Since ancient times, Christians have been acknowledging these contradictions and discrepancies in the Gospels. For example, one of their famous authors, Habib Said, says—
“It must be unequivocally admitted, without resorting to any artifice, that these accounts certainly contain contradictions, inconsistencies, and disparities. These matters have come to attention since the second century. Opponents turned this into a subject of scrutiny and criticism. At that

time, criticism was limited only to the genealogy of Jesus described by Matthew and Luke and the sequence of historical events described by John. However, the authors of the Gospels never claimed that the accounts of the Gospel were accurate word-for-word. Just as is the case with authors throughout the ages, they too were influenced by their own intellect and mindset. Therefore, it would not be an exaggeration to say that there are not minor, but major inconsistencies among these Gospels. And finding the causality for those contradictions is not a difficult task. Scholars of later eras have done wonderful work in resolving these problems." [388]

These few lines unmask the facade of Christianity's logic regarding that historical event and the description of the genealogy. Yet, they regard those books and authors as pure, holy, and saintly.

[387] Al-Fasl fil Milali wal Ahwa'i wan Nihal, Vol: 2, Page: 56.
[388] Adiyanul Alam, Page: 277.

154

I believe that for those who wish to downplay the contradictions and inconsistencies in the Gospel narratives, a dissection of the paragraphs centered on this single event is sufficient to refute their claims.

Charles Guignebert has explained the matter differently. He states, "Before the Gospels were recorded, much regarding the events of the cross had been forgotten from the memories of the believers. As a result, the authors recorded these while being influenced by various Oriental myths." [389]

He further states, "In this way, we are unable to clearly determine various aspects of Jesus' personality. Similarly, it is not possible to provide a precise, referenced account of the sequence of events in his life." [390]

The claim of Paul, the father of modern Christianity, shatters all this. He says, "After that, he appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles." [391]

From this, it can be understood that regarding the doctrine of the Messiah's resurrection from the grave, disagreements existed among the followers from the very first era. Paul was one of the primary proponents of this doctrine. The authors of the Gospels adopted this doctrine from him. This is because Paul's letters [392] were written several decades before the Gospels. Among them, the first letter was written to the Corinthians. There, Paul vehemently criticized those who denied the doctrine of resurrection from the grave. He says, "If there is no resurrection of the dead, then Christ has not been raised either. And if Christ has not been raised, then our preaching is in vain and your faith is also in vain. More than that, we are then found to be false witnesses about God;"

[389] Al-Masihayyah wa Nash'atuha wa Tatawwaruha, Page: 29.
[390] Ibid.
[391] 1 Corinthians, Chapter: 15, Verses: 6-8. The point is, according to Christian accounts, the Messiah appeared for forty days. Yet Paul was converted to Christianity in 35 AD; that is, seven years after the Messiah's ascension.
[392] According to some Christian writers, these letters were written in 50-60 AD. In contrast, the first Gospel was written in 70 AD. Adyanul Alam, Page: 272.

155

“For we have testified concerning God that He raised up Christ; but if the dead are not raised, then He did not raise Him.” [393]
In this statement, he is primarily referring to Simon Peter, the beloved disciple of the Messiah. This is because Peter used to deny the resurrection of the Messiah from the grave. Until the Council of Nicaea in 325 AD, there was a major conflict among Christians regarding the acceptance of this creed. At that council, based on the majority opinion, decisions were made on many issues, including the creed of the resurrection from the grave. Further discussion regarding this council will follow, God willing.

[393] 1 Corinthians, Chapter: 15, Verses: 13-15.

156

The Condition of Christians After the Ascension of the Messiah (Peace Be Upon Him)
After the ascension of the Messiah (Peace Be Upon Him), his followers fled to various regions adjacent to Palestine out of fear of Jewish persecution. This was because the Jewish conspiracy against them had not yet ended. They began to petition the court of Herod Agrippa I (41-44 AD), the successor of Emperor Herod. At one point, they captured and imprisoned Peter, a disciple of the Messiah. They killed another disciple, James. After the death of James, religious leadership passed into the hands of James, son of Joseph [394].
[394] James, son of Joseph: There is disagreement among Christians regarding his lineage. It is said that he was the son of Joseph's former wife. Others believe he was the son of Mary's sister. According to some, he was Joseph's nephew. Many of them also say he was the child of Joseph and Mary, born after the Messiah. Only Allah knows which of these accounts is correct. Christian scholars have not been able to reach a single conclusion.
This person did not believe in the Messiah during his lifetime (John, Chapter: 7, Verse: 5). After the ascension of the Messiah, Paul met him in Jerusalem (Acts of the Apostles, Chapter: 15, Verse: 13). Subsequently, Paul involved him in his conspiracy to destroy Christianity. This is why we see James as a major collaborator in establishing Paul's ideology. For example, one of their lines of thought was—

157

From that time, the Christians in Jerusalem became divided into two factions. One group held the view that for non-Jews who accepted Paul’s call to Christianity, observing the Law of Moses (peace be upon him) was not mandatory. Conversely, the other group argued that anyone entering the religion brought by the Messiah must observe the Law of Moses (peace be upon him). Peter, a prominent disciple, was a supporter of this second view, while Paul was the proponent of the first view. This led to a dispute between Peter and Paul. Paul addressed Peter, saying, “If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?” [395]
Meanwhile, the conflict between the Jews and the followers of the Messiah had not yet ceased. Consequently, during the reign of Emperor Claudius in 51/52 AD, riots occurred between Jews

and Christians in Rome. Even the Emperor himself became concerned about the dangerous consequences of their hostility and took precautionary measures. Later, after Roman Emperor Nero came to power, around 68 AD, he imprisoned Paul and several of his followers. He then threw them to wild beasts, which tore their bodies to pieces. His wrath intensified when he learned that Christians disapproved of the pagan Romans. Subsequently, by his order, tar was smeared on the bodies of the prisoners. They were set on fire and used as torches at various ceremonies. Paul was eventually executed on a stake.
It is said that the primary reason for Nero's horrific atrocities was a devastating fire. In this blaze, various Greek artworks, temples, and grand palaces were destroyed. Of the fourteen districts, only four were spared. The blame for this catastrophic fire was pinned on the Christians, as they were known to dislike pagan temples and houses of idols.

...that for those other than Jews who would be initiated into Christianity, observing the Law of Moses (peace be upon him) is not mandatory. In 62 AD, James, son of Joseph, was killed by stoning, just as his teacher Paul had been.
[395] Galatians, Chapter: 2, Verse: 14.

158

I do not believe that this was the sole reason for the persecution that persisted for generations after Nero. Therefore, before narrating the history of this persecution, I consider it necessary to shed light on its causes. The reasons are outlined below.

One

Under Roman rule, the Jews were a well-organized and cohesive nation. There, Christianity emerged as a new group. Although there were some objections regarding the Jews, the Romans granted them the freedom to practice their traditional customs and principles. However, they were not prepared to allow a new group to rise and freely implement its ideology. Local inhabitants believed that by adopting this new religion, the Christians had committed a grave wrong. Furthermore, there was a long-standing conspiracy by the Jews to incite the Roman ruling class against the Christians.
Christian author Habib Said states—
"Since the Jews had ceased to disparage the deities worshiped by the locals and were enjoying the freedom to practice their own exclusive religion, it can be said that other factors were at play here. The disciples of the Messiah were facing perils from which the descendants of Abraham were exempt. The distinction between the two groups is clear. In the eyes of the ancients, this held significant importance: the Jews were a nation, while the Christians were a sub-sect."
[396][397]

Two

In the early period, Christians severed all ties with the supremacy of the Roman Empire and all its various gods and goddesses. This was because the Messiah had called them to abandon all forms of polytheism and idolatry in favor of pure monotheism. As a result...
[396] Tarikhul Masihiyah - Fajrul Masihiyah, Page: 531.
[397] Since the emergence of Christianity occurred from within the Jews, the Jews are regarded as a nation, while Christians are considered a detached sub-sect of theirs. The Messiah himself stated that he was sent to the children of Israel. Thus, it is not surprising that researchers view Christianity as a doctrine built upon the foundation of Judaism and consider Christians to be a

sub-sect of the Jews. — Translator

159

The idolaters grew angry with the Christians and began to label them as apostates and infidels.

Three

Some grave mistakes were committed by the early Christians. When the belief that the world was ephemeral and would soon be destroyed became deeply ingrained in their minds, and their hopes and aspirations began to revolve around the Day of Judgment, their emphasis on the present and on state responsibilities naturally diminished. Consequently, their sincere love for the heavenly kingdom clearly became an obstacle to the welfare of the Roman Empire. For example, they considered joining the military as jumping into a lion's den and unnecessarily sacrificing their lives. In short, they withdrew from normal life on the pretext of inability. Their slogan was, "I have abandoned society." Tertullian, a prominent Christian preacher of the second and third centuries, acknowledged in his writings that, "Many Christians were appointed to important state positions. But they were not dedicated to fulfilling their duties. Therefore, the state naturally does not view with forgiveness those who evade state responsibilities and are unwilling to serve the state. Tertullian advised them to reject military service. Following his advice, many refused military duty."[318]

Four

The Roman government had imposed a certain tax on its subjects. While others paid it, Christians refused to surrender it to an idolatrous leader. This was because they were awaiting the imminent destruction of the world. Paul was the proponent of this doctrine regarding the world's destruction within a short time. He spread this doctrine at the very beginning of Christianity. Due to this doctrine and its failure to be realized to this day, Christians faced a significant amount of loss. They even became anti-church themselves. Many even developed adverse attitudes toward religious laws and regulations.

[318] Qissat al-Hadarah, Vol: 3, Page: 372.

160

Five

There was more opposition to Christianity from the common people than there was from the state. This was because the rulers were, in most cases, educated and refined. However, the common people could not accept the seclusion, education, and self-assurance of the Christians. They encouraged the rulers to punish these heretics and those who insulted the gods. Tertullian has alluded to this widespread hatred of the masses. [399]

These reasons were certainly there, but beyond these, the sword of persecution fell upon the Christians for various other reasons as well. This trend of persecution continued for several centuries.

The Second Century

At the beginning of the second century, in 106 AD, Emperor Trajan ascended the throne of the Roman Empire. During his time, various forms of punishment began to fall upon the Christians. He killed a large number of Christian preachers, disciples of John, and followers of the Christian faith. The horror of the persecution was so intense that Christians were forced to observe their religious rituals in secret. Prayer, sermons and counsel, and the recitation of the Gospel

revealed to the Messiah (peace be upon him) all had to be done in secret.
In this regard, it is stated in the book Tarikh-ul-Hadara, “An Asian ruler, Pliny (Blaine), wrote a letter to Emperor Trajan. In the letter, he presented an account of his conduct toward the Christians. He said: ‘I have acted as follows toward those accused of being followers of the Christian faith. First, I ask them whether they are Christians. If they claim to be Christians, I ask them a second and third time and threaten them with the death penalty. If they still remain steadfast, I then sentence them to death. For I believe that their heinous crime and stubborn persistence deserve this punishment. I have received accusations against many others for being Christians. But they have denied being Christians. I mentioned the names of the gods before them. They...’”

[399] Qissat al-Hadara, Vol: 3, Page: 372.

161

...offered worship. I presented images of deities before them. They scattered offerings and lit incense before them. They even cursed the Messiah. It is said that it is difficult to compel true Christians. Many of them admit to being Christians. But they have acknowledged that their offense is that on certain days, they gather before sunrise to worship the Messiah as Lord. They recite verses in his honor. Then they take an oath not to steal, not to murder, not to commit adultery, and to keep their promises. To uncover the reality, I punished two women who were said to fear the church. But I saw that all these things were nothing but imagination and exaggeration.
In this era, Christians were considered impure. Their entry into public baths and public gathering places was prohibited. Often they were thrown before wild beasts. People would gather to witness these spectacles and enjoy the violence.
The Jews were the main instigators of these conspiracies against Christians. In the book **Sadr Hadru-Radas**, it is stated, “Rabbi Judah was highly trusted by the Roman Emperor. He spread propaganda to the Emperor about the Nazarenes. He told the Emperor that they were the cause of contagious diseases. Based on this, in the Hebrew year 3915, corresponding to 155 AD, an order was issued to kill all Nazarenes.” The same book further states, “Emperor Marcus Aurelius (Mark Aurel), in collusion with the Jews, killed all the Nazarenes.”

Third Century

In the middle of the third century, Emperor Decius (249-251 AD) ascended the throne. In terms of persecution and oppression of Christians, he surpassed all his predecessors.
[400] Muhadharat fi al-Nasraniyyah, pp. 35-36.
[401] Al-Ittihad al-Dini fil Masihiyyah, p. 35.
[402] The name of a book. However, doubt remains regarding its spelling and pronunciation. It could not be confirmed despite searching various sources. — Editor.
[403] Since Jesus (peace be upon him) conducted his missionary activities centered around the Nazareth area of Galilee, his followers are referred to as Nazarenes. — Translator.

162

...surpassed. The Bishop of Alexandria, who witnessed the persecution and crackdown by Decius, described it, saying, "Due to extreme fear, we could not even heave a sigh. Every

subsequent ruler became even more cruel and merciless than the predecessor. However, the ruler changed. No sooner had he ascended the throne than he turned his gaze upon us. Persecution began. He issued unjust and increasingly harsh orders. Consequently, our fears were proven true. Fear spread among everyone. Many fled. Without considering merit, this ruler dismissed Christians from all state responsibilities. He would quickly seize individuals, force them into their places of worship, and compel them to offer sacrifices and offerings to the deities. If anyone refused to offer a sacrifice, they were sacrificed themselves before the idol. Those with weak faith abandoned their religion. Many fled to save their faith, while many others were captured and thrown into prison."

After Decius, Diocletian (Diocletius) came to power. He was popularly known as Dikyanus. Initially, he was not as harsh toward Christians as others had been. Christians expected good things from him because his chief administrator was a Christian. Taking advantage of this opportunity, the Christians of Egypt began thinking of forming an independent state, breaking away from the Romans. They even appointed someone as their leader. Upon hearing news of this independence movement, Dikyanus became furious and arrived in Egypt with great speed. He began inflicting severe punishment on the Christians. He destroyed their churches and burned their religious books. He arrested the priests and leaders of the churches and sent them to prison. According to some historians, nearly three hundred thousand people were killed in this event in 284 AD.

During this time, a group of monotheistic believers fled and took refuge in a mountain cave. Regarding them, it is said in Surah Al-Kahf of the Holy Quran—

"Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder? [Mention] when the youths retreated to the cave and said, 'Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance.'"

163

Do you think that the dwellers of the Cave and the Inscription were among Our wonderful signs? When the youths sought refuge in the cave, they prayed: "Our Lord! Grant us mercy from Yourself and provide for us right guidance in our affair." [Surah Al-Kahf, Verses: 9-10]

Later, during the reign of Emperor Theodosius II (2nd Theodosius), their sleep was broken. It is noteworthy that Emperor Theodosius ruled from 408-450 AD. He was also converted to Christianity. During his time, in either 445 or 446 AD, the sleep of these youths came to an end. [404]

The oldest evidence in this regard is the account of the Syrian Christian priest James of Sarug, who was born in 452 AD, two years after the cave dwellers woke up. [405] He was a prominent priest from the region of Sham (the Levant). In 472 AD, he compiled his homilies in the Syriac language. This account of his reached Allama Tabari and many other commentators (Mufassirin). While providing descriptions of the cave dwellers in books of exegesis (Tafsir), they have mentioned many things from this account as well. James's account was translated into Latin and Greek and spread across Europe. For European historians, this remains the only reference book regarding the incident of the cave dwellers.

[404] According to this, their stay in the cave was 166 years. However, in that case, it conflicts with the Quranic description. For in the Quran, their stay is mentioned as three hundred and an additional nine years. According to most commentators, this is the intended and correct number which Allah the Almighty has made known to mankind. On the other hand, the opinion of other

commentators is that this number is an account from the People of the Book, which Allah the Almighty has informed us of through the Quran. The intention here is to mention the account of the People of the Book; stating the actual duration is not the objective. That is why, immediately after this in the Quran, Allah the Almighty says, "Say, Allah knows best how long they remained." If the mentioned number were the accurate duration, there would have been no need to say this afterwards. Ibn Abbas, Qatadah, Mutarrif ibn Abdullah, and many others held this view. See Tafsir Ibn Jarir al-Tabari, Vol: 8, Page: 152 for details.
[405] Just a moment ago, the author mentioned that the cave dwellers woke up in 445/446 AD. And James's birth is given as 452 AD. According to that, he was born at least six years after the cave dwellers woke up. But here, the time difference is mentioned as only two years. We believe this may be a typing error or an oversight by the author. - Translator

164

In this century, many Christian missionaries migrated to Iran with the message of Christianity to protect their faith. The Iranian rulers allowed them to preach their religion on the condition that they would not convert any Zoroastrian to Christianity.
This group of Christians continued to reside in Iran safely. This situation persisted until Roman Emperor Constantine converted to Christianity. Constantine was a great blessing for the Christians. He released all Christian prisoners. He even declared Christianity as the state religion of the Romans. To transform the pagan Roman Empire into a Christian empire, he appointed many Christians to important state positions.
Meanwhile, when the Christians residing in Iran witnessed the Roman Emperor's affection for Christianity, they also became interested and sincere towards the Emperor. However, there was intense hostility between the Romans and the Iranians. Following this, the Iranian government began persecuting the Christians residing in their country on the charge of having ties with the Roman Emperor. Finally, in 376 AD, when a peace treaty was established between the two empires, this period of hardship came to an end.
The time spent in Iran had a very adverse effect on the creed and beliefs of the Christians. Due to environmental influences, various Zoroastrian pagan beliefs and creeds entered among them. We will shed detailed light on this in our discussion regarding Christian Trinity, God willing.

Fourth Century

In the fourth century, after Roman Emperor Constantine converted to Christianity, the situation changed. Various religious organizations were created. Among them, the most stringent in nature was the 'Holy Cross', whose objective was to eradicate all Romans who rejected the Messiah. Christians, who had been victims of oppression for three long centuries, began to take revenge on the pagan Romans. During this time, they were in no way less than the Romans of the past in terms of violence. In fact, this period is considered one of the most horrific times in human history.

165

This oppression and persecution were not limited only to disbelievers and polytheists. Rather, Christians who denied the divinity of the Messiah (peace be upon him) also fell victim to this persecution. This was because the Roman Emperor had adopted the form of Christianity

propagated by Constantinople; consequently, a "steamroller" of oppression was unleashed against dissenters.
It is for this reason that a profound transformation occurred among Christians during this century. Specifically, after Paul and several other Jews entered Christianity with ulterior motives, these doctrinal changes began to take root.
A conflict persisted between monotheistic Christian believers and the followers of Paul, who asserted the divinity of the Messiah. The scriptures composed during the period of persecution were heavily influenced by Pauline ideology, particularly the Gospels and the Epistles. This is why we observe distinct contradictions in their meaning and rhetorical style. Furthermore, the authentic chains of narration (Sanad) for these books were lost during this era.
Sheikh Rahmatullah Kairanawi states in his renowned work, **Izhar al-Haq**: "We repeatedly demanded that their expert scholars present an unbroken chain of transmission for their books. However, they failed to do so. In various debates held between us, many of their priests admitted their inability in this matter. They stated that over the long period of three hundred and thirteen years of trials and tribulations that befell Christians, the chains of narration or original sources had been lost to us."
"We also examined the narratives they preserved. We found that they were nothing more than conjectural accounts; they narrate these based on suggestive matters and assumptions. I maintained that conjecture is unacceptable in such delicate matters. To date, they have failed to present any valid proof or unbroken chain of narration before us. It is sufficient for us that they cannot do so, for the burden of proof lies with them, not us."
The reality is that during the times of persecution, they were forced to record these books in the darkness of night, hidden from public view. Consequently, they made additions and deletions as they pleased and introduced false and fabricated statements attributed to the disciples. The only way to guard against such additions, deletions, and falsehoods is through a continuous chain of narration. Yet, this is entirely absent from these works.

ইহুদি_ও_খ্রিষ্টান_জাতির_ইতিহাস_[boimate.com]-331-504.pdf (English Translation)

1

Similarly, in the first century, many groups of Romans and Egyptians were converted to Christianity. The influence of Roman and Greek philosophy was already present in their intellect and reasoning. Christians were also inspired by these foreign philosophies, leading to the introduction of doctrines such as the divinity of the Messiah (peace be upon him) and the Trinity. For this reason, the Orientalist **Gauthier** claims in his book **'Al-Madkhal li-Dirasatil Falsafatil Islamiyyah'** that Trinitarianism did not originate from the Christians; rather, it stemmed from Greek philosophy. We will present a detailed discussion on this subject in the upcoming discourse regarding the Trinity, God willing.

2

The Messiah, Peace Be Upon Him, in the Al-Quran
After providing a description of the life and missionary activities of the Messiah, peace be upon him, according to the New Testament of the Bible, we now consider it best to present his account in the light of the Quran. This is because the Quran is the final divine book. The Quran is the ultimate beacon of guidance for the universe.
Mother Maryam and Her Life—
“When the wife of ‘Imran said, ‘My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing.’ But when she delivered her, she said, ‘My Lord, I have delivered a female,’—and Allah was most knowing of what she delivered—‘and the male is not like the female. And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from Your mercy].’ So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah.”
History of the Jewish and Christian Nations | 337

3

Whenever Zechariah entered the sanctuary to visit her, he found with her provision. He said, "O Mary, from where is this coming to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account."
When the wife of 'Imran said, "O my Lord! I have dedicated to You what is in my womb, to be free from all worldly ties [to serve You]. So accept this from me; indeed, You are the All-Hearing, the All-Knowing." Then, when she delivered her, she said, "O my Lord! I have delivered a female child." And Allah knew best what she delivered. And the male is not like the female. "And I have named her Maryam (Mary), and I seek refuge for her and her offspring in You from the rejected Satan." Then her Lord accepted her with a gracious acceptance and caused her to grow with a beautiful growth and entrusted her to the care of Zechariah. Whenever Zechariah entered the sanctuary to visit her, he would find food with her. He asked, "O Maryam! From where has this come to you?" She would say, "It is from Allah. Indeed, Allah provides for whom He wills without measure." [Surah Al-Imran, Verses: 35-37]
And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds. O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]." That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary, nor were you with them when they were disputing.
And when the angel said, "O Maryam! Allah has chosen you and purified you. And He has chosen you above the women of the world. O Maryam! Worship your Lord and prostrate and bow with those who bow." This is news of the unseen, which I reveal to you. And you were not with them...
History of the Jewish and Christian Nations

4

...you were not with them when they competed as to who would take care of Mary, nor were you with them when they were disputing. [Surah Al-Imran, Verses: 42-44]
The Birth of the Messiah, Peace be upon Him
And mention in the Book [the story of] Mary, when she withdrew from her family to a place

toward the east. (16) And she took, in seclusion from them, a screen. Then We sent to her Our Spirit, and he represented himself to her as a well-proportioned man. (17) She said, "Indeed, I seek refuge in the Most Merciful from you, if you should be God-fearing." (18) He said, "I am only the messenger of your Lord to give you a pure boy." (19) She said, "How can I have a boy while no man has touched me and I have not been unchaste?" (20) He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign for the people and a mercy from Us. And it is a matter [already] decreed.'" (21) So she conceived him, and she withdrew with him to a remote place. (22) And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten." (23) But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream." (24) "And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates." (25) "So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful a fast, so I will not speak today to any human.'" (26) Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented." (27) "O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." (28)

In this Book, narrate the account of Mary, when she separated from her family and took refuge in a place to the east. Then she used a curtain to shield herself from them. Then I sent My Spirit to her, and he appeared before her in a perfect human form. Mary said, "I seek refuge in the Most Merciful from you, if you are God-fearing." He said, "I am only a messenger sent by your Lord, so that I may grant you a pure son." Mary said, "How can I have a son, when no man has touched me and I have never been unchaste?" He said,

5

It will be so. Your Lord says, "It is easy for Me, and We will make him a sign for the people and a mercy from Us. And it is a matter already decreed." Then she conceived him, and she withdrew with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten." Then a voice called her from below her, "Do not grieve; your Lord has provided beneath you a stream. And shake toward you the trunk of the palm tree; it will drop upon you fresh, ripe dates. So eat and drink and be contented. And if you see from among humanity anyone, say: 'Indeed, I have vowed to the Most Merciful a fast, so I will not speak today to any human.'" Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unheard of. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." [Surah Maryam, Verses: 16-28]

Miracle of the Messiah, Peace Be Upon Him

Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unheard of. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." Then she pointed to him. They said, "How can we speak to one who is in the cradle, a child?" [The child] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet." [Surah Maryam, Verses: 27-30]

6

And [He will appoint him] as a messenger to the Children of Israel. He said, "Indeed I have

come to you with a sign from your Lord: that I design for you from clay the likeness of a bird, then I breathe into it and it becomes a bird by Allah's permission. And I heal the blind and the leper, and I give life to the dead by Allah's permission. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers."
[Surah Al-Imran, Verse: 49]
Jesus, the son of Mary, said, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for our first and our last and a sign from You. And provide for us, and You are the best of providers."
Allah said, "Indeed, I will send it down to you. So whoever disbelieves after that among you—then indeed, I will punish him with a punishment with which I have not punished anyone among the worlds."
[Surah Al-Ma'idah, Verse: 114-115]
And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit.
History of the Christian Nation | 339

7

I gave Jesus, son of Mary, clear miracles and strengthened him through the Holy Spirit. [Surah Al-Baqarah, Verse: 87]
When Allah says, "O Jesus, son of Mary, remember My favor upon you and upon your mother, when I supported you with the Holy Spirit. You spoke to the people while in the cradle and in maturity; and when I taught you the Book, profound wisdom, the Torah, and the Gospel; and when you fashioned from clay the likeness of a bird by My command, then you breathed into it, and it became a bird by My command; and you healed the blind from birth and the leper by My command; and when you brought forth the dead by My command; and when I restrained the Children of Israel from you when you came to them with clear proofs, then those among them who disbelieved said, 'This is nothing but obvious magic.'" [Surah Al-Ma'idah, Verse: 110]
The Prophet of the Children of Israel, Jesus Christ, peace be upon him
And [Allah] will appoint him as a Messenger to the Children of Israel. He said, "Indeed, I have come to you with signs from your Lord." [Surah Ali 'Imran, Verse: 49]
540 | History of the Jewish and Christian Nations

8

And remember when Jesus, the son of Mary, said: "O Children of Israel! Indeed, I am the Messenger of Allah to you, confirming what came before me of the Torah." [Surah As-Saff, Verse: 6]
Remember when Jesus, son of Mary, said: "O Children of Israel! I am the Messenger of Allah sent to you, a confirmer of the Torah that was before me." [Surah As-Saff, Verse: 6]

He was nothing but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel. [Surah Az-Zukhruf, Verse: 59]
He is but a servant; I have bestowed favor upon him and made him an example for the Children of Israel. [Surah Az-Zukhruf, Verse: 59]

The Invitation (Dawah) of the Messiah, Peace Be Upon Him

They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary," while the

Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah—Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers. [Surah Al-Ma'idah, Verse: 72]
They are disbelievers who say that the Messiah, son of Mary, is Allah; whereas the Messiah says: "O Children of Israel! Worship Allah, Who is my Lord and your Lord." Surely, whoever attributes partners to Allah, Allah has forbidden Paradise for him, and his abode will be Hell. There are no helpers for the oppressors. [Surah Al-Ma'idah, Verse: 72]

And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me. Indeed, Allah is my Lord and your Lord, so worship Him. This is the straight path.
And this confirms the previous scriptures, such as the Torah. This is so that I may make lawful for you some of the things that were forbidden to you. And I have come to you with signs from your Lord. Therefore, fear Allah and my... Indeed, Allah is my Lord and your Lord, so worship Him. This is the straight path.

3. History of the Christian Nation | 341

9

...follow. Surely Allah is my Lord and your Lord. Therefore, worship Him; this is the straight path. [Surah Ali ‘Imran, Verses: 50-51]
And when Jesus came with clear proofs, he said, "I have come to you with wisdom and to make clear to you some of that over which you differ. So fear Allah and obey me. Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path."
When Jesus arrived with clear signs, he then said, "I have come to you with wisdom and to clarify some of the matters about which you differ. Therefore, fear Allah and obey my words. Surely Allah is my Lord and your Lord. So, worship Him. This is the straight path." [Surah Zukhruf, Verses: 63-64]
But when Jesus sensed disbelief from them, he said, "Who will be my helpers for the cause of Allah?" The disciples said, "We are the helpers of Allah. We have believed in Allah and bear witness that we are Muslims. Our Lord, we have believed in what You revealed and have followed the messenger, so register us among the witnesses."
Then when Jesus realized the disbelief of the Children of Israel, he asked, "Who are there to help me in the path of Allah?" His companions replied, "We are the helpers in the path of Allah. We have brought faith in Allah. And you bear witness that we have submitted to His command. O our Lord! We have placed our faith in what You have revealed, and we have followed the Messenger. Therefore, include us in the list of the witnesses." [Surah Ali ‘Imran, Verses: 52-53]
The Messiah, peace be upon him, is a servant of Allah and a messenger like other messengers
The Messiah, Jesus, son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul from Him.
342 | **History of the Jewish and Christian Nations**

10

Undoubtedly, the Messiah Jesus, son of Mary, is the Messenger of Allah and His word, which

He sent to Mary, and a soul from Him. [Surah An-Nisa, Verse: 171]

The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food.
The Messiah, son of Mary, is nothing but a Messenger. Many Messengers have passed away before him and his mother was a righteous, true believer. Both of them used to consume food. [Surah Al-Ma'idah, Verse: 75]

Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant - He will gather them to Himself all together.
The Messiah will not feel any shame in being a servant of Allah, nor will the close angels. In fact, those who feel shame in the servitude of Allah and act arrogantly, He will gather them all to Himself. [Surah An-Nisa, Verse: 172]

[Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive, and [made me] dutiful to my mother, and He has not made me a wretched tyrant. And peace is on me the day I was born and the day I will die and the day I am raised alive." That is Jesus, the son of Mary - the word of truth about which they are in dispute.
The child said, "I am indeed the servant of Allah. He has given me the Book and made me a prophet. He has made me blessed wherever I may be. He has commanded me to establish prayer and pay zakat as long as I remain alive. And to be dutiful to my mother, and He has not made me arrogant and unfortunate. Peace be upon me the day I was born, the day I die, and the day I shall be raised back to life. This is Jesus, son of Mary. A word of truth, about which people dispute." [Surah Maryam, Verses: 30-34]

11

“He was only a servant on whom We bestowed favor, and We made him an example for the Children of Israel.” [Surah Az-Zukhruf, Verse: 59]
The Gospel Revealed to the Messiah, Peace Be Upon Him
“Then We sent following their footsteps Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel.” [Surah Al-Hadid, Verse: 27]
“And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light.” [Surah Al-Ma'idah, Verse: 46]
The Messiah, Peace Be Upon Him, Announcing the Glad Tidings of the Coming of Muhammad, Peace and Blessings Be Upon Him
“And remember when Jesus, the son of Mary, said, ‘O Children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.’ But when he came to them with clear evidences, they said, ‘This is obvious magic.’” [Surah As-Saff, Verse: 6]
Then, when this Messenger arrived, they refused to believe.

12

And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but when there came to them that which they recognized, they disbelieved in it; so the curse of Allah be upon the disbelievers. [Surah Al-Baqarah, Verse: 89]
And when there came to them a messenger from Allah confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know. [Surah Al-Baqarah, Verse: 101]
Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent. [Surah Al-Baqarah, Verse: 109]

and **History of the Christian Nation** | 345

13

Those who claim the divinity of the Messiah (peace be upon him) are disbelievers
They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary." Say, "Then who could prevent Allah at all if He had intended to destroy the Messiah, the son of Mary, or his mother or everyone on the earth?" [Surah Al-Ma'idah, Verse: 17]
They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. [Surah Al-Ma'idah, Verse: 72]
And [beware the Day] when Allah will say, "O Jesus, son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah'?" He will say, "Exalted are You! It was not for me to say that which I have no right to say. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what You commanded me - to worship Allah, my Lord and your Lord."
343 | History of the Jewish and Christian Nations

14

"I have not spoken except what I have no right to speak. If I had spoken it, You would certainly have known; You know what is in my mind, but I do not know what is in Yours. Indeed, You are the Knower of the unseen. I said nothing to them except what You commanded me to say: 'Worship Allah, my Lord and your Lord.'" [Surah Al-Ma'idah, Verses: 116-117]
"They have taken their scholars and monks as their lords besides Allah, and also the son of Mary." [Surah At-Tawbah, Verse: 31]
Quranic condemnation of the People of the Book for their exaggeration regarding the Messiah, peace be upon him.
"O People of the Book, do not exceed the limits in your religion and do not say anything about Allah except the truth. Indeed, the Messiah Jesus, son of Mary, is the Messenger of Allah and His word which He directed to Mary, and a spirit from Him. So believe in Allah and His

Messengers. And do not say, 'Three' (Trinity); desist—it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Disposer of affairs." [Surah An-Nisa, Verse: 171]
| History of the Christian Nation | 345

15

Say: "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way." [Surah Al-Ma'idah, Verse: 77]
The fatherless birth of the Messiah (peace be upon him) is a cause of extreme dispute among the People of the Scripture. This is because the Jews believe he is an illegitimate child and his mother was unchaste. On the other hand, the Christians believe he is the Lord in human form. They believe he came to this world to deliver all mankind from the burden of original sin from Adam (peace be upon him) until the Day of Judgment. The Qur'an was revealed to dispel these misleading beliefs of both nations, stating that both are victims of exaggeration and deviation regarding the Messiah (peace be upon him).
The Messiah (peace be upon him) was not crucified or put on the cross; he was raised up:
And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise. [Surah An-Nisa, Verses: 157-158]
548 | History of the Jewish and Christian Nations

16

The Descent of the Messiah (peace be upon him) before the Day of Resurrection
And there is none from the People of the Scripture but that he will surely believe in him before his death. And on the Day of Resurrection he will be against them a witness.
And every member of the People of the Book will believe in Jesus before their death. And on the Day of Resurrection, he will appear as a witness for them. [Surah An-Nisa, Verse: 159]

History of the Christian Nation

17

The Influence of Paul the Jew on Christianity and the Journey from Monotheism (Tawhid) Toward Paganism
Like other prophets, the Messiah (peace be upon him) also preached the message of pure monotheism. His apostles and disciples who were in his company also remained steadfast in this monotheism. Later, Paul entered Christianity. Prior to his conversion to Christianity, he was one of the staunchly opposed Pharisee Jews. He was born in Tarsus and raised in Jerusalem. His original name was Saul. [406]
This staunch Jew was neither a disciple nor a companion of the Messiah (peace be upon him).

In fact, he never saw the Messiah (peace be upon him) during his lifetime. He also did not have the opportunity to hear any of the Messiah's (peace be upon him) teachings. In the Acts of the Apostles...
[406] Detailed information regarding Paul's biography is not available; the only source is what he himself mentioned in various letters. For example, he says, "circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for righteousness based on the law, faultless." Philippians, Chapter 3, Verse 6.
His father held Greek citizenship. Tarsus was then a center for the study of knowledge and sciences. It was here that Stoicism developed. Paul grew up in this environment of Greek philosophy and was influenced by it. After his conversion, the influence of this philosophy was reflected in Christianity.

He himself stated this. According to his account, he was traveling from Jerusalem to Damascus with the intent of capturing Christians and putting them in prison. Some of his personal confessions are presented below:
1. "On that day, a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout the regions of Judea and Samaria. Godly men buried Stephen and mourned deeply for him. But Saul began to destroy the church. Going from house to house, he dragged off both men and women and committed them to prison."[407]
2. "For you have heard of my previous way of life in Judaism, how I persecuted the church of God intensely and tried to destroy it. I was advancing in Judaism beyond many of my own age among my people and was extremely zealous for the traditions of my fathers."[408]
3. "Saul was still breathing out threats and murder against the Lord's disciples. He went to the high priest and asked him for letters to the synagogues in Damascus, so that if he found any belonging to the Way, whether men or women, he might bring them bound to Jerusalem."[409]
4. "Brothers and fathers, listen now to my defense before you. When they heard him speak to them in the Hebrew language, they became even quieter. Then he said: 'I am a Jew, born in Tarsus of Cilicia, but brought up in this city. I studied at the feet of Gamaliel and was thoroughly trained in the strict law of our ancestors. I was just as zealous for God as any of you are today. I persecuted the followers of this Way to their death, arresting both men and women and throwing them into prison, as the high priest and all the Council can testify. From them I also obtained letters to their fellow Jews...'"

[407] Acts, Chapter: 8, Verses: 1-3.
[408] Galatians, Chapter: 1, Verses: 13-14.
[409] Acts, Chapter: 9, Verses: 1-3.

"...I set out for Damascus with letters; I was going there to bring those who were there bound to Jerusalem so that they might be punished."[410]
Oppressing, killing, and pursuing Christians was the character of this Jew. Nevertheless, when

he could not uproot the faith from the hearts of Christian believers, he adopted a different strategy. With this new strategy, the course of Christian history changed.
Without any prior discussion, he suddenly announced his conversion to Christianity. Regarding himself, he says, “As I was on my way and approached Damascus, about noon a great light from heaven suddenly shone around me. I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ I answered, ‘Who are you, Lord?’ He said to me, ‘I am Jesus of Nazareth, whom you are persecuting.’ Those who were with me saw the light, but they did not hear the voice of the one who was speaking to me. Then I said, ‘What shall I do, Lord?’ The Lord said to me, ‘Rise and go into Damascus, and there you will be told all that you have been appointed to do.’ Since I was blinded by the intensity of that light, my companions led me by the hand, and I arrived in Damascus.”[411]
Regarding Paul's entry into Christianity, Luke says, “As he journeyed and came near Damascus, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice saying to him, ‘Saul, Saul, why are you persecuting me?’ He said, ‘Who are you, Lord?’ The Lord said, ‘I am Jesus, whom you are persecuting; but rise and enter the city, and you will be told what you must do.’ His traveling companions stood speechless, hearing the voice but seeing no one. Then Saul rose from the ground, but when he opened his eyes, he could see nothing; and...”
[410] Acts, Chapter: 22, Verses: 1-6.
[411] Acts, Chapter: 22, Verses: 7-11.

20

They took him by the hand and led him into Damascus. And for three days he remained without sight, and neither ate nor drank anything.[412]
At the end of this narrative, Luke added a sentence that completely changed the course of the history of Christianity. That sentence is: "And immediately he began to preach Jesus in the synagogues, saying, 'He is the Son of God.' And all who heard him were amazed and said, 'Is this not the man who in Jerusalem wrought havoc on those who called upon this name? And has he not come here for this purpose, to bring them bound before the chief priests?'"[413]
Paul's call did not find acceptance among the disciples and apostles of the Messiah (peace be upon him). They viewed Paul's statements and his proselytizing activities with suspicion. French scientist Dr. Maurice Bucaille says, "Paul is considered a betrayer of Christianity." Jacques[414], along with the family and companions of the Messiah residing in Jerusalem (Al-Quds), accused him with this description. This was because, in the process of forming Christianity, Paul had marginalized all those individuals whom the Messiah had gathered around him to promote his own teachings. Since Paul had not seen the Messiah during his lifetime, to validate his claim of being an apostle, he asserted with firmness that the Messiah appeared before him on the road to Damascus after rising from the grave.[415]
German researcher Ernest de Bunsen says in his book **Islam** (The Islam), "The events of the cross and Jesus' self-sacrifice are a narrative fabricated by Paul and hypocritical individuals like him."
Muhammad Zakiuddin Al-Najjar (who was a follower of Christianity and later converted to Islam) says in his book **Al-Islamu Nawwaral Akwan** (Islam has enlightened the universe)—

[412] Acts, Chapter: 9, Verses: 8-9.
[413] Acts, Chapter: 9, Verses: 20-21.

[414] Jacques was a relative of the Messiah. In 70 AD, he became the leader of the Christians.
[415] Dirasat al-Kutub al-Muqaddasah, Page: 73.
History of the Christian Nation | 353

21

“One of the astonishing acts of the Jews was that a sinful individual among them named Saul engaged in conflict against the Christians. He killed believers and caused suffering to the disciples. When the annihilation of Christians remained impossible despite such severe oppression and persecution, and the believers could not be turned away from their faith, he adopted a strategy that dismantled the very foundation of their religion. He claimed to be a follower of the Messiah and became known to all as Paul. Subsequently, he led people astray by spreading doctrinal confusion. This is recounted in the Acts of the Apostles. [416] Yet, at the same time, while preaching about the Messiah in various gatherings, he would claim that he was the Son of God.” [417]

The disciples were suspicious of Paul's conversion to Christianity because his actions appeared duplicitous. Furthermore, he had previously persecuted Christians and handed them over to the Roman administration. Then he underwent an abrupt conversion to Christianity. Nevertheless, Barnabas reassured them regarding Paul and described how he had experienced a vision of the Lord on the way. From then on, under the patronage of Barnabas, Paul became an effective force for the propagation of Christianity. Later, disillusioned by Paul’s innovations and superstitions, Barnabas also abandoned his company.

Barnabas mentions in his Gospel that, “Those who, in the name of preaching the Messiah's teachings, spread doctrines of disbelief to a severe degree are devoid of piety and faith. They call the Messiah the Son of God, reject the divine law of circumcision, and consider all types of meat permissible. One of these misguided individuals is Paul.” [418]

Similarly, the chief apostle Peter also opposed Paul’s mission in his second epistle. There he says, “Therefore, beloved, since you look forward to these things, be diligent to be found by Him in peace, without spot and blameless. And consider the longsuffering of our Lord as salvation; as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these matters, he...”

[416] Acts, Chapter: 9, Verse: 20.
[417] An-Nasraniyyah wal-Islam, page: 273.
[418] Introduction to the Gospel of Barnabas, pages: 3-7.
354 ◂ History of the Jewish and Christian Nations

22

...speaks of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.”[419]

Due to this opposition from Barnabas and Peter, the Christians of the East were not influenced by Paul's call. Therefore, Paul sought refuge among the European nations. Subsequently, he began to gradually spread his own doctrines among them. He removed all religious prohibitions. He abolished the obligation to follow the Shari'ah (Law) of Moses (peace be upon him). As a result, his ideals became favorable to the European pagans. During his lifetime and even after his death, his followers continued to increase progressively.

For this reason, condemning the inhabitants of Asia, Paul says in the second letter written to his

associate Timothy, “You know that everyone in the province of Asia has deserted me.”[420]

The Source of Paul's Christian Knowledge

As we have stated previously, Paul was not a disciple of the Messiah. He never even heard any of his teachings. Rather, throughout the entire lifetime of the Messiah (peace be upon him), he engaged in disbelief and opposition.[421] Even in reliable books of Christianity, the source of Paul's religious knowledge has not been discussed. Despite this, the number of his letters is fourteen. These letters occupy a vast portion of their Holy Scripture. They contain regulations for the individual and collective lives of Christians, matters of creed and faith, and the fundamental aspects of the religion. They include hymns, spiritual songs, and so on. Furthermore, family and social laws regarding marriage, divorce, etc., are also incorporated. Despite such significant matters being included, no reliable Christian book provides a detailed discussion on the source of this knowledge. However, it is claimed that Paul learned these principles and regulations directly from the Messiah through revelation. This claim...

[419] 2 Peter, Chapter: 3, Verses: 14-16.

[420] 2 Timothy, Chapter: 1, Verse: 15.

[421] Thus, Paul did not have the opportunity to directly receive the teachings of the Messiah (peace be upon him). Likewise, he did not have the opportunity to learn from the disciples of the Messiah (peace be upon him), because Paul was their enemy. He suddenly converted to Christianity and rose to a position of leadership. -Translator.

23

He did it himself. He said, "For I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but I received it through the revelation of Jesus Christ." [422]

But research into Paul's principles reveals that he adopted some of them from pagan Romans, who worshipped the sun and fire. Others were taken from Hindu Brahmins who believed in three entities of the Lord. Some were also borrowed from Greek philosophy.

In this way, this staunch Jew invented a completely new religion and himself became the chief teacher of this religion. He claimed that the Messiah himself had taught him these things. In contrast to his pagan principles, only a small number of Christians remained steadfast in Monotheism. Many, like Peter and Barnabas, denied the matter of the Messiah's (peace be upon him) divinity.

In the fourth century, this flag of Monotheism was carried by the Egyptian priest Arius or Arianus (ARIUS) (d. 336 AD). His followers are called Arians. Arius was a priest of the Church of Alexandria. He preached against the divinity of the Messiah (peace be upon him). He presented strong arguments and evidence that the Messiah (peace be upon him) was neither God nor the Son of God, but a created being. He opposed all statements in the Gospels that hinted at the divinity of the Messiah (peace be upon him). Since all these Gospels were compiled after the letters of the heretic Paul, it is not impossible that the authors of the Gospels chose sentences from these letters. For this reason, the prominent second-century saint, Saint Justin, characterized the Gospels as reports of the apostles.

In the fourth century, the conflict between the followers of Paul and Arius took an extreme form. Thousands of innocent people were killed in clashes between both groups. In such a time of conflict, the Roman Emperor Constantine converted to Christianity. Subsequently, he organized a religious council to resolve this conflict. All the churches of the Christian world...

[422] Galatians, Chapter: 1, Verses: 11-12.

Representatives attended this great assembly. Two thousand and forty-eight priests participated in this assembly held in **NICAEA**. However, differences of opinion arose among them, and they failed to reach any decision.
Eusebius of Caesarea, a contemporary historian of Emperor Constantine, described this situation, saying, “This imbalance prevailed far and wide. For those who incited this conflict in Alexandria had sent representatives to the priests of various provinces who supported one faction or another. As a result, they too became entangled in the same conflict.” [423]
Regarding the condition of the Christian nation at that time, the same author says, “In every city, the priests became embroiled in mutual conflict. One group stood against another. They began to clash with each other like flint stones. They even began to act without conscience, displaying foolishness born of agitation.” [424]
In the great Council of Nicaea, some priests claimed, “...not God. The Messiah and Mary are the lords.”
Others said, “The example of the Messiah (peace be upon him) compared to the Father is like a flame of fire. One flame ignites another, but this does not cause any deficiency in the first flame.”
The opinion of some was, “Mary did not carry him for nine months. Rather, a Light passed through her womb just as water flows through a channel. In short, the Word of Allah entered through her ear and came out through her private part.”
Furthermore, many expressed the belief in the existence of three gods. Of the three gods, one is good, another is evil, and the third is moderate.
Some said, “Jesus is our Lord and Provider.”
[423] Hayatu Qustuntin al-A'zam, Page: 73.
[424] Hayatu Qustuntin al-A'zam, Page: 85.

Again, some argue, "The Messiah is a man. However, he was created from a divine essence. Outwardly, he is just like us. The origin of the Son was from Mary. He was chosen to deliver humanity. He was accompanied by His divine compassion. Love and will were created from that. This is why he is called the Son of God."
The opinion of some of them is, "Allah Almighty is a single entity. However, they name Him with three names. They do not believe in the Holy Word or the Holy Spirit."
Again, some argue, "The Messiah is the true Lord and a true man. He possesses a dual nature and a dual will."
In contrast, many hold the view, "The Messiah possesses a single entity and a single will." [425]
They express many more such opinions regarding the Messiah. Each debates in support of their own view and opposes others. They even label those with opposing views as disbelievers. At one point, the conflict reached such a height that they began to curse one another. Eventually, except for three hundred and eighteen priests, the others withdrew.
It is clear that Constantine was biased towards those who claimed divinity for the Messiah (peace be upon him). This is because he was previously a pagan and entered Christianity from that background. As a result, his pagan thought patterns became consistent with the issue of

the Messiah's (peace be upon him) divinity. [426] From among the present priests, he [selected] three hundred...

[425] Al-Jawab as-Sahih liman Baddala Din al-Masih, Vol: 3, pp. 22-23.
[426] To this day, historians express doubt regarding Constantine's sincere conversion to Christianity. It is most likely that he was initiated into Christianity for political reasons. He had achieved victory in various wars against pagans with the support of Christians. Meanwhile, his mother Helena had embraced Christianity and continued to encourage her son regarding the faith. He had no other choice but to convert to satisfy the Christians. Thus, although he orally declared his conversion to Christianity, he remained a pagan from a creedal perspective. This is why he always kept himself surrounded by pagan philosophical scholars. The greatest proof of this is the Council of Nicaea. Here, he abandoned the principle of Monotheism (Tawhid) for Christianity and adopted pagan concepts. This is exactly what is expected from someone emerging from a background of polytheism and paganism. Similarly, there is no evidence that he underwent baptism like other newly converted Christians according to the custom.

26

He gathered eighteen priests who held an extremely firm stance in favor of this view. He formed a special committee with them and delegated to them the responsibility of resolving this conflict. He presented them with his own ring, sword, and scepter, saying: "Whatever you deem best regarding the religious matters of the faithful shall be the final decision. Today, you are granted full authority in this matter."
The members of the newly formed committee saluted the Emperor and, as a sign of the delegation of responsibility, placed a sword around his neck. They said, "Uphold and protect Christianity." They presented forty books containing laws and regulations before the Emperor, which were suitable for the Emperor to implement. Finally, they arrived at several decisions. Among the significant decisions were the recognition of the divinity of the Messiah (peace be upon him), declaring Arius and his followers as disbelievers, banning the reading of any books that deny the divinity of the Messiah (peace be upon him), burning all of Arius's books, making the concealment of any part of the prohibited books a criminal offense, and setting the punishment for concealment as death. [427]
Theophilos, the author of Bustan al-Azhar fi Tafsir al-Shi'ar [428], states: "Conflicts arose seventy years after the passing of the Messiah, coinciding with when Mark began writing his Gospel. This conflict eventually reached its peak in 325 AD. At that time, all Christian sects and denominations from the East and West were gathered for a council. After extensive deliberations, they reached several decisions regarding creeds and religious scriptures."
Decisions Adopted Based on Unanimous Consensus
1. Recognition of the three entities—the Father, the Son, and the Holy Spirit—as symbols of the Christian faith.

[427] Qissat al-Hadarah, Volume 3, Page 316.
[428] This manuscript is preserved as manuscript No. 103 at Maktabat al-Dayr al-Muharraq. The manuscript is written in the Coptic language. An Arabic translation is included on the page following each page of the original text.

27

2. The Messiah came into the world for the purpose of liberating humanity from the hereditary original sin.
3. Recognizing Baptism as one of the fundamental pillars of Christianity. Whether it be through the sprinkling of water or by immersing a large portion of the body in water. This is primarily done in reference to the baptism of the Messiah in the Jordan River by John the Baptist (Yahya, peace be upon him).
4. The Feast: All consecrated items are symbols of the Messiah's body. And drinking wine at the feast signifies the blood of the Messiah shed on the cross.[429]
Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said, "The Roman Pope sent two representatives on his behalf. Thereafter, they all agreed on the expulsion of Arius and his companions. They also invoked curses upon Arius and his followers. They established that the Son was born of the Father before creation and that the Father and the Son are of the same nature. The Son is not a created being (makhluq). They also agreed that the Christian Easter (Eid-ul-Pesah) would be on the Sunday following the Jewish Passover."
Thereafter, Shaykh al-Islam said: Emperor Constantine introduced three customs.
One, breaking idols and killing idolaters.
Two, only Christians shall hold government offices. They shall be the leaders and commanders.
Three, people shall observe Good Friday (Jumatul Pesah) and the following Friday. During this time, they shall perform no work nor shall they engage in war.[430]
And in this manner, the downfall of the churches of Asyut, Macedonia, and Palestine occurred. These churches used to preach the humanity and created nature of the Messiah (peace be upon him) according to the views of Arius. During this time, a large number of Jews who did not accept Christianity were killed. Swine would be slaughtered at the church gates and their meat would be distributed. On the day of Easter, it was mandatory for anyone leaving the church to consume a morsel of pork. If anyone refused to eat, they would be killed.
[429] Al-Adyan fi Kiffatil Miyan, page: 45.
[430] Al-Jawab as-Sahih liman baddala Dina al-Masih, Volume: 3, pages: 24-25.

28

Arius's followers hid themselves for some time for fear of the sword. After the death of Constantine, they quickly organized. Then they went to the new emperor seated on the throne, the son of Emperor Constantine, and said, "The decision taken by the three hundred and eighteen priests gathered at the Council of Nicaea was wrong. By identifying the Father and the Son as the same, they have deviated from the truth. You should ban this statement, for it is incorrect." The emperor intended to implement their request. [431] However, after receiving a letter from the Bishop of Jerusalem, he changed his mind. The letter stated, "During the era of your honored father, the cross shone like the sun in the midday sky. In your time, a cross of light has appeared over Cranion (Golgotha), whose radiance has surpassed the light of the sun." The bishop further wrote, "The followers of Arius have deviated from the truth. Three hundred and eighteen priests have cursed them. They have also cursed those who support their views." The emperor accepted this statement. [432]
Some questions remain regarding these Christian councils.
One. Do these grand assemblies have the right to independently declare things permissible or

forbidden without the basis of any scriptural text (Nass) of the Sharia?
Two. What is the value of the opinion of a king who professes Christianity but is neither a priest nor a saint or holy person?
Three. How much trust can we place in the claim made by the Bishop of Jerusalem in the letter written to Constantine II regarding seeing a cross in the sky?
Four. How can we place trust in the priest Eusebius, who, out of fear of the sword before the emperor, acknowledged the lordship of Christ (peace be upon him), and then later began to preach in favor of the school of Arius, who denied the lordship of Christ (peace be upon him)?
In this grand council, no decision was taken regarding the lordship of the Holy Spirit. Therefore, concerning this matter, subsequently among the followers of Christ (peace be upon him) intense...
[431] Al-Jawab as-Sahih li-man Baddala Din al-Masih, Vol: 3, Page: 29.
[432] Al-Jawab as-Sahih li-man Baddala Din al-Masih, Vol: 3, Page: 30.

29

...controversy arises. Subsequently, by the order of Emperor Theodosius (Theodosius the Great), another ecumenical council was organized in Constantinople in 381 AD. The number of members in this assembly was one hundred and fifty.
The members reviewed the doctrine propagated by **Macedonius [433]**. His doctrine was that the Holy Spirit is not the Lord; he is a *makhluq* (created being). At the said council, the Bishop of Alexandria stated, "The Holy Spirit is the Spirit of God Himself. God's Spirit is eternal. If we call the Holy Spirit a created being, then we must also call His life created. And to call His life created means to deem Him mortal. This is nothing but an act of disbelief against Him."
Following his statement, the members anathematized the followers of Macedonius's doctrine. Additionally, some other followers of different beliefs were also anathematized at this assembly. They resolved that the Holy Spirit is Himself the Creator, not a created being. He is God proceeding from God, sharing the same essence as the Father and the Son. To the resolutions established at the Council of Nicaea, they added: "I believe in the Holy Spirit of the Supreme Lord, the life-giver proceeding from the Father, who is the recipient of equal praise and worship alongside the Father and the Son."
The assembly concluded with the recognition of the Lordship of the Holy Spirit. They declared that the Father, the Son, and the Holy Spirit are three distinct entities, each having a distinct existence and unique characteristics. They are one in three and three in one. This council was declared closed through the condemnation of Macedonius and his clerical followers.
Shahrastani, in his book **Al-Milal wa al-Nihal**, has mentioned the aforementioned two decisions in the following terms:
"We believe in one God, the Father. He is the Creator of all things, visible and invisible. We further believe in the only Son of God, Jesus Christ. He was born of the Father before the entire creation. He is not a created being. He is God. His existence is derived from the existence of God the Father—the Father who skillfully created the entire world with His own hands. He created all these for us, for the benefit of mankind. For our salvation, He descended from heaven..."
[433] Macedonius was the Bishop of Constantinople. He preached to his followers that the Holy Spirit is a created being, similar to other creations.

30

...He assumed a physical body through the Holy Spirit. He took on a human form. He was conceived in the womb of the Virgin Mother Mary and was born from her. During the time of Pilate, he was killed by crucifixion. Subsequently, he was buried. On the third day, he rose again and ascended to heaven. Then, he sat at the right hand of the Father. He is prepared to return again to judge the living and the dead. We believe in a Holy Spirit who proceeds from the Father. We believe that one baptism is sufficient for the forgiveness of all sins. We believe in the resurrection of the body and in becoming immortal through eternal life. [434]

In this way, the doctrine of the Trinity established itself within Christianity. Departing from monotheism, it turned into a polytheistic religion. The Trinitarian creed became their formal doctrine. It was made mandatory for every Christian to hold onto this belief, and those who opposed it were labeled as infidels.

The fourth and fifth centuries were spent in the discussions, deliberations, explanations, and analyses of these two great councils. To Christians, this era is known as the **Age of Councils Period**.

In the sixth century, the Christian Empire—essentially a polytheistic empire—became divided into two parts: the Eastern and Western regions. The Eastern region included the Balkans, Greece, Egypt, Abyssinia, and parts of Asia. Its capital was Constantinople. The head of the Eastern Church was called the Bishop.

The Western region comprised the European states, with Rome as its capital. The head of the church there was called the Pope. After this, severe conflicts began between the two churches over various political, social, and religious matters. Then came the advent of Islam. Islam, with its brilliant torch of light, removed polytheism from the East. Notably, it liberated the Arabian Peninsula from polytheism. All praise be to Allah the Almighty.

[434] Al-Milal wa al-Nihal, Vol: 2, Page: 63-64

History of the Christian Nation

31

Innovations Introduced into Christianity by Paul

One. Transformation from Monotheism to Trinitarianism.

Two. Claiming lordship for the Messiah and the Holy Spirit.

Three. Introducing fictional narratives of sacrifice for the atonement of sins.

Four. Declaring Sunday as the holy day instead of the Jewish Saturday. This was because, according to their claim, the Messiah (peace be upon him) was resurrected from the grave on this day.

Five. Granting legitimacy to spiritual leaders to enact religious laws after the era of the Prophets and Messengers. Similarly, granting councils the authority to resolve disputes. To date, twenty such councils have been held. The first was the Council of Nicaea in 325 AD, and the most recent was the Council of Rome in 1869 AD. In the latter council, the decision regarding the Pope's infallibility was made. Since that day, the Pope has occupied the seat of Peter in the Roman Church, and his decisions are considered inviolable. One of the significant political decisions taken by the Roman Church was to absolve the Jews of responsibility for the killing of the Messiah (peace be upon him).

32

6. Despite strong opposition from both Jews and Christians, Paul abolished the Torah. This served as a precursor to the infiltration of paganism into Christianity. For the Torah was a major obstacle in achieving Paul's objectives. He declared before everyone that faith in the Messiah alone is sufficient for salvation.
In his letter to the Galatians, he says, "But that no one is justified by the law [435] before God is evident, for 'the just shall live by faith.' Yet the law is not of faith, but 'the man who does them shall live by them.' Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree'); that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith." [436]
By abolishing the Torah, Paul was able to invalidate several provisions that were accepted by the Jews and even by the Messiah (peace be upon him). One of these was circumcision.
Paul says, "Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law." [437]
He further says, "As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ. For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision avails anything, but a new creation." [438]

[435] By "Law," the Torah is intended here. The word is used in this sense in the Kitabul Muqaddas (Holy Scripture), i.e., the Bible. —Translator
[436] Galatians, Chapter 3, Verses 11–14.
[437] Galatians, Chapter 5, Verses 2–3.
[438] Galatians, Chapter 6, Verses 12–15.

33

In this way, Paul rendered circumcision ineffective. Similarly, he granted permission for newly converted Christians to eat pork, although it was forbidden in the law (Sharia) of Moses (peace be upon him).[439]
Paul's activities in Christianity were exactly like this. He abolished the Torah and rendered its provisions ineffective. However, the Messiah (peace be upon him) himself declared that he did not come to abolish the Torah. As Matthew records the statement of the Messiah (peace be upon him): **"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."**[440]
Sa'id ibn Mansur al-Kimuni, a prominent Jewish personality of the seventh century Hijri, states in his book titled *Tanqih al-Abhath li-Milal al-Thalath*: The provisions such as the permissibility of pork and the abandonment of circumcision, which conflict with the Torah, are narrated from the

Apostles (Hawariyun). They are not narrated from the Messiah. This is because, until his arrest, the Messiah was a follower of the Torah's provisions. He used to instruct the people accordingly. He would say, **"I have not come to abolish the Torah."** Even when he was accused of showing leniency towards the provisions of the Torah, he explained that it was not leniency. Descriptions of this are found in the Gospels. The disciples of the Messiah remained steadfast in this principle for a long time. Later, they adopted the opposite policy and declared that the Torah had been abolished. They knew that its necessity remained until the arrival of the Messiah. Now that it is no longer required, this decision of abolition was primarily based on Paul's decision.[441]

After failing to influence the Eastern Judeo-Christians, Paul focused his attention on the European regions. He introduced a new school of thought within Christianity and began to claim Christ and Christianity as universal. However, the mission (da'wah) of the Messiah (peace be upon him) was intended solely for the Jews.

[439] For details, see Matthew, Chapter 7, Verse 6; 2 Peter, Chapter 2, Verse 22; etc.

[440] Matthew, Chapter 5, Verses 17–18.

[441] *Tanqih al-Abhath li-Milal al-Thalath*, page 54.

Some pagans used to call them Messianics or Christians in a reproachful tone, referring to the Messiah. At that time, Peter, addressing the Christians, said, "But if anyone suffers as a Christian, let him not be ashamed; but let him glorify God in this name." [442]

For this reason, we see that the Quran has set aside this name and addressed them by their actual descriptive title, 'Nasara' (Nazarenes). Allah Almighty says—

"When Jesus sensed disbelief from them, he said, 'Who will be my helpers for the sake of Allah?' The disciples said, 'We are the helpers of Allah. We have believed in Allah and bear witness that we are Muslims [submitting to Him].'"

Then, when Jesus perceived the disbelief of the children of Israel, he said, "Who will be my helpers in the way of Allah?" His companions replied, "We are the helpers in the way of Allah. We have believed in Allah. And bear witness that we have accepted the command [of submission]." [Surah Al-Imran, Verse: 52]

Many Christian scholars have firmly asserted that until 70 AD, Christians were regarded as a sect of the Jews. The name of this sect was 'Nasara'. [443]

In the Gospels currently recognized by Christians, it is also declared in the words of the Messiah that he came for the reformation of the Jews. For instance, in the Gospel of Matthew, it is stated, "He answered and said, 'I was sent only to the lost sheep of the house of Israel.'" [444]

In the Gospel of Barnabas, it is mentioned, "God has sent me as a prophet to the house of Israel to heal the weak." For this reason, the Messiah (peace be upon him) selected twelve disciples for the twelve tribes of the Jews. For example, as stated in the Gospel of Matthew,

[442] 1 Peter, Chapter: 4, Verse: 16.

[443] For more details, see the book **Fajrul Masihiyyah** authored by Crus. Also, **History of Christianity**, Chapter: 1, Section: 377. Charles Guignebert states, "Christianity was essentially a Jewish movement. Specifically, it initially emerged as a Jewish religious matter. Its implementation outside the Jewish sphere was not even conceivable." **Al-Masihiyyah: Nash’atuha wa Tatawwuruha**, page: 25.

[444] Matthew, Chapter: 15, Verse: 24.

35

“Then Peter answered and said to Him, ‘See, we have left everything and followed You; what then will we have?’ Jesus said to them, ‘Truly I tell you, in the renewal of all things, when the Son of Man [445] sits on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.’ [446]”
It is further stated in the Gospel of Matthew: “These twelve Jesus sent out with the following instructions: ‘Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel.’ [447]”
The Holy Quran has highlighted this reality in various verses. For example, it is said—
“...and [appoint him as] a messenger to the Children of Israel.”
And He will appoint him as a messenger to the Children of Israel. [Surah Al-Imran, Verse: 49]
In another verse, Allah Almighty says—
“And [remember] when Jesus, the son of Mary, said, ‘O Children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.’”
Remember when Isa (Jesus), peace be upon him, son of Maryam (Mary), said, “O Children of Israel! I am the messenger of Allah sent to you, confirming the Torah which came before me, and giving glad tidings of a messenger to come after me, whose name is Ahmad.” [Surah As-Saff, Verse: 6]
In this way, many other verses firmly state that the mission of the Messiah, peace be upon him, was restricted to the Jews, until the arrival of Paul.
[445] Here, the Messiah referred to himself as the “Son of Man” because he was a created human being (makhluq), not the Lord as Christians claim.
[446] Matthew, Chapter 19, Verses 27-28.
[447] Matthew, Chapter 10, Verses 5-6.

36

The Apostles and the disciples remained steadfast on this principle. Paul arrived and altered this rule. Christian writers have acknowledged this fact in their various writings.
Orthodox Christian writer Habib Said states in his work **Adyanul Alam**: “By its nature, the Gospel is a comprehensive mission. It is not specific to any race, color, or class. Initially, the early disciples were unable to grasp this concept. They did not understand that the restrictions regarding the Jews had been removed. The great messenger Paul was the first to identify this weakness in the mission. He realized that this mission applies to everyone, regardless of whether they are Jewish, non-Jewish barbarians, Greeks, men, or women. God’s proclamation concerning the Messiah is above all narrow-mindedness and nationalism. It encompasses all of humanity. The Gospel is the manual of salvation for the whole of mankind.” [448]
William Button has also expressed the same view in his book **Adyanul Alamil Kubra**.
While Paul claimed that Christianity is global, he was unable to present any statement narrated from the Messiah (peace be upon him) as evidence to support this claim.

[448] **Adyanul Alam**, Page: 284.

37

Fundamental Sources of Christianity

At the beginning of the fifth century, Christians reached an agreement to recognize twenty-seven books as reliable religious sources. They decided that these would be regarded as sacred scripture. Collectively, they named these books the New Testament. This name was given primarily in contrast to the Old Testament, which is the collection of sacred scriptures of the Jews.

The books of both Testaments together are called Kitabul Muqaddas (Holy Bible). Christians claim to be believers in the Kitabul Muqaddas, or the Bible.

Previously, we discussed the Old Testament. At this stage, we will discuss the New Testament. Apart from two books, the remaining books of the New Testament are divided into three categories.

1st Category: The Four Gospels.

2nd Category: The Letters of Paul. There are fourteen of these.

3rd Category: The Catholic Letters. There are seven of these.

The remaining two books are—

1. The Acts of the Apostles written by Luke.
2. The vision of the Prophet John or the Book of Revelation.

These religious scriptures of the Christians were written in the shadows of history. The exact dates of their compilation are unknown. There are two fundamental reasons for this.

First reason: The successive disasters that befell Christianity.

Second reason: Exploitation of the situation by Paul.

Disasters Befalling the Christians

As discussed previously, from the very inception of the missionary activities of the Messiah (peace be upon him), Christians were subjected to persecution by Roman rulers and the Jewish populace. At one point, a death sentence was even issued against the Messiah (peace be upon him). Although the era of the Messiah (peace be upon him) came to an end, the persecution did not cease. Instead, the continuity of this oppression and torture persisted until the beginning of the fourth century.

Taking advantage of these dark circumstances, writers intervened in the religious scriptures according to their own whims. They composed the books in their own manner, deleting many portions. There was no opportunity for the Christian community to exercise oversight. Furthermore, there was no one to restrain these mendacious writers and historians from their nefarious activities.

Some Christians have attempted to justify the bizarre and contradictory accounts in the Gospels by claiming that they were composed during the early periods of crisis in Christianity.

Exploitation of Christian Circumstances and Vulnerabilities by Paul

Paul made false claims about being converted to Christianity. He was well-acquainted with the pagan religions of the Romans. Similarly, he was familiar with the ascetic philosophy of Zeno (Stoicism). Zeno's doctrine was established in the 3rd century BCE and persisted until the 2nd century BCE. From there, it spread throughout the Roman colonies.

Adherents of this doctrine believe in a soul that governs the universe. According to them, this soul is an inseparable part of the universe. The soul resides in all things of the world...

39

...it exists in such a way, just as water exists within trees and fire exists within coal. The final conclusion of their doctrine is that the soul and the body do not have separate existences within the world. Both together possess a single existence. One cannot be conceived without the other. This is the true reality. In Zeno's Stoic ideology, this belief is referred to as ‘Wahdat al-Wujud’ (Unity of Existence).

Paul was well aware of this ideology before his conversion to Christianity. Thus, he introduced a blend of paganism into monotheistic Christianity. His epistles and teachings are saturated with Zeno's atheistic stoic philosophy.

None of the Gospel writers were direct disciples of the Messiah (peace be upon him). They incorporated many things from Paul's pagan and heretical thoughts into their writings. Taking advantage of the inadvertence of Christians who were crushed under the millstone of persecution, they presented these as the teachings of the Messiah (peace be upon him). This is because the four Gospels revered by Christians—namely the Gospels of Matthew, Mark, Luke, and John—only became known at the beginning of the third century. Irenaeus first spoke about them in 209 AD. Consequently, trust in all Christian religious texts, including the Gospels, was eroded.

The ancient Christians were able to sense the gravity of this situation. They realized that this would transform the Messiah’s (peace be upon him) call to monotheism into paganism. However, their concerns failed to receive state patronage. As a result, it collapsed before this destructive wave that swept over Christianity at its inception. Many Gospels, letters, sermons, and counsels were lost. It was in these lost books that the pure description of the Messiah’s (peace be upon him) invitation resided. If the invitation to pure monotheism had not been present in them, the followers of the pagan Jew Paul would not have hidden them.

The author of the book **Al-Fasil Baynal Haqqi wal Batil** writes: “O deceived one! Tell me, what assurance is there regarding the integrity of the narrators of your religion? Is there any proof for the truthfulness of your ideological claims? You know well and acknowledge that Jesus (peace be upon him) himself never picked up a pen. He left behind nothing in writing. Nor did he assign anyone the responsibility of recording his words. He did not have anyone write down his Law (Sharia). All his speeches and counsels were oral. They were not put to paper during his lifetime. Even for a significant period after his departure, no compilation of these was created. Because,”

40

"Your religion grew among a small number of fishermen in Nazareth. Due to their assimilation with the Jews and their own ignorance, they lacked the capacity to compile any statements of the Messiah (peace be upon him)." [449]

Subsequently, while discussing the confusion and contradictory statements within the Gospels, he states, "The first recording of the Gospels took place during the period of 60–120 AD. Following that, for two long centuries, they were subject to intentional distortions. Extensive changes were introduced into their narratives to align them with national goals. Authors of the first century never quoted from these Gospels." [450]

At this stage, for the benefit of the reader, we are presenting a chart detailing the approximate

dates of composition of various Christian books and letters.
No. | Book / Letter | Date of Composition | Category
1 | First Epistle to the Thessalonians | 50 AD | **Letters written by Paul**
2 | Second Epistle to the Thessalonians | 50 AD |
3 | Epistle to the Galatians | 50–51 AD |
4 | First Epistle to the Corinthians | 55 AD |
5 | Second Epistle to the Corinthians | 55 AD |
6 | Epistle to the Romans | 56 AD |
7 | Epistle to the Philippians | 59–60 AD |
[449] Selected from the book 'Bainal Islam wal Masihia' written by Abu Ubaidah al-Khazraji and verified by Dr. Muhammad Shami. Page: 174.
[450] Qissatul Hadara (The Story of Civilization), Volume: 11, Page: 207.

41

Epistle/Letter | Year (AD)
8. Epistle to Philemon: **59-60 AD**
9. Epistle to the Colossians: **59-60 AD**
10. Letter to the Ephesians: **59-60 AD**
11. Gospel of Mark: **68 AD**
12. Gospel of Luke: **90 AD**
13. Acts of the Apostles: **95 AD**
(Most of the Gospels and Acts of the Apostles)
14. Gospel of Matthew: **95-112 AD**
15. The Vision of John the Prophet / Revelation: **95 AD**
16. Epistle to the Hebrews: **95 AD**
17. First Epistle of Peter: **95 AD**
18. Epistle of Jude: **95 AD**
(Catholic Epistles)
19. Epistle of James: **95 AD**
20. First Epistle to Timothy: **100 AD**
21. Second Epistle to Timothy: **100 AD**
(Pastoral Epistles)

42

22. Epistle to Titus: 100 AD
23. Gospel of John: 100-125 AD
24. First Epistle of John: —
25. Second Epistle of John: —
26. Third Epistle of John: —
(Note for items 24-26: Epistles written against **Gnosticism [451]**)
27. Epistle of Ignatius: 110-115 AD
28. Epistle of Polycarp: —
29. Epistle of Barnabas: 135 AD

30. Teachings of the Twelve Apostles: —
31. Second Epistle of Peter: 150 AD
32. Canonization of the Four Gospels: 150 AD
33. Second Epistle of Clement: —
(Note for items 29-33: **Late Apostolic Books**)
The time periods described in this chart prepared by Frederick Grant are not entirely certain. In many cases, an attempt has been made to describe an approximate period of composition with uncertainty. [452]
Professor Ahmad Abdul Wahhab has written a review of this list. He says, "The noteworthy point here is that the books of the New Testament are such..."
[451] A spiritual movement that emerged before the arrival of the Messiah (Peace be upon him). It had clouded Christianity with superstitions. During the era of the disciples, Simon led this movement. His followers called him the Messiah. This man used to influence common people through magic. As a result, many early Christians became followers of his ideology.
[452] Al-Masih fi Masadir al-Aqa'id al-Masihiyah, page: 31.

...has been described as a collection of individuals who died or were killed several decades before the dates mentioned in the list. For instance, consider Peter and Paul. Both were killed before 70 AD. However, the writing date for Peter's first letter is listed as 95 AD, while the writing date for Peter's second letter is listed as 150 AD. Similarly, the date for Paul's first and second letters to Timothy and the letter to Titus is mentioned as 100 AD.
The author then states, "We should remember that the estimated time of the Messiah's (peace be upon him) final days on earth and his ascension was 33 AD. Based on this, it can be said that the oldest Gospel (Mark) was written thirty-five years after the Messiah's ascension. And the newest Gospel (John) was written within 70 to 90 years after the Messiah. All this occurred in an era where severity and paganism were widespread." [453]
After discussing these few points as an introduction to the religious scriptures of Christians, we will now begin a review of the New Testament. The books of the New Testament are of three types.
[453] Cited above

Part One: The Four Gospels
The Gospel of Matthew
Matthew the tax collector is well-known as the author of this Gospel. He was one of the twelve apostles. Before coming into contact with the Messiah (peace be upon him), he used to collect revenue for the Romans in the village of Capernaum. When the Messiah (peace be upon him) invited him to the faith, he believed. Subsequently, the Messiah (peace be upon him) accepted him as his disciple. As narrated in the Gospel: "As Jesus went on from there, he saw a man named Matthew sitting at the tax collector’s booth. 'Follow me,' he told him, and Matthew got up and followed him. Later, as he sat down to eat in the house, behold, many tax collectors and sinners came and sat with Jesus and his disciples. When the Pharisees saw this, they asked his disciples, 'Why does your teacher eat with tax collectors and sinners?' Hearing this, he said, 'It

is not the healthy who need a doctor, but the sick.'"[454]
[454] Matthew, Chapter: 9, Verses: 9-12. The narrative style of the passage raises doubts in our minds as to whether the apostle Matthew himself is the author of this Gospel.
History of the Jewish and Christian Peoples | 377

45

The Jews viewed tax collectors with contempt because they oppressed the subjects. To strengthen the rule of the occupying Romans, a representative from among the Jews themselves would carry out the task of tax collection on their behalf.
Matthew relied on two sources while writing his Gospel.
First Source: Logia. This is a compilation of the teachings of the Messiah (peace be upon him). Matthew himself had previously compiled this. However, it was lost within a short time. Matthew was able to include some portions of it in his own Gospel.
Second Source: The Gospel of Mark. He adopted many passages from Mark's Gospel.[455] In fact, Matthew quoted six hundred and six out of the six hundred and sixty passages of Mark's Gospel in his own Gospel.[456]
After the ascension of the Messiah (peace be upon him), Matthew began traveling from country to country with his mission of preaching. At one point, he settled in Abyssinia. After staying there for twenty-three years, he passed away in 70 AD.
There is a disagreement regarding the language of this Gospel. According to many Arab historians, Matthew composed it in Hebrew.[457] Ibn Khaldun and many others have expressed this view. He says, “Matthew recorded his Gospel in Hebrew while sitting in Jerusalem (Baitul Muqaddas). Subsequently, John, the son of Zebedee, translated it into Latin.”
But the Gospel of Matthew that has reached us is a Greek translation. It was translated in 60 AD, the same year immediately following the original composition.
In determining who this translator was, scholars have expressed various opinions. Some of them have said that Matthew himself translated it into Greek. Ibn Khaldun, Ibn Bitriq, and a Christian historian from the third Hijri century believe this translation was by John, who is also the author of a Gospel.
[455] Qissat al-Hadarah, Vol: 11, Page: 209.
[456] Azliyat al-Anajil, Vol: 1, Page: 127. The correct information is that the number of passages in the Gospel of Mark is six hundred and sixty-eight. And the number of passages in the Gospel of Matthew is ten thousand and seventy-one.
[457] The author of Qamus al-Kitab al-Muqaddas has also expressed this view.
375 | History of the Jewish and Christian Nations

46

Another controversial issue among Christian scholars is whether the Gospel written by Matthew was lost in the passage of time or has been preserved.
European authors believe that the exact fate of the Gospel is unknown. The Gospel currently in circulation was written by an anonymous author. There was no record of it prior to 173 AD. Professor Haring maintains this view. He states, “The Gospel of Matthew was composed during the period of 80-100 AD. People believe it to be the work of the Apostle Matthew. However, the soundest opinion is that it was written by another individual who, for some unknown reason, kept their identity hidden.”[458]
Arrianus believes that this Gospel is not the work of the Apostle Matthew. This is because it

quotes extensively from the Gospel of Mark. A disciple of Matthew composed it during the period of 85-90 AD.[459] Ignorance regarding the history of its compilation and translation undermines the trust in this Gospel prevalent among Christians.
Sheikh Abu Zahra states, “There is no doubt that ignorance concerning the history of compilation, the original Hebrew manuscript, the translator, the translator's integrity, religious knowledge, and the level of linguistic expertise, etc., severs its chain of narrative transmission. While a researcher might grant concessions regarding the history of compilation and translation, they cannot, under any circumstances, overlook the incompleteness in the continuity of the narrative. This is especially true when nothing is known about the translation itself. Due to this flaw in translation, we have attempted to become acquainted with the original text so that we might compare and see if the translation remained faithful to the original or if distortion occurred. Did the translator grasp the true meaning and intent of the sentences? Whether that understanding came from the literal meaning of the sentence, an indication, or was perceived from the overall intent of the author. However, becoming acquainted with the original text has become impossible for us.”[460]
A significant feature of the Gospel of Matthew is that, in one sense, it is like an extension of the Old Testament. This is particularly so in establishing that the Messiah (peace be upon him) came specifically to bring the history of the Children of Israel to fulfillment. Therefore, it is mentioned in various places in the Gospel that the Messiah (peace be upon him) [told his] disciples...
[458] Tarikhus Suhufis Samawiyyah, Page: 111.
[459] Qissatul Hadarah, Vol: 11, Page: 208.
[460] Muhadaratun fin Nasraniyyah, Pages: 53-54.

47

...sent only to the Jews. And he forbade them from entering the cities of the Samaritans.
Dr. Maurice Bucaille expressed the summary of his conclusion regarding the Gospel of Matthew in this way, "Above all, it can be said about the Gospel of Matthew that it is the gospel of a group of Jews."[461]
The Gospel of Mark
Mark's real name was John. His title in Latin was Mark. Its meaning is hammer. He was born in Jerusalem. His mother was of Jewish descent. The author of the book 'Qamusul Kitabil Muqaddas' says, "It is thought that Mark was that young man who followed the Messiah on the night of His betrayal into enemy hands."[462] Peter addressed him as 'son'.[463] He was with Paul and Barnabas on missionary journeys to Cyprus and Asia Minor. After that, he spent a significant part of his life with the chief apostle Peter and, becoming his follower, went to Rome. The source of Mark's religious knowledge was Paul and the disciples. He was the nephew of Barnabas. Paul says in his letter to the Colossians, "Aristarchus, my fellow prisoner, sends you greetings, as does Mark, the cousin of Barnabas (about whom you have received instructions; if he comes to you, welcome him)."[464]
A conflict arose between Paul and Barnabas centered around Mark. For instance, in the Acts of the Apostles it is stated, "After some days Paul said to Barnabas, 'Let us return and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are.' Barnabas wanted to take with them John, called Mark. But Paul thought it best not to take with them one who had withdrawn from them in Pamphylia and had not gone with them to the work. There arose such a sharp disagreement that..."

[461] Dirasatul Kutubil Muqaddasah fi Jauil Ma'arifil Hadithah, page: 83.
[462] Qamusul Kitabil Muqaddas, page: 453.
[463] 1 Peter, chapter: 5, verse: 13.
[464] Colossians, chapter: 4, verse: 10. Colossae is a Phrygian city in Asia Minor. It is located twelve miles from Laodicea at the confluence of the Lycus River and its tributary, the Maeander.

48

"They separated from each other; Barnabas took Mark with him and sailed to Cyprus." **[465]** Afterwards, Mark returned to Paul again. He dedicated himself to serving Paul. **[466]**
In the Acts of the Apostles, the author Luke mentions this disagreement very lightly. However, the word used in describing this incident is mysterious. It implies that the basis of the disagreement was something much greater than it appeared.
Blaiklock, a commentator on the Acts of the Apostles, says, "Luke is discussing the conflict that occurred between Paul and Barnabas at this stage. The word he used is (Paraxusmus), and the English translator James used the word (Sharp) here. After this, Paul and Barnabas became involved in a disagreement once more." **[467]**
Luke did not say much more than Barnabas when describing the cause of the disagreement. Barnabas's desire was that Mark should accompany them on their missionary journey for Christianity. But Paul rejected this proposal. It is not understandable that they separated for just this small reason. Rather, there were some other reasons here, which the authors of the Gospels kept hidden. To be clear, one of the reasons for the disagreement was Paul's religiously opposing viewpoint regarding the Messiah (Peace be upon him).
We are returning to our main discussion. The famous historian B. C. B. (died: 340 AD), in his book *Tarikhul Kanisah*, has brought up the discussion of the Gospel of Mark. He participated in the Council of Nicaea. He was the Bishop of Sham (Syria). In his history book, he says, "Mark is of Greek-Jewish descent. He was a companion of Paul and Barnabas. Later, due to a disagreement, he left them and sought the companionship of Peter. After Peter was killed during Nero's persecution, he devoted himself to the task of writing a biography of the Messiah." This historian has quoted these events from the second-century historian Papias. Papias, in his writings composed in 140 AD, says, "I [received] these descriptions from a person of the first century..."

[465] Acts, Chapter: 15, Verses: 36-39.
[466] Philemon, Chapter: 1, Verse: 24.
[467] *Commentary on Acts*, page: 117, quoted from the book *Ma Hayal Masihiah* written in the Urdu language, page 128.

49

...heard from them. However, Papias did not mention the name of the individual.[468] Historians believe that this individual was Mark.
Papias further states, "Mark composed his Gospel from the memoirs and teachings of Peter."[469] However, Mark did not mention the resurrection and ascension of Christ in his Gospel. For this reason, many twentieth-century historians, including Westcott and Hort, have remarked that the

narrative of Christ's resurrection and ascension was added in the second century after Mark's death.
Following the martyrdom of Paul, Mark first traveled to Northern Africa. From there, he went to Egypt and preached Christianity. In Egypt, he founded the "School of Alexandria." This institution is under the jurisdiction of the Copts, who consider themselves representatives of Mark.
Mark was killed in Egypt in 67 AD. It is said that this Gospel attributed to Mark was written in the city of Rome in 63 or 65 AD. According to some Christian scholars, Mark was not a direct disciple of Christ (Peace be upon Him). He received religious instruction from Peter. After Peter was killed during the reign of Emperor Nero, Mark took the initiative to record the teachings of Christianity. He performed the task of writing while residing in the city of Rome, but that original work was lost. Later, he translated it into the Greek language. This translation is still available to us today. It was from this Greek translation that the Gospel was subsequently translated into various other languages.
Christian scholars acknowledge several clear errors in this Greek translation. According to Arius, these errors still persist. It is said that Mark and his teacher Peter denied the divinity of Christ (Peace be upon Him). For this reason, Wells states, "In the view of critics, the most authentic Gospel concerning the biography of Christ is the Gospel of Mark."

The Gospel of Luke

Professor Barakat, in his book "Tarikhul Injil," says regarding Luke, "He is of Greek descent. He was converted to Christianity from paganism. For a long time, until Paul..."

[468] Tarikhus Suhufis Samawiyyah, page: 118.
[469] Qisasul Hadarah, vol: 11, page: 207.

...remained in his presence. Towards the end of the first century, he composed his Gospel and the account of the Apostles.[470]
Luke was born in Antioch. He studied medicine and focused on that profession. Subsequently, he was baptized into Christianity. He participated in many missionary journeys with Paul. Paul used to address him as the 'beloved physician'. For instance, in the epistle sent to the Colossians, he says, “Luke, the beloved physician, sends you greetings.”
From this, it is understood that Luke was not a disciple of the Messiah or his disciples. He was a follower of Paul. Upon reaching the city of Trowse (Troas) on the coast of the Roman Sea, he recorded Paul's discourses. The Gospel attributed to him is regarded as an extremely important Gospel to Christians.
To this day, there is a dispute regarding the language in which the Gospel of Luke was written. Was it written in Greek or in Latin? However, it was written in 63 or 65 AD. He started the Gospel with a sentence from which it can be understood that he wrote it for Emperor Theophilus. The sentence is: “Inasmuch as many have taken in hand to set in order a narrative of those things which are most surely believed among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, that you may know the certainty of those things in which you were instructed.”[471]
From the introduction of the Gospel, it is clear that it was written about various events

concerning the early era Christians. This is not a compilation of the teachings of the Messiah (peace be upon him). Nevertheless, many of the teachings of the Messiah (peace be upon him) have found a place in the Gospel.
In his Gospel, Luke attempted to harmonize the previously mentioned events regarding the Messiah (peace be upon him). The purpose behind this composition was more for the guidance of non-Jews than for the Jews.
[470] Tarikhus Suhafis Samabiyyah, page: 1201
[471] Luke, Chapter: 1, Verses: 1-4

51

...the guidance of the non-believer community was the objective. He quoted extensively from the Gospel of Mark. Mark's Gospel consists of six hundred and sixty-one paragraphs. Luke mentioned three hundred and fifty of them in his own gospel. Although several paragraphs in Luke's Gospel match the Gospel of Matthew, they are not found in Mark's Gospel. He likely quoted these from Matthew, or perhaps both he and Matthew gathered them from a third source that we are unaware of. [472]

The Gospel of John

John was one of the twelve leading disciples. His father was a Christian from the very beginning and a preacher of Christianity. The Messiah (peace be upon him) loved John and addressed him as the 'beloved disciple'. One of the four gospels is attributed to him. It is said that he composed this gospel in 90 AD. Therefore, in terms of compilation, this is the newest gospel. It was written approximately thirty years after the previous gospels.
However, there is intense debate among Christian scholars about whether John himself wrote this gospel attributed to the disciple John of the Messiah (peace be upon him), or if someone else composed it. Ancient Christian scholars have refused to attribute it to John.
The author of the Encyclopedia Britannica says, "Undoubtedly, the Gospel of John is a forged book. Its author essentially wanted to discuss the mutual conflicts existing between two saints, namely John [473] and Matthew. The fraudulent author claimed himself as the beloved disciple of the Messiah in the book's account. Nevertheless, the churches have accepted this flawed statement. They have firmly acknowledged that this author is the disciple John. They have even affixed his name to the book. Yet it is certain that the author is someone other than the disciple John. This is like all those books of the Torah with which [they] are associated as authors..."
[472] Qissat al-Hadarah, Vol: 3, Page: 209.
[473] Here, by John, Mark is intended. This is because Mark's real name was John, as we have mentioned before.

52

There is no connection at all with this person. We feel pity for those individuals who have spent futile efforts to find a connection between this book and its alleged author. They have exerted their utmost effort to prove a relationship between the author of this book and the Apostle John, the fisherman of Galilee. However, all their efforts have ended in failure.
In the French Encyclopedia, known as *Larousse du XXe Siècle*, it is written: “This Gospel and three other books of the New Testament are attributed to John. However, modern theological research has not found the authenticity of this attribution.” Similarly, Christian scholars of the

second century refused to attribute this Gospel to the Apostle John.
It is worth mentioning here that this refusal came from Irenaeus. Irenaeus was a student of Polycarp, who was a direct disciple of John.
Similarly, in the second century, a Christian sect called the Alogoi also rejected all the books attributed to John, including this Gospel. The author of the *Encyclopædia Britannica* believes that this Gospel is the work of Cerinthus. [474]
The reason for the confrontational attitude of Christian scholars regarding the Gospel of John is several matters related to doctrine (*aqidah*). Discussions on doctrines such as the divinity of the Messiah (peace be upon him) and the Trinity first appeared in this Gospel. None of the earlier Gospels—namely Matthew, Luke, and Mark—included discussions of these doctrines in their Gospels. However, in the translations of later eras, the original meaning has been distorted in such a way that it carries indications of these erroneous doctrines.
For this reason as well, the identity of the author of the Gospel of John has remained shrouded in mystery to this day. Theological researchers have also been unable to agree on the time of composition of this Gospel. Research suggests that a Greek philosopher composed it. None of the disciples of the Messiah (peace be upon him) wrote it. The reason for this claim is that many discussions related to Greek gods and goddesses have found a place in this Gospel.

[474] *Encyclopædia Britannica*, Vol. 13, p. 18.

...has found a place. Especially, the philosophy of the Jewish philosopher Philo [475] has gained a place here. However, it is well-known among researchers that the Apostle John was illiterate. In the Acts of the Apostles, it is stated, "Now when they saw the boldness of Peter and John, and perceived that they were uneducated and ordinary men, they were astonished..." [476]
Similarly, it also appears that its author was someone from the upper class of the Jews [477]; whereas John was a fisherman. Furthermore, this Gospel is different from the other Gospels in terms of its style of presentation, subject matter, and narrative approach. James Mackinnon admits this, saying, "Writers have confused the Apostle John with the noble John, the author of this Gospel."
Pakistani Christian scholar Sadhu Barkatullah states, "It is impossible for this Gospel to be the composition of the Apostle John. Because the subject matter of the Gospel testifies that its author must have been an influential figure in the Church." He then presents some excerpts from the Gospel to prove his claim [478].
Various passages in the Gospel of John hint that the Messiah (peace be upon him) loved the author. However, regarding these passages, commentator Westcott's remark is, "It appears that these passages were added later." In the modern era, Bishop Gore also held the same opinion. Surprisingly, these passages are not found in the Sinai copy of the Gospel. Westcott has clearly stated that believers in the lordship of the Messiah (peace be upon him) added these passages to prove their claims before their opponents.
While the authors of other Gospels began their discussions with the biography of the Messiah (peace be upon him), John did not do so. Will Durant says, "He (John)..."

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[475] This Jew named Philo was a contemporary of the Messiah (peace be upon him). His philosophy was widely propagated in Alexandria. He also had a specific school of his own philosophy modeled after Greek philosophy.

[476] Acts, Chapter: 4, Verse: 13.
[477] For example, see Acts, Chapter: 18, Verse: 15-16; Chapter: 3, Verse: 1; Chapter: 7, Verse: 5; Chapter: 19, Verse: 38; Chapter: 7, Verse: 45; Chapter: 11, Verse: 47, etc.
[478] Asliyat al-Anajil al-Arba'a, Vol: 2, Page: 131.

54

By describing attributes such as the Word of God, the Creator of the world, and the Savior of humanity, the Messiah has been presented as a divine being. This is in conflict with the other Gospels. Due to the firm support in this Gospel for the notion "salvation through knowledge, not faith" and various metaphysical propositions, researchers have expressed doubt as to whether this is actually the work of John. [479]
In light of the information from the above discussion, we can say that its author was influenced by Paul's ideology. It was written either at the suggestion of Paul or one of his disciples. The purpose was to restrain Paul's opponents. Over time, Christians, as per their custom, accepted this Gospel as a sacred book despite its errors and misconceptions.

[479] Qissatul Hadarah, Vol: 11, Page: 209.

55

Subject Matter of the Gospels
After discussing the introduction to the Gospels and their authors, I now wish to briefly highlight their subject matter. Fundamentally, five subjects are incorporated in the Gospels: events, creedal beliefs, regulations, ethics, and family.
One. Events
A significant portion of every Gospel consists of accounts of various events. For instance, the story of Mary, her pregnancy, the birth of the Messiah, his invitation to his religion, etc. Despite the differences in authors and languages, these Gospels are considered the most comprehensive encyclopedia for learning about the life of the Messiah (peace be upon him).
Two. Creedal Beliefs
From a doctrinal perspective, each of the Gospels features discussions on the lordship of the Messiah and his being the Son of God. Likewise, the three entities of the Lord—namely the Father, the Son, and the Holy Spirit—are discussed. For the purpose of atonement for original sin, the Messiah...

56

The crucifixion of the Messiah (peace be upon him) has also been included as an important topic of discussion in these gospels.
The theological discussions within the gospels are limited to these few points. Nevertheless, because the lordship of the Messiah (peace be upon him) was not a consensus among

first-century Christians, and since disciples like Peter and Barnabas—who were close to the Messiah and denied his divinity—were still alive at that time, we find certain passages in the gospels where the humanity of the Messiah (peace be upon him) is discussed. For instance, in some places, it is stated, "He is not the Son of God." Consequently, despite the efforts of those who sought to falsify and distort the texts, the humanity of the Messiah (peace be upon him) remains a subject of discussion within the gospels.

Addressing his mother Mary, the Messiah (peace be upon him) says, "Jesus said to her, 'Do not touch me, for I have not yet ascended to the Father; but go to my brothers and say to them, "I am ascending to my Father and your Father, and to my God and your God."'" [480]

In this passage, the phrase "my God and your God" refutes the notion of the Messiah (peace be upon him) being God. Highlighting this, the Quran states—

"I said not to them except what You commanded me—to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness." [Surah Al-Ma'idah, Ayah: 117]

[480] John, Chapter: 20, Verse: 17

The Messiah (peace be upon him) further states, “But the Father is greater than I.” Through this statement, along with declaring the greatness of Allah, the Messiah (peace be upon him) acknowledged himself as a separate entity. It is noteworthy that in ancient Israelite scriptures, the term ‘son’ is used more frequently in a metaphorical sense rather than its literal meaning.

In another instance, the Messiah (peace be upon him) says, “And the word which you hear is not mine, but the Father's who sent me.” [481]

In this manner, throughout various passages of the Gospel, the Messiah (peace be upon him) has referred to himself as the Son of Man, the Son of Adam, and the Son of Mary, among other titles.

3. Sharia or Rules and Regulations

A study of the Gospels reveals that the Sharia of Jesus (peace be upon him) maintained the rules and regulations of the Old Testament and the laws established by Moses (peace be upon him) for the Jews. Only a very small number of Jewish regulations were repealed or modified.

Among the famous injunctions delivered by Jesus (peace be upon him) from the mountaintop was this: “It has been said, ‘Whoever divorces his wife must give her a certificate of divorce.’ But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery.” [482]

“He said to them, ‘Whoever divorces his wife and marries another woman commits adultery against her. And if she divorces her husband and marries another man, she commits adultery.’” [483]

After marriage, the husband and wife become one body and one entity. Consequently, they cannot be separate entities thereafter. The Messiah (peace be upon him) said, “Therefore what God has joined together, let no man separate.” [484]

[481] John, Chapter: 14, Verse: 24.

[482] Matthew, Chapter: 5, Verse: 31-32.

[483] Mark, Chapter: 10, Verse: 11-12.

[484] Mark, Chapter: 10, Verse: 9.

58

Regarding the matter of retaliation (Qisas), he said, "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, do not resist the evil person; but whoever slaps you on your right cheek, turn the other to him also. And if someone wants to sue you at law and take your tunic, let him have your cloak as well. And if someone forces you to go one mile, go with him two miles. Give to him who asks you, and do not turn away from him who wants to borrow from you." [485]
Regarding the matter of stoning an adulteress, John narrates, "Afterwards, each of them went to their own home, but Jesus went to the Mount of Olives. And early in the morning he came again to the temple; and all the people came to him; and he sat down and began to teach them. Then the teachers of the law and the Pharisees brought a woman caught in adultery to him, and having made her stand in the middle, they said to him, 'Teacher, this woman was caught in the very act of committing adultery. In the Law, Moses commanded us to stone such people; so what do you say?' They said this to test him, so that they might have a basis for accusing him. But Jesus bent down and began to write on the ground with his finger. When they continued to ask him, he straightened up and said to them, 'Let him who is without sin among you be the first to throw a stone at her.' Then he bent down again and began to write on the ground with his finger. When they heard this, and being convicted by their own conscience, they went out one by one, starting from the oldest until the last person; so only Jesus was left, and the woman was standing in the middle. Then Jesus straightened up and, seeing no one but the woman, said to her, 'Woman, where are those who accused you? Has no one condemned you?' She said, 'No, Lord, no one has.' Then Jesus said to her, 'Neither do I condemn you; go, and from now on sin no more.'" [486]
The meaning of this is that the Messiah (peace be upon him) abolished the practice of stoning as a punishment for adultery according to the Law (Sharia) of Moses (peace be upon him). However, he did not have this right. Because he came to fulfill the Law of Moses (peace be upon him), not to abolish it.
[485] Matthew, Chapter: 5, Verses: 38-42
[486] John, Chapter: 8, Verses: 1-11

59

In the law of Moses (peace be upon him), it was spoken of loving one's own people and hating the enemy. On the contrary, the Messiah (peace be upon him) told everyone to love regardless of whether they were friend or foe. As it is stated in the Gospel of Matthew, "You have heard that it was said, 'Love your neighbor,' and 'hate your enemy.' But I tell you, love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for He causes His sun to rise on the good and the evil, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward will you have?" [487]
Homicide was forbidden in the law of Moses (peace be upon him). The Messiah (peace be upon him) went a step further and even forbade the thought of inflicting any kind of suffering. As stated in the Gospel of Matthew, "You have heard that it was said to the people of old, 'Thou shalt not kill,' and 'whoever kills shall be liable to judgment.' But I tell you that whoever is angry with his brother shall be liable to judgment; and whoever says to his brother, 'Raca' (O witless

one), shall be liable to the council; and whoever says, 'O fool,' shall be liable to the fire of hell." [488]

Four. Marriage and Family Formation

Generally, the Gospels show apprehension regarding marriage and encourage the vows of asceticism and celibacy.

In his letter to the Corinthians, Paul says, "But the man who stands firm in his heart, who is under no necessity, and has authority over his own will, if he has decided in his heart to keep his daughter a virgin, he does well. So then, he who gives his virgin daughter in marriage does well, and he who does not give her in marriage does even better." [489]

Paul further states, "Now concerning the things of which you wrote: 'It is good for a man not to touch a woman.'" [490]

[487] Matthew, Chapter: 5, Verses: 43-46

[488] Matthew, Chapter: 5, Verses: 21-22

[489] Corinthians, Chapter: 7, Verses: 37-38

[490] Ibid (Above), Chapter: 7, Verse: 11

However, one who fears committing an offense regarding themselves may marry. Elsewhere he says, "Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I do. But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion." [491]

Through this, we have concluded the discussion regarding the four Gospels, which are revered by Christians regardless of their sects or subgroups. At this stage, we will discuss other sources of Christianity, namely the holy books. These books are of three types:

First Type: The Epistles of Paul. There are fourteen of them.

Second Type: The Catholic Epistles. There are seven of them.

Third Type: Two books. One is the Acts of the Apostles. The other is the Vision of John or the Book of Revelation.

First Type

Paul wrote these letters at various times between 45 AD and 65 AD. He wrote some of these letters to various cities or nations, while others were addressed to some of his disciples. The author of the Encyclopedia Britannica believes that among these fourteen letters circulated in Paul's name, four were composed by one of his disciples twenty years after Paul's death. [492] The discussion regarding the letters is presented below for the readers.

One. Letter Written to the Romans

Rome is an ancient city. Romulus founded it in 753 BC and was established as its first king. This small kingdom later transformed into a vast empire. It even managed to establish authority over the entire Mediterranean Sea. Today's Rome was the capital of the then Roman Empire, Roma. Paul Roman citizenship

[491] Cited above, Chapter: 7, Verse: 8-9.

[492] Encyclopedia Britannica, Vol: 17, Page: 476.

...received and traveled there with the invitation to Christianity. In 68 AD, he was murdered

there.

Two and Three. Two Letters Written to the Corinthians

Corinth was the capital of a fraternal region of the Greeks. Paul wrote these letters around 57 AD. Primarily, he wrote these letters in the context of a conflict between his followers and the followers of Peter regarding the Lordship of the Messiah, peace be upon him.

Four. Letter Written to the Galatians

Galatia is a region in Asia Minor. Paul wrote this letter around 55 or 57 AD. He sent this letter when the people of this region were labeling him an infidel due to his religious ideology and began criticizing him, claiming he had strayed from the teachings of the Messiah, peace be upon him. People used to say that Paul was an infiltrator and that he had no direct knowledge of the Gospel.

Five. Letter Written to the Residents of the City of Ephesus

Ephesus is a Greek word. It means desired or beloved. It is a city in Asia Minor located on the banks of the Cayster River. Paul sent this letter from Rome in 62 AD. Its subject matter was the Lordship of the Messiah, peace be upon him, and his being the Son of God, and the notion that faith in the Messiah, peace be upon him, alone is sufficient instead of the obligations of the Law of Moses, peace be upon him.

Six. Letter Written to the Residents of the City of Philippi

Philippi was a city in the province of Macedonia within the Roman Empire. According to the most widely accepted view, Paul wrote this letter in 63 AD. In this letter, he forbade the Philippians from placing faith in the Messiah, peace be upon him, and from paying attention to the Gospel. The purpose behind this prohibition for Paul was to ensure that his hidden hypocrisy and disbelief would not be exposed.

Seven. The Letter Written to the Residents of the City of Colossae

Colossae is the name of a city located on the banks of the Lycus River in Asia Minor. Paul wrote this letter in 62 AD. In the letter, he calls upon the Colossians to place their faith in the Messiah, peace be upon him. Similarly, he beautifully presents the matter of the Messiah, peace be upon him, being divine. He even describes faith in the divinity of the Messiah, peace be upon him, as a condition for salvation.

Eight and Nine. Two Letters Sent to the Residents of the City of Thessaloniki

Thessaloniki was the capital city of Macedonia in northern Greece of the Roman Empire. Paul wrote the first letter to the residents there in 52 AD. He wrote the second letter around the same time as an explanation of the first. The subject of these letters is the resurrection of the Messiah, peace be upon him. Everyone who believes in the Messiah, peace be upon him, will be resurrected after the establishment of the Kingdom of God. This resurrection will take place during the evening and at noon.

Ten and Eleven. Two Letters Written to Timothy

Timothy was a companion and helper of Paul. Paul would address him as his son and beloved. This individual was initiated into the faith preached by Paul and accompanied him as a companion on various journeys.

Twelve. The Letter Sent to Titus

Titus was a companion of Paul. Paul sent him to the city of Corinth and entrusted him with the responsibility of the Christians there. Later, he was sent to Crete. In this letter sent to Titus, Paul described some imaginary regulations he himself had devised.

Thirteen. The Letter Written to Philemon
Philemon was a Christian initiated into Paul's ideals. Paul wrote this letter regarding a slave of Philemon named Onesimus. Onesimus had fled after stealing some of his master Philemon's property. He met Paul after reaching Rome.

Influenced by Paul's words, he repented of his deeds. When Paul wanted to keep him with him, he refused to stay without obtaining his master's consent. Subsequently, when he went to his master, the master forgave him.
Fourteen. Epistle to the Hebrews
There is a difference of opinion between the Eastern Church and the Western Church regarding the identification of the author of this letter. The Eastern Church believes it is an epistle of Paul. The second-century Christian historian Tertullian said, "This is the letter of Barnabas." On the other hand, Luther believed that Apollos[493] authored it. The subject matter of the letter is establishing faith in Christ (peace be upon him) and the insignificance of the Old Testament.
In brief, these letters present a detailed account of the creed, worship, and moral codes of Christianity. Additionally, the lordship of Christ (peace be upon him), his being the Son of God, and the primary concepts of the Trinity are discussed with significance in these letters. Modern-day Christians place more trust in these letters than in other holy scriptures. In fact, by "the word of the Apostles," they often refer to the statements of this Jewish man, Paul, who claimed to be a Christian.
At the Council of Nicaea, these epistles were accepted as the primary source for the explanation of the Gospels and the divinity of Christ (peace be upon him).
Second Category: Catholic Epistles
One. The Epistle of James
James was the son of Alphaeus. He was a disciple of Christ (peace be upon him). According to some, the author of this letter was James, the son of Joseph. This letter was written around 50–60 AD. The author was deeply influenced by Paul's ideology. James Mack believes that various evidences suggest the author of this letter is not James.

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[493] Apollos was a friend of Paul. This person used to speak in favor of Christianity in Alexandria, Egypt. He was extremely eloquent. His name appears in various places in the New Testament. He is discussed in the Acts of the Apostles. —Translator.

Two and Three. The Two Letters of Peter [494]
After Christ (peace be upon him), Peter was the leader of the apostles. These two letters are attributed to him. However, analysts are hesitant to attribute these two letters to Peter. This is because Peter was a staunch opponent of the creed concerning the lordship and resurrection of Christ (peace be upon him). Similarly, he used to oppose the irreligious activities of Paul. [495]
Four, Five, and Six. The Three Letters of John
These three letters are attributed to John, the author of the Gospel. It is said that these letters were written during the period of 90–100 AD. These letters discuss the lordship of Christ (peace be upon him), his resurrection, and his future second coming. In terms of subject matter, the

letters are consistent with the Gospel of John. Studying the letters reveals that a group of believers denied the lordship of Christ and clung to the creed of monotheism. They rejected the preaching of Paul. Therefore, the letters were addressed to them. The author of these letters, John, was not actually an apostle, which has been proven previously.

Seven. The Letter of Jude

Jude is the brother of James. He and Judas Iscariot are different individuals. This is a religiously controversial letter. It was written around the middle of the first century. The letter was written for the purpose of warning Christians against those individuals who call people toward "knowledge" while discarding faith.

The summary is that these seven letters were written at various times. Among them, the oldest was written in 50 AD and the latest in 90 AD. According to the sequence provided above, the letters have been included in the New Testament. In these, some matters related to ethics are discussed. Similarly, Paul's pagan ideas and concepts...

[494] The authors of the Encyclopedia Britannica believe that the first letter was written after the death of Paul. Vol: 17, Page: 646.

[495] Analysts are skeptical about attributing these letters to him because they contain statements that conflict with Peter's principles and ideals.

...discussions regarding Christian creeds and beliefs consistent with [it] have also found a place in these letters.

Collectively, these epistles are referred to as the "Instructional Books of the New Testament." This is because the laws and regulations of divine law (Sharia) have found their place in them. Initially, the Christian world was hesitant regarding these letters. Even at the Council of Nicaea, doubts were expressed about them. Later, Christians agreed to consider these letters as a source of religious knowledge. This agreement served as a significant catalyst in steering Christianity toward Greek and Roman paganism.

Third Category

The Acts of the Apostles

The book is attributed to Luke, the author of the Gospel. He wrote the Gospel and this book in the same year, specifically in 63 AD. This book discusses the biographies of the apostles (Hawari), a group of disciples, and their followers. A significant influence of Christianity is evident.

The intention here by "Apostles" is the twelve apostles (Hawari) whom the Messiah (peace be upon him) sent to various nations with the message of faith. Along with these twelve, Paul is also included. However, he claimed to have converted to Christianity after the ascension of the Messiah (peace be upon him).

The purpose of "Acts" is the history or the deeds of these apostles. At the beginning of this historical narrative concerning the lives of the apostles, discussions on Christian creeds, beliefs, and several religious matters have been included. In the book, Luke specifically discusses Paul's biography, his contribution to Christianity, and the miracles performed through him. In fact, half of the book is occupied by discussions related to Paul's life.

It is evident from the introduction of the book that, like the Gospel, he also wrote this book addressed to Theophilus. At the very beginning of the book, addressing Theophilus, he says, "O Theophilus, I composed the first account concerning all those things which Jesus began to

perform and to teach until that day, 2. that..."

66

...on the day he was taken up, after he through the Holy Spirit had given commandments to the apostles he had chosen. 3. After his suffering, he presented himself to them and gave many proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. [416]
In this manner, Luke has discussed in detail the matters of creed, faith, and legal provisions in this book.

The Vision of John or the Revealed Word

This book was written by John, the author of the Gospel, during the period of 81–96 AD. The primary theme of the book is the description of several visions. According to John's claim, through these visions, the reality of Christianity and various future events were revealed to him. The following topics are included in the book:
One: Establishing the lordship of the Messiah, peace be upon him.
Two: The authority of the Messiah in heaven, from where he observes the churches and church leaders, the activities of the angels, and their loyalty to the Messiah.
Three: People will be resurrected on the Day of Judgment and presented before the Messiah. He himself will take account of their deeds. Thereafter, he will reward the righteous and punish the wicked.
Four: Certain future events, some of which are generally related to all of humanity and some specifically related to Christians. The prophecies are provided in obscure and symbolic forms.
The church first expressed trust in these books in 363 AD. Prior to this, everyone was skeptical about the authenticity of the books and the correctness of their attribution to John. Even at the Council of Nicaea in 325 AD, the matter of granting recognition to them was rejected. Even today, many researchers express doubt regarding their attribution to John. Imam Ibn Hazm firmly rejected the attribution of these books to John with powerful arguments. He accused them of being false, contradictory, distorted, and blasphemous.
[416] Acts, Chapter: 1, Verses: 1-3

67

It took nearly 350 years for the entire New Testament to be compiled and canonized. Before that, until the beginning of the fourth century, there was immense complexity regarding their canonization.
Ariyunus described this situation. He divided the books into three levels:
First level: Universally accepted books.
Second level: Books accepted by many, yet controversial.
Third level: Rejected or unacceptable books.
First level or universally accepted books:
1. The Four Gospels
2. Acts of the Apostles
3. Epistles of Paul
4. First Epistle of Peter

5. First Epistle of John
6. The vision of John or the Revelation. Sometimes this book is also placed in this level.

Books of the second level:

1. Epistle of James
2. Epistle of Jude
3. Second Epistle of Peter
4. Second and Third Epistles of John

Books of the third level:

1. Epistles concerning the Acts of Paul
2. The Book of Shepherd Hermas
3. The Vision of Peter

4. More Visions of John [497]

Only a few of the books rejected by Christians have been mentioned here; otherwise, the list would be very long. At this stage, we are also presenting a list of rejected books from the Encyclopedia Americana:

1. Gospel of Thomas
2. Gospel of Pseudo-Matthew
3. Gospel of the Hebrews
4. Gospel of the Nazarenes
5. Gospel of the Twelve
6. Gospel of the Ebionites
7. Gospel of the Egyptians
8. Gospel of Peter. This was known to people in the latter part of the second century.
9. Gospel of Basilides. This was famous in the middle of the second century.
10. Gospel of Marcion
11. Gospel of Apelles
12. Gospel of the Naassenes
13. Gospel of Philip
14. Gospel of Matthias
15. Gospel of Mary
16. Gospel of Bartholomew
17. Gospel of Nicodemus
18. Gospel of Gamaliel
19. Gospel of Truth

[497] Encyclopedia Britannica, Vol: 2, Page: 514.

20. Gospel of Andrew
21. Gospel of Barnabas
22. Gospel of the Encratites
23. Gospel of Hesychius
24. Gospel of Judas

25. Gospel of Thaddeus
26. Gospel of Truth[498]
After research on the epistles of the New Testament, several questions come forward.
One. In what manner were these epistles recorded? Was it through divine inspiration or guidance, or based on the authors' own independent reasoning (Ijtihad)? If it was through inspiration, then what is the proof of the authors receiving such inspiration? Particularly in the case of Paul, he was not one of the original apostles. Many have even denied that he ever came into contact with the Messiah (peace be upon him). If they were written based on independent reasoning, then the question arises: can letters written based on reasoning be a fundamental source of religion?
If the answer is affirmative—that is, if works derived from research and independent reasoning can be a fundamental source of religion—then it must be said that this trend of research must remain ongoing, and in every age, such letters and research papers will continue to be added as religious sources.
Two. Since when was the validity of these epistles recognized as religious sources? It is noteworthy that there was dispute and conflict regarding their acceptability until the Council of Nicaea in 325 AD. In that council, some of Paul's letters were granted recognition. The remaining epistles were recognized at the Council of Laodicea held in 364 AD. For example: Paul's Epistle to the Hebrews, the Second Epistle of Peter, the Second and Third Epistles of John, the Epistle of James, the Epistle of Jude, the Book of Revelation, etc.
What is the actual value of these books, which were not recognized as primary sources of religion for more than three centuries from the inception of Christianity?
[498] Encyclopedia Americana, Vol: 13, pages: 70-71.

Three. These books lack a continuous narrative thread. Discussion regarding these is first heard from Irenaeus in 200 AD and Clement in 216 AD.
Four. When these epistles are reviewed side by side, it is evident that significant inconsistencies and self-contradictory statements are present within them. How is an explanation of these possible? The contradictions exist not only in the context of laws but also in the descriptions of events that were not recurring occurrences.
Five. These epistles also hint at the contradictions existing between the Eastern and Western churches regarding the fundamental doctrines and regulations of Christianity. Specifically, discussions on the contradictions concerning the lordship and the human nature of Christ (peace be upon him) have also been included. Can it be logical to accept the commentary of these letters without any research and without feeling the need to compare them with the opinions of others? Never. It is in no way possible for a researcher to bypass these questions.
The Influence of Paul’s Thought in the Aforementioned Sources
At this stage, it is necessary to examine the extent of the influence of Paul’s thought in the said religious sources. For this, we first need to be aware of the nature of the relationship between the authors of these works and Paul.
1. Gospel of Matthew: The author was not an apostle. He composed the gospel by quoting from the Gospel of Mark.
2. Gospel of Mark: The author was a companion of Paul on various journeys.
3. Luke: A favorite of Paul.
4. John: The author was not an apostle. John presented Paul’s heretical philosophy concerning

the lordship of Christ in his gospel.
5. Acts of the Apostles: Written by Luke, a favorite of Paul.
6. Epistles of Paul: Paul himself is the author.
7. Epistle of James: An explanation of Paul's thought and philosophy.
8. Epistle of Peter: An explanation of Paul's thought and philosophy.
9. Epistle of John: An explanation of Paul's thought and philosophy.

71

10. The Epistle of Jude: An Explanation of Paul's Philosophy and Thought.
After such extensive discussion, research, review, and analysis, can it be considered logical to claim that the religion practiced by Christians is the one brought by the Messiah (peace be upon him)? No, absolutely not; rather, it is a religion invented by the Jewish Paul, an extreme distorter and misinterpreter. [499]

[499] Readers may refer to the book "Al-Masihiyat fi Pakistan" (Christianity in Pakistan), written in the Urdu language by Dr. Muhammad Nader Siddiqui, for more details.

from

72

Manuscripts of the Old and New Testaments
All Christian historians agree that no manuscript (copy) in the original language of the Old Testament exists. Only translated copies can be found. Moreover, these translations were completed four centuries after the revelation of the original book. Among these translated manuscripts, three manuscripts [500] have gained prominence.
First. Vatican Edition
Approximately five hundred years ago, Christian scholars became aware of this manuscript. There is disagreement among researchers regarding its date of composition. Professor Hague believes it was written in the fourth century. On the other hand, Saint Marsh's opinion is that it is a compilation from the fifth century. According to Mount Nikon, it was written in the Greek language in either the fifth or sixth century.
This copy has deficiencies in several sections. For example,

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[500] See the discussion of the word "Bible" in the Encyclopedia Britannica.

73

Old Testament
From the beginning of the Book of Genesis up to Chapter 46.
Verses one hundred and five to one hundred and thirty-seven (105-137) of the Book of Psalms.
New Testament
Chapters nine to fourteen (9-14) of Paul's Epistle to the Hebrews.
Paul's Epistles to Titus and Philemon, and the Vision of John or the Book of Revelation.

Someone added these in the fifteenth century.
In the Gospel of Mark, the author left the space blank from verse nine to twenty (9-20) of the sixteenth chapter.

Second, Alexandrian version:

A copy of this version reached King Charles I in 1608 AD. It is currently preserved in the British Museum. In this version as well, several parts are missing. For example:
From the beginning of the twenty-fifth chapter of the Gospel of Matthew up to verse six.
From verse fifty of the sixth chapter of the Gospel of John to verse fifty-two of the eighth chapter.

Third, Sinai version

A strange story is told about this version. A German researcher named Tischendorf was intensely interested in searching for ancient copies of the Holy Scriptures. Once, he was traveling through Sinai. While passing by a monastery at the foot of Mount Sinai, he suddenly noticed that the monks had gathered some old papers to burn for warmth. He rushed over and took the papers. Later, he confirmed that these were scattered fragments of a Septuagint copy. He repeatedly requested the monks to give him the papers. He further requested them to reveal where they had been found.

Due to his persistence, the priests realized that these were extremely valuable documents. They rejected Sinzendorf's request. Following this, Sinzendorf returned home quickly and then visited Egypt once more. Upon arrival, he met with the ruler of Egypt. However, the ruler could not make any simple arrangement to hand over the copy. He then contacted the Russian embassy and informed them about the documents.

In 1859 AD, he was able to visit Sinai as a representative on behalf of the Russian embassy. Once there, he continued to search for the manuscript in the monastery library. Finally, he managed to acquire the copy in exchange for a large sum of money. He took the copy and presented it to the Russian Emperor. Ultimately, by the Emperor's order, the copy was preserved in the National Museum of Russia.

Researchers believe that this copy was written in the fourth century. It includes both the Old and New Testaments.

Apocrypha or Secret Books

In this copy, the final chapter of the Gospel of Mark ends at the eighth verse. Following this, the Gospel of Luke begins without leaving any blank space. Therefore, through research, many scholars have claimed that the account of the Messiah's (peace be upon him) resurrection from the grave, described after the eighth verse of the final chapter of Mark's Gospel, is entirely fabricated. This section was included under the name of the Gospel of Mark through forgery. Based on this description, other Gospel writers have stated the matter.[501]

After this ancient manuscript was discovered, Christians devoted themselves fully to the work of composing 'Ecrapha and Luhia'. The meaning of this Greek term is unrecorded original accounts.

Christians believe that the Gospel writers did not record the sayings of the Messiah (peace be upon him) with due importance. They did not give as much importance to his sayings as they did to the history of the Messiah (peace be upon him). Therefore, many of them [believe] Jesus...

[501] Tarikhus Suhofis Samaviyyah, pages: 124-127.

75

Attempts were made to collect these oral accounts attributed to the Prophet (peace be upon him). However, they were unsuccessful due to the circumstances prevailing in Egypt surrounding the Prophet (peace be upon him) during their stay. Following the discovery of the Sinai manuscript, many authors in the seventeenth century attempted to compile these into volumes.[502]

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[502] For details, see: Hikmat al-Adyan, page: 86.

76

The Injil of Jesus (Peace Be Upon Him)
We Muslims firmly believe that Allah Almighty revealed a book to Prophet Jesus (peace be upon him). Its name is the Injil.[503] That is, the Gospel or prophecy. Jesus (peace be upon him) traveled through towns and villages sharing this good news with the people. The existing Gospels indicate that Jesus (peace be upon him) possessed an Injil or Gospel. For instance, as stated in the Gospel of Matthew: “And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.”[504] Here, the phrase “gospel of the kingdom” is a thematic translation of the word Injil.
The Gospel of Mark states: “Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.’”[505]
There is no doubt that the Gospel described above by Matthew and Mark is different from the commonly prevalent Gospels. These are not the Gospels attributed to various individuals such as Mark, John, Matthew, Luke, etc. This is an Injil or Gospel that was present with Jesus (peace be upon him) himself. He used to invite people in villages and towns to this Injil. The authors of the Gospels [took] some portions from the Injil of the Messiah (peace be upon him)...
[503] The word ‘Injil’ is derived from the Greek ‘Euangelion’. It means good news, glad tidings, gospel, joyful news, etc. The English word for the term is ‘Good Spell’, which means excellent news or good news.
[504] Matthew, Chapter: 4, Verse: 23.
[505] Mark, Chapter: 1, Verses: 14–15.

77

...it is not impossible that they have included such things in their own gospels. Through this, they have essentially mixed truth with falsehood.
After the Quran, the greatest evidence for the existence of the Gospel of Jesus (peace be upon him) is the following sentence from Paul's letter, which states: "First, I thank my God through

Jesus Christ for all of you, because your faith is being reported all over the world. God, whom I serve in my spirit in preaching the gospel of his Son, is my witness how constantly I remember you." [506]
Similarly, in the first letter written to the Corinthians, he says: "If others have this right of support from you, shouldn't we have it all the more? But we did not use this right. On the contrary, we put up with everything so as not to hinder the gospel of Christ." [507]
He further says, "In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel." [508]
Elsewhere he says, "I do all this for the sake of the gospel, that I may share in its blessings." [509]
We have quoted these passages from the gospels current among Christians. This name (Gospel or Injeel) has been mentioned repeatedly in them. [510] This gospel is certainly none of the currently existing gospels. Each of these is a gospel attributed to a specific author. Currently, the existence of the Gospel or Injeel of Jesus (peace be upon him) is not found.
Christian scholars have acknowledged a brief letter in which the condition of the Messiah (peace be upon him) was discussed. This was the actual...
[506] Romans, Chapter: 1, Verse: 8-9
[507] 1 Corinthians, Chapter: 9, Verse: 12
[508] 1 Corinthians, Chapter: 9, Verse: 14
[509] 1 Corinthians, Chapter: 9, Verse: 23
[510] Reader, see for example: Romans, Chapter: 1, Verse: 1; 1 Thessalonians, Chapter: 2, Verse: 2; Mark, Chapter: 1, Verse: 1; Revelation, Chapter: 1, Verse: 15, 16, 19; Colossians, Chapter: 1, Verse: 12, 18; Galatians, Chapter: 1, Verse: 7, etc.

The Injil or Gospel. However, it was for those individuals who did not hear the message of the Messiah (peace be upon him) with their own ears and did not witness his state with their own eyes. It can be said that this letter was the original record, where the history of the Christians was documented chronologically. But this letter has been lost or was intentionally destroyed so that it could not be presented as evidence against them in their denial of the status of the Messiah (peace be upon him) and the prophethood of Muhammad (peace and blessings of Allah be upon him).
After reviewing the Gospels, their authors, and their content, we can clearly state that these teachings did not come from Allah. This is because He can never command polytheism (shirk). The religion chosen by Allah is the religion of monotheism (Tawhid). He sent all the prophets and messengers to preach monotheism. Yet, Christians claim that it came from Allah! We Muslims firmly believe that the Messiah (peace be upon him) was a messenger to the Children of Israel. The Injil was revealed to him. He was not killed, nor was he crucified. Rather, a resemblance of Jesus (peace be upon him) was presented to them. Allah Almighty says:
"The Messiah, son of Mary, was no more than a messenger; many were the messengers that passed away before him. His mother was a woman of truth. They both had to eat their food. See how We make the signs clear to them; yet see in what ways they are deluded." [Surah Al-Ma'idah, Verse: 75]
Elsewhere He says,

[511] Muhadaratun fin Nasraniyyah, page: 66.

79

And We sent, following in their footsteps, Jesus, son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.
I have sent Jesus, son of Mary, after them. He was a confirmer of the previous scripture, the Torah. I gave him the Gospel. In it is guidance and light. [Surah Al-Ma'idah, Verse: 46]

421 History of the Jewish and Christian Nations

80

Barnabas and His Gospel
Barnabas
According to authentic accounts, he was a disciple of the Messiah (peace be upon him). In his Gospel, he himself has clearly mentioned this matter. His name was Joseph bin Levi bin Abraham. He was of the Levite tribe among the Jews residing in Cyprus. Family-wise, he was affluent. After embracing faith in the Messiah (peace be upon him), he renounced all his possessions. He always remained with the Messiah (peace be upon him) both at home and abroad. For this reason, the Apostles named him Barnabas. This is an Aramaic word, which means "Son of Encouragement."
In the Acts of the Apostles, it is stated: "And Joseph, whom the apostles called Barnabas (which when translated means Son of Encouragement), a Levite and a native of Cyprus, having a piece of land, sold it and brought the money and laid it at the apostles' feet."[512]
[512] Acts, Chapter: 4, Verses: 36-37.

81

Reverend Father Abdul Masih says, "After introducing himself to the Messiah (peace be upon him), he included Barnabas among the seventy disciples whom he had sent out to preach the faith publicly. However, Barnabas did not stay in Jerusalem for long. Upon receiving news from Cyprus, he was compelled to travel there. Arriving there, he learned that his father had already passed away and been buried. His father left a substantial amount of wealth for his child at the time of his death."[513]
Barnabas is the individual who established trust in Paul among the disciples. Previously, the disciples feared him because of Paul's persecutions.[514] For a long time, Barnabas preached Christianity together with Paul. Subsequently, after Paul's dissemination of falsehoods regarding Allah and His Messenger came to light, Barnabas abandoned him. He then joined his nephew Mark, the author of the Gospel. Christian religious books testify to Barnabas's competence, faith, and piety.[515]
According to the accounts of the Gospels, Barnabas left Paul because Paul did not take Mark on a missionary journey. However, the reality is that this was not the primary reason, as Mark himself later appeared in the role of one of Paul's chief associates.
Meanwhile, Barnabas maintained caution regarding Paul and his ungodly proselytizing. To

counter the doctrines invented by Paul, he began writing a Gospel. He himself stated, "Dearly beloved! Surely Allah Almighty is Great and Wonderful. In these days, we have lost His prophet Jesus. We have lost his teachings. Satan has chosen his teachings and miracles as a means of deception. In the name of piety, they are teaching disbelief. They have claimed the Messiah to be the son of God. They have abolished the decree of Allah Almighty regarding circumcision. They have made impure meat permissible. One of these misguided individuals is Paul. It is with sorrow that I must speak of him."[516]

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[513] **Hayat-e-Barnaba**, page: 15
[514] **Acts**, Chapter: 9, Verse: 26
[515] **Acts**, Chapter: 11, Verses: 23-24
[516] Selected from the introduction to the **Gospel of Barnabas**.

Next, while describing the reason for recording the Gospel, he said, “For this very reason, I am setting down the truth in writing—the truth that I observed while in the presence of Jesus and heard with my own ears. I am writing for your salvation and so that Satan may not lead you away from the faith.” [517]

Through this introduction, Barnabas introduced an important subject, the details of which have been discussed earlier. The subject is the abolition of certain provisions of the law of Moses (peace be upon him)—namely circumcision and the prohibition of pork—for those who converted to Christianity from paganism.

Barnabas was present at the first council of Jerusalem. There, he recounted his travels before the assembly. In addition, he explained his perspective regarding the entry of pagans into Christianity. Afterward, he returned to Cyprus and continued to preach the message of Christianity. Eventually, the Jews became incensed with him. They captured him and brought him before Hypatius, the ruler of Salamis. However, Hypatius cleared him of all the charges brought against him. Subsequently, the Jews took him to an open field outside the city. They beat him severely and killed him by stoning. Some also attempted to burn his body by setting it on fire. In the end, they desisted from the burning. Upon learning of this, Mark went to the field. He wrapped Barnabas’s body in cloth and placed it in a cave outside the city. [518] Upon leaving, he also left a copy of the Gospel on the chest of the corpse. This event took place in June of 61 AD. Here concludes the history of Barnabas.

After the Great Council of Cyprus held in 401 AD, Christians discovered Barnabas's tomb. At that time, they also came into possession of the Gospel that Mark had placed on the chest of the corpse. When this news spread throughout Cyprus, the emperor of the time expressed a desire to see the Gospel. Then, the priest Anthemius sent the book to him. The greatest credit for the discovery of the tomb belonged to this priest. He had also participated in the Great Council of Cyprus. This matter has been widely recorded by Christians in their books...

[517] Taken from the introduction to the Gospel of Barnabas.
[518] Hayat-u Barnaba: 67-68.

...describe. However, for the purpose of concealing the truth, they add a sentence there. They write that the book found in Barnabas's grave was essentially the Gospel of Matthew. But for several reasons, this gospel placed on Barnabas's body cannot be the Gospel of Matthew. These are:
1. There is a disagreement among historians regarding the time of composition of the Gospel of Matthew. The most authentic view is that the Gospel of Matthew was composed after 65 AD.[519]
2. Even if it is accepted for the sake of argument that the Gospel of Matthew was composed earlier, there is no question of Apostle Barnabas reading this gospel. This is because, while placing the manuscript on Barnabas's body, Mark had said, “He (Barnabas) loved to read it.” An apostle would certainly not prefer to read a gospel composed by someone who had not seen the Messiah, nor witnessed the events occurring around him.
3. The Emperor summoned the gospel quickly. The reason for this haste might have been the fear of discord spreading after its publication, or to become acquainted with the contents of this new gospel. If it were the Gospel of Matthew, what would be the reason for such haste? The Gospel of Matthew was already well known to everyone.
4. Subsequently, the gospel was lost within the royal palace.

The Gospel of Barnabas in Ancient Authoritative Texts

After the recovery of the gospel from Barnabas's grave, the news spread to the general public. Scholars and preachers began to provide references to it in their missionary work. As a result, a massive uproar began in Christian circles. In 492 AD, Pope Gelasius I, upon ascending to the papacy, declared the study of the Gospel of Barnabas forbidden. This was because many of the tenets in this gospel were in conflict with other prevalent gospels, especially regarding the divinity of the Messiah (peace be upon him) and the description of the crucifixion.
[519] It has been mentioned previously that Barnabas was killed by the Jews in June 61 AD. And the Gospel of Matthew was written after 65 AD. Therefore, there is no possibility of a book written after 65 AD coming into Barnabas's possession or being placed upon his corpse. — Translator

When was the Gospel of Barnabas found?

The Gospel remained hidden from the public eye until the eighth century. Then, in 1709 AD, Cramer, an advisor to the Emperor of Prussia [520], discovered this Gospel in the Italian language. Subsequently, in 1784 AD, along with other books from Cramer's library, this copy was moved to the Royal Palace in Vienna. Later, it was translated into the English language from the original Italian copy. In 1907 AD, this Gospel was published from Oxford. At the beginning of the eighteenth century, a Spanish copy of the Gospel was found, which had been translated from the Italian copy. Orientalist George Sale alluded to this in the introduction of his translation of the Quran. [521]
In 1784 AD, Dr. Monkhouse, a member of the education commission at King's College, Oxford, translated it into English from this Spanish copy. Afterward, he handed over the translation and the original copy to the renowned Professor White. Professor White presented some portions of the Gospel to his students.
Dr. Khalil Saadat studied these portions and found them to be consistent with the Italian copy. [522] After that, the distribution of this English-translated copy remained suspended in Europe for a long time. From the detailed introduction written by Dr. Khalil Saadat at the beginning of

the Arabic translation of the Gospel of Barnabas, it is understood that the Arabic translation was completed based on both the Italian and English copies.
The credit for bringing the Italian copy to public attention belongs to an Italian priest known as Fra Marino. Previously, he had discovered the letters of Irenaeus. In one of those letters, Saint Paul had been criticized with reference to the Gospel of Barnabas. From then on, a strong passion was ignited in him to uncover this Gospel. Fra Marino was once a close associate of Pope Sixtus V. One day, he entered the Pope's private library with him. In the meantime, the Pope became somewhat drowsy. Fra Marino then began studying various books while waiting for the Pope to wake up. Suddenly, he found this Gospel within reach. He was overjoyed at this discovery and [took] the copy...

[520] An ancient state of North Germany. Its capital was Berlin.
[521] **Al-Yahudiyyah wal-Nasraniyyah**, written in Urdu by Maulana Maududi, page: 461.
[522] For details, readers should see the introduction to the Arabic translation of the Gospel of Barnabas written by Dr. Khalil Saadat.

85

...he hid it in the sleeve of his garment. After the Pope woke up, he took permission to leave and departed from there. He brought this invaluable treasure with him. Later, in seclusion, he studied it with great interest. Immediately after this, he was initiated into the religion of Islam. [523]
Dr. Khalil Saadat compared the Spanish copy and the Italian copy. He found them to be exactly identical. However, there were differences in two minor matters. For example, the Italian copy states, "When the traitor Judas arrived with Roman soldiers to hand over Jesus, Jesus was praying in the garden. The disciples were sleeping in the adjacent room. Sensing the arrival of the soldiers, Jesus became afraid and entered the room. Then, seeing the danger surrounding him, Allah Almighty sent four angels. The angels took him out through a back door or window and carried him to the third heaven. Afterward, when Judas entered the room, Allah Almighty, through His divine power, changed his appearance and voice. As a result, he became exactly like Jesus. The disciples woke up and saw him. They did not have the slightest hint of doubt about him being Jesus." This incident is narrated in the Spanish copy exactly as it is in the Italian copy. Only one additional phrase has been added: "except for Peter." That is, except for Peter, no one else had the slightest doubt. This is the first difference.
The second difference concerns the names of the angels who came to take Jesus. In the Spanish copy, the name of one angel is stated as Azrael. Conversely, in the Italian copy, this angel's name is mentioned as Uriel.

Is Being an Apostle a Prerequisite for Being a Gospel Writer?

Simeon, the author of the book Injil-e-Barnaba Muayyafun, says, "Even if for the sake of argument we accept that he (Barnabas) is the author of the gospel currently circulated in his name, there is still no way to unequivocally authenticate him. Because the fundamental condition for the veracity of a gospel is that its author must be a disciple or companion of the Messiah; one who has witnessed his deeds with their own eyes." [524]

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[523] Selected from Dr. Khalil Saadat.
[524] Injil-e-Barnaba Muayyafun, page: 63.

86

Can we ask Simeon and other Christians this question: where is the application of this condition in the case of the Gospel of Luke? Luke was not a disciple of the Messiah (peace be upon him). According to the author of **Kamus al-Kitab al-Muqaddas**, he was a companion of Paul. In the Epistle to the Colossians, he addressed both of them jointly. Paul would honor him with titles such as "dear doctor," "my fellow worker," etc. Therefore, how is it appropriate for Christians to place faith in a Gospel whose author is neither an apostle nor a disciple? Yet, they consider this very book to be the third Gospel of their scripture, the **Holy Bible (Kitab al-Muqaddas)**. The author of the Gospel was certainly not an apostle; rather, he was a companion of the Jewish claimant to Christianity, Paul.

What will Christians say regarding Mark, the author of the second Gospel? His status as a disciple of the Messiah (peace be upon him) is also doubtful. At most, it can be said that he became a follower on the day of the Messiah's surrender. This means he did not hear any lecture or sermon from the Messiah. For a long time after the ascension of the Messiah (peace be upon him), he remained with Paul. Later, he abandoned him due to Paul's misconduct and his falsehoods regarding God and His Messenger. Subsequently, he joined Barnabas in the missionary work of Christianity. The question is, could a brief period of companionship qualify Mark to write a Gospel? He did not witness the events that occurred during the Messiah's lifetime. Can his Gospel be the primary source for knowing the life story of the Messiah (peace be upon him)?

The author of **Kamus al-Kitab al-Muqaddas** states, "In his Gospel, Mark spoke in detail about the subjects he addressed. He discussed the life story, activities, crucifixion, and resurrection of the Messiah..." Mark prioritized the aspect of the Messiah's actions over his teachings. In his Gospel, he mentioned only four of the Messiah's sayings. He described eighteen miracles. He quoted only one speech. It is worth noting here that for an accurate description of these events, presence at the scene and firsthand witnessing were necessary. However, Mark himself did not see these events. Thus, how do Christians place faith in this Gospel?

From this, it is proven that the condition imposed by Simeon—that the author of a Gospel must be an apostle—is incorrect. Yet, relying on this very condition, he rejected the Gospel of Barnabas.

87

Even if we accept the condition imposed by Simeon for becoming a writer of the Gospel as accurate, then it must be said that this condition applies only in the case of **Barnabas**. Yes, only **Barnabas** was able to fulfill this condition; no other Gospel writer did. **Barnabas** embraced faith during the lifetime of the **Messiah (peace be upon him)**. He witnessed the events and miracles that took place during his time. He heard the speeches of the **Messiah (peace be upon him)** with his own ears in various locations. The **Messiah (peace be upon him)** left a testament for him to advocate on his behalf after his ascension. He was instructed to describe the reality of his message and prophethood to the people.

Reader, read chapter number 221 in the **Gospel of Barnabas**. There it is stated, "Jesus looked at the person who was writing. Then he said, 'O **Barnabas**! You must certainly write my Gospel. Also write what happened concerning me during my stay on earth. Write also what happened with **Judas** so that the believers may be freed from deception.' So that everyone can testify to the truth. Then the person engaged in writing said, 'O Master! If Allah wills, I will surely do so.

But I do not know what happened with **Judas**, for I did not see everything.' Then in response, Jesus said, 'Here are **John** and **Peter**; they have witnessed everything. They will tell you what happened.'" After this, Jesus instructed us to call his devoted disciples so that they could see Jesus. Then **James**, **John**, including **Nicodemus**, seven disciples, **Joseph**, and many others—a total of seventy-two people—arrived. They all dined with Jesus. On the third day, Jesus said, "Go to the **Mount of Olives** with my mother. I will ascend to heaven from there."[525]

Readers of the **Gospel of Barnabas** will find similarities in its style of expression, vocabulary, and sentiment with other Christian religious books and Gospels. No Muslim can designate **Allah Almighty** as "Spirit" (Ruh), because spirit is a creation (Makhluq). **Allah Almighty** is the Creator (Khaliq). Similarly, the term "Blessed" (Barakat-prapt) cannot be used in reference to **Allah Almighty**. Because if He were "blessed," then there would surely be someone else who bestows blessings upon Him. This is not possible. The reality is that **Allah Almighty** is inherently full of blessings. As He has stated in the **Quran**:

"So blessed be Allah, the Best of creators."

[525] Barnabas, Chapter: 221.

How blessed is Allah, the Best of Creators. [Surah Al-Mu'minun, Verse: 14]

From an educational perspective, this Gospel is very different even from the Quran. Therefore, we are unable to call its author a Muslim.

Denial by Christians of the Gospel Being the Work of Barnabas

After the publication of the Gospel, a widespread uproar broke out. Especially since some of the contents of the Gospel aligned with the Quran, intense chaos began within the Christian camp. Their writers, researchers, and speakers collectively threw all their energy into opposing it. Many of them wrote separate books to prove that the book attributed to Barnabas was a forgery. For example, the Christian writer Simeon. Simeon was known in the Arab world as a preacher and spokesperson for Christianity. He has also written numerous books in promotion and support of the Christian faith. Reader, you can study his book, "The Gospel of Barnabas: A Faked Gospel." Here, we are reviewing the portions of their statements regarding the Gospel of Barnabas that are relevant to the subject matter from an Islamic perspective. [526]

1. If it were assumed that at the dawn of Islam, the Gospel of Barnabas existed alongside the Gospels written by Matthew, Mark, Luke, and John, then the Quran would have encouraged adhering to the Gospel of Barnabas instead of the other Gospels.
2. During the period between the eighth and fourteenth centuries—the time during which great exegetes like Ibn Jarir al-Tabari and Ibn Kathir appeared—if this Gospel had existed, the exegetes would not have disagreed in identifying the individual crucified instead of the Messiah. Rather, based on the content of the Gospel of Barnabas, they would all have agreed that the crucified individual was Judas Iscariot.
3. All Muslim historians up to the fourteenth century mentioned only the Gospels of Matthew, Mark, Luke, and John as the Christian Gospels. No mention of the Gospel of Barnabas is found in any of their writings. For example, Masudi...

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[526] Christians claim that the prevalent Gospel of Barnabas was created through a Muslim forgery. It is not the work of the Apostle Barnabas. They provide various arguments in support of their claim. The author has first presented those arguments here. Afterwards, he has refuted

them. —Translator
History of the Jewish and Christian Nations | 421

89

...written by **Muruj adh-Dhahab**, Ibn Kathir's **Al-Bidayah wa'l-Nihayah**, Al-Maqrizi's **Al-Khitat al-Ibariya**, and Ibn al-Athir's **Al-Kamil**, among others.
4. Muslim historians have not included the name of Barnabas in the list of the disciples of the Messiah. However, in various chapters of his Gospel—such as 16, 25, 67, 69, 112, 138, 155, 168, 171, 246, 323, and so on—Barnabas has claimed to be a disciple of the Messiah. Muslim historians have only mentioned the names of the disciples who were mentioned by Luke and others. It can be inferred from this that the Gospel of Barnabas did not exist before the fourteenth century. — Summarized.
Dr. Khalil Saadat believes that this author [527] was a Jew of Spanish descent. Initially, he followed Christianity and became familiar with the Gospels. Later, he converted to Islam. Dr. Khalil Saadat presents the following points from the Gospel of Barnabas in support of his claim:
1. Jesus denies his lordship and being the Son of God.
2. Abraham intended to sacrifice Ishmael for the sake of Allah, not Isaac.
3. Jesus is not the promised savior; rather, Muhammad is the promised savior. In fact, the word "Muhammad" is mentioned directly several times in various chapters of the Gospel. It is also stated that he is the Messenger of Allah. When Adam was expelled from Paradise, he saw written on the gates in letters of light: "There is no god but Allah, Muhammad is the Messenger of Allah."
4. Jesus was not crucified. He was raised up to the heavens. The traitor Judas was the one who was crucified; he had been transformed into the likeness of Jesus. This statement aligns perfectly with the Quran—
"And [for] their saying, 'Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.' And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them."
And because of their saying, "We have killed the Messiah, Jesus son of Mary, who was the Messenger of Allah." Yet they neither killed him...
[527] According to their claim, the actual author-translator of the Gospel of Barnabas.
422 | History of the Jewish and Christian Nations

90

...[they] did not kill him, nor did they crucify him; but [another] was made to resemble him to them. [Surah An-Nisa, Verse: 157]
5. The Ruling on Circumcision.
In brief, this is the Christian perspective regarding the Gospel of Barnabas.
Whether it is correct or incorrect to call this the Gospel of Barnabas is not something we Muslims are particularly concerned about. The matter does not hold much importance for us. This is because the Quran has provided detailed accounts of the birth of the Messiah (peace be upon him), his call (Da'wah), the difficult situations he faced during his life, and how his final time on earth was spent, among other things. Similarly, it has extensively discussed how the Gospel (Injeel) revealed to Jesus (peace be upon him) was distorted and altered.
Whether or not to attribute the Gospel to Barnabas is purely an academic matter. We wish to point out that this Gospel was discovered within Christian circles. It was preserved in one of

their own libraries, where no one but Christian scholars had access. Likewise, its discovery, translation from Italian to English, and then from English to Arabic—all the credit belongs to Christians. No Muslim had a hand in it. So, what compels them to be unable to accept it as the Gospel of Barnabas? Christians themselves admit that Pope Gelasius I, who was consecrated in 492 AD, issued a decree banning the study of certain books. The Gospel of Barnabas was also on that list of forbidden books, as we have discussed earlier. Does this not mean that the Gospel was in circulation until the end of the fifth century, a century before the advent of the Prophet (peace and blessings of Allah be upon him)? It was even being read and studied. Then Pope Gelasius came and banned it. This was because it discussed matters that conflicted with the creed (Aqidah), beliefs, and teachings of Paul-promoted Christianity, or Paulinism. One of these conflicting points was the divinity (Lordship) of the Messiah. After this, the Gospel vanished from the sight of the common people.

It is historically self-evident that Muslims possessed significant expertise in researching various religions, especially during the period from the end of the second Hijri century to the time of Shaykh al-Islam Ibn Taymiyyah. During this era, scholars such as Ibn Jarir al-Tabari, al-Yaqubi, al-Masudi, al-Biruni, Ibn Hazm, and al-Shahrastani, among others, authored many valuable books on nations and religions. None of them were able to discover this banned book. If this...

91

If the Gospel had been composed during the Islamic era according to Dr. Khalil Saadat's claim, then these writers and historians would have been aware of this book. To resist the Christians, they would have quoted from this Gospel to refute their claims regarding the Lordship of Christ (peace be upon him) and the Holy Spirit. Despite the clear description in Barnabas, they disagreed when identifying the person who was crucified. If the Muslims of that era had known about the Gospel, they would never have disagreed.

Dr. Khalil Saadat's objection was that 'the statements of the Gospel of Barnabas regarding circumcision and other matters are consistent with Islamic Sharia.' In response to this objection, we wish to ask him: who abolished circumcision? Christ (peace be upon him) or Paul? Certainly, it was Paul who abolished circumcision. For it is well known that circumcision was the practice (Sunnah) of Abraham, Ishmael, Moses, and Jesus (peace be upon him)—of everyone. Descriptions of this have appeared in both the Old and New Testaments. For example, in the letter written to the Galatians, Paul says, "Behold, I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law like the repayment of a debt."[528]

In the letter written to the Corinthians, he says, "Was a man already circumcised when he was called? He should not become uncircumcised. Was a man uncircumcised when he was called? He should not be circumcised. Circumcision is nothing and uncircumcision is nothing, but keeping God’s commands is what counts."[529]

From this, it is understood that the statements of Barnabas are consistent with the teachings of Jesus (peace be upon him).

The claim made by Dr. Khalil Saadat that the mention of circumcision in the Gospel makes it the work of a Muslim is not correct. We would say that its author was a true follower of Christ (peace be upon him). And Christ (peace be upon him) did not abolish circumcision; he left it as a prescribed law for his followers.

In the Gospel of Barnabas, the name of the Prophet (peace and blessings be upon him) has been mentioned directly without resorting to any kind of hints or signs, which is why Dr. Khalil Saadat has expressed doubt. In response to that, we will say—
[528] Galatians, Chapter: 5, Verses: 2-3
[529] 1 Corinthians, Chapter: 7, Verses: 18-19

92

1. According to the Quranic account, Jesus (peace be upon him) explicitly mentioned the name of the Prophet (peace and blessings of Allah be upon him). As it is stated in the Quran—
"And [remember] when Jesus, the son of Mary, said, 'O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.' But when he came to them with clear evidences, they said, 'This is obvious magic.'"
Remember when Jesus, son of Mary (peace be upon him), said: "O Children of Israel! I am the messenger of Allah sent to you, confirming the Torah that was before me and bringing glad tidings of a messenger who will come after me, whose name is Ahmad." Then, when he came to them with clear proofs, they said: "This is clear magic." [Surah As-Saff, Verse: 6]
Therefore, what is the hindrance for Barnabas to clearly describe the name of the Prophet? After all, he acquired knowledge directly from Jesus (peace be upon him).
2. The name is not a word translated from a foreign language whose Arabic meaning is Ahmad or Muhammad. Many English scholars have made such a claim. For example: Ouden Jones says in his book *Nash'at-ud-Diyanat-il-Masihyyah* (The Origins of Christianity), "There is no scope for Christians to say that the word 'Paraclete' mentioned in their religious scriptures means Muhammad."
This scholar, however, claims that Muslims surreptitiously inserted these words into the Gospels without the knowledge of the Christians.
In addition to the above discussion, the reader may also read the introduction by Dr. Rashid Rida at the beginning of the Gospel of Barnabas. He wrote this for the purpose of refuting the claim of Dr. Khalil Sa'adat. He says—
'Sheikh Muhammad Bairam describes an English traveler who, prior to the Prophet (peace and blessings of Allah be upon him) receiving his prophethood, saw a copy of the Gospel written in Himyaritic script in the Pope's library at the Vatican. There the Messiah says, "...the bringer of glad tidings of a messenger who will come after me. His name will be Ahmad." This statement is identical to the Quranic account. But...'

93

He did not mention any narration suggesting that any Muslim found clear prophecies about the Prophet in the Gospels.
This indicates that certain books and portions of the Gospels, whose reading was forbidden during the early centuries, were preserved in the Vatican Library. If these were to be published, all doubts regarding the Gospel of Barnabas would be resolved. It is also not impossible for

Barnabas to have explicitly recorded the word 'Muhammad' as a translation. In the original text, it was in a word whose meaning translates to 'Muhammad', such as the term 'Paraclete'. Granting such leeway in translation was an accepted and prevalent practice among Christians, as described by Shaykh Rahmatullah Kairanvi in his book Izharul Haq. Following this, he also mentioned twelve prophecies from the New Testament.[530]
In the light of the preceding discussion, we will now present several passages from the Old and New Testaments that allude to the arrival of the last Prophet, Hazrat Muhammad (peace and blessings of Allah be upon him). Allah alone is the Giver of guidance to the right path.

[530] Izharul Haq, Vol: 2, Page: 531.

94

Prophecies of the Old Testament
Prophecy One
Sayyiduna Musa (peace be upon him) says—
‘And this is the blessing with which Moses, the man of God, blessed the children of Israel before his death. He said,
The Lord came from Sinai,
And rose up from Seir unto them;
He shined forth from Mount Paran,
And he came from among ten thousands of holy ones;
From his right hand went a fiery law for them.’ [531]
There is a clear indication here of the prophethood of three prophets. They are Musa (peace be upon him), Isa (peace be upon him), and Muhammad (peace and blessings of Allah be upon him). Perhaps this is a confirmation of that verse of the Qur'an where it is stated—
[531] Deuteronomy, Chapter: 33, Verses: 1–2.

95

By the fig and the olive, and [by] Mount Sinai, and [by] this secure city.
I swear by the fig and the olive, and by Mount Sinai in the Sinai region, and by this secure city. [Surah At-Tin, Verses: 1-3]
The fig and the olive grow in the land where Abraham (peace be upon him) migrated and where the Messiah (peace be upon him) was born. This is the intent behind the words of Moses (peace be upon him), “He rose up from Seir unto them.” Mount Sinai is the place where Moses (peace be upon him) conversed with Allah. And Paran is Makkah. One of the primary proofs that the land of Paran refers to the city of Makkah, the birthplace of the Prophet, is an account in the Torah. There, while describing the conduct of Abraham (peace be upon him) with his wife Hagar and the migration from Sarah's house, it is said: “And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy

seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt." [532]
[532] Genesis, Chapter: 21, Verses: 9-21.

96

Prophecy Two
The prophet Isaiah describes,
"I am the LORD, that is my name; I will not give my glory to another, or my praise to carved idols. See, the former things have come to pass, and new things I declare; before they spring into being, I inform you of them."
"O you who go down to the sea, and all that is in it,
O coastlands and those who dwell in them,
Sing a new song to the LORD,
Sing His praise from the ends of the earth.
Let the wilderness and its cities lift up their voices,
Let the villages where Kedar dwells do so,
Let the inhabitants of Sela shout for joy,
Let them cry aloud from the mountaintops;
Let them acknowledge the glory of the LORD,
And declare His praise in the coastlands.
The LORD will go forth like a hero,
Like a warrior He will stir up His zeal;
He will raise a victory shout, yes, He will cry aloud;
He will show His might against His enemies." [533]
"The LORD was pleased for the sake of His righteousness to make the law great and honorable. Yet they are a people robbed and plundered; all of them are snared in holes and hidden in prisons; they have been robbed, and there is no rescuer; they have been plundered, and no one says, 'Give them back.'" [534]

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[533] Isaiah, Chapter: 42, Verses: 8–13
[534] Isaiah, Chapter: 42, Verses: 21–22

97

This prophecy regarding the arrival of a Prophet in the Arabian Peninsula is even clearer than the previous one. Because:

(A) "Sing to the Lord a new song,"

The intent of "a new song" here refers to a new Law (Shariah). It is well-known that the Messiah (Peace be upon him) did not bring a completely separate Law. He came to fulfill the Law of Moses (Peace be upon him). Therefore, this prophecy does not apply to Jesus (Peace be upon him) for several reasons. Its true application is fitting for Muhammad (Peace and blessings of Allah be upon him). The mentioned description perfectly aligns with him.

(B) "Let the wilderness and its cities lift up their voice, the villages that Kedar inhabits."

It is universally known that Kedar (or Kaydar) was the eldest son of Ishmael (Peace be upon him). He lived in the Arabian Peninsula. Therefore, the Prophet arriving with a new Law would arrive in the Arabian Peninsula—this is logical and clear. Furthermore, his receipt of prophethood would elevate the status of the inhabitants of Arabia. This was realized through the prophethood of the Prophet (Peace and blessings of Allah be upon him).

(C) "Let the inhabitants of Sela sing for joy, let them shout from the top of the mountains; Let them give glory to the Lord, and declare His praise in the coastlands."

According to dictionaries, Sela or Sila is the name of a mountain in Medina. This paragraph is also a clear prophecy regarding the prophethood of the Prophet (Peace and blessings of Allah be upon him). It is well-known that Hajj is one of the five pillars of Islam. Mount Arafat, the valley, etc., hold symbolic importance in it. Even the Messenger of Allah (Peace and blessings of Allah be upon him) said, "Hajj is Arafat." The intent of this Hadith is the stay at the plain of Arafat. There, pilgrims from various parts of the world engage in Tasbih (glorification), Tahlil (proclaiming God's oneness), and supplication. Following Muhammad (Peace and blessings of Allah be upon him), the first to perform Hajj were the inhabitants of Mount Sela, namely the people of Medina. The Prophet (Peace and blessings of Allah be upon him) also resided in Sela, that is, Medina. During the Farewell Hajj, for the first time with his companions...

...set out for the purpose of Hajj. Their number exceeded one hundred thousand. They arrived wearing the Ihram from various parts of the Arabian Peninsula. The Prophet (peace and blessings of Allah be upon him) stayed in the plains of Arafat with his companions. And it was there that these words were fulfilled: “Let the inhabitants of Sela sing for joy; let them shout from the top of the mountains; let them give glory to the Lord and declare His praise in the coastlands.”

(d) “The Lord will go forth like a mighty man; He will stir up zeal like a warrior; He will cry out, yes, shout aloud; He will prevail against His enemies.”

Here, a reference is made to the prowess and strength of the Muslims, which began in Medina. Subsequently, they defeated the enemies of Islam. Previously, Westerners used to say, ‘Islam stood up as a powerful entity in a warrior's attire. Then, raising a loud shout, it achieved victory over the enemy.’

(e) “And I declare new things; before they spring forth, I tell you of them.”

Isaiah said this at the beginning of the discussion. From this, it is clearly understood that this would occur in the future. And it has been fulfilled in the case of Muhammad (peace and blessings of Allah be upon him). Through his hands, the new Sharia—the Islamic Sharia—came. The honor of the Arabs was elevated. Their name spread to the far corners of the earth. They were victorious over the enemies of Islam.

Prophecy Three
Isaiah further describes:
“Behold! My Servant whom I uphold, My Chosen One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the nations. He will not cry out, nor raise His voice, nor cause His voice to be heard in the street. A bruised reed He will not break, and a smoldering wick He will not quench; He will bring forth justice in truth. He will not fail...”
History of the Jewish and Christian Nations | 851

99

...he will not grow faint or be discouraged until he has established justice on the earth; and the coastlands will wait for his law.
Thus says the Lord God, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people on it and spirit to those who walk in it: "I, the Lord, have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness."[535]
After mentioning this prophecy, Abu Ubaida (died: 582 Hijri) says, "This is a statement regarding Muhammad (peace and blessings of Allah be upon him) and his attributes. This is sufficient. It is impossible for you to apply this prophecy to anyone other than Muhammad (peace and blessings of Allah be upon him)."[536]
There are several elements in this prophecy from which it can be understood that it was indeed made concerning Muhammad (peace and blessings of Allah be upon him).
(a) **"He will bring forth justice to the nations"**
This statement does not apply to the Messiah (peace be upon him). Because he was not sent to the nations, i.e., non-Jews. He himself clearly stated, "He answered, 'I was sent only to the lost sheep of the house of Israel.' But the woman came and knelt before him, saying, 'Lord, help me.' And he answered, 'It is not right to take the children's bread and throw it to the dogs.'"[537]
Similarly, while sending the disciples to deliver the message of prophethood, he said the same thing. As it is said, "These twelve Jesus sent out, instructing them, 'Go nowhere among the Gentiles and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel.'"[538]

[535] Isaiah, Chapter: 42, Verses: 1-7.
[536] Bainal Islam wal Masihiyyah, Page: 225
[537] Matthew, Chapter: 15, Verses: 24-26.
[538] Matthew, Chapter: 10, Verses: 5-6.

401 | History of the Jewish and Christian Peoples

100

On the other hand, Muhammad (peace and blessings be upon him) has been sent to the whole of humanity. For example: Imam Bukhari, in his Sahih collection, titled a chapter in the "Book of Prayer" as: "The statement of the Prophet (peace and blessings be upon him): The earth has been made a place of prayer for me and a means of attaining purification." In the Hadith of this chapter, the Messenger of Allah (peace and blessings be upon him) says: "I have been given five things which were not given to any prophet before me: I have been assisted with awe (cast

into the hearts of enemies) from a distance of a month's journey. The entire earth has been made for me a place of prayer and a means of achieving purification. Therefore, anyone from my Ummah (followers) can offer prayer wherever the time for prayer finds them. Spoils of war have been made lawful for me. Other prophets used to be sent specifically to their own tribes, while I have been sent to all of humanity. And I have been granted the right of universal intercession."

(b) "He will not fail nor be discouraged, till he has set justice in the earth."

It is clearly stated here that the prophet regarding whom Isaiah is prophesying will stand firm with full strength against all challenges of the enemy and will be victorious over them. He will make the truth prevail on earth. Christians apply this prophecy to the Messiah (peace be upon him). Yet, their belief regarding the Messiah (peace be upon him) is that he was defeated by the Roman ruler and crucified. What could be a greater contradiction than this!?

(c) "And the coastlands shall wait for his law."

This part also makes it clear that the expected prophet would be a global figure. Furthermore, it is well-known that the Jews traveled to the Arabian Peninsula in anticipation of that prophet and established settlements around Yathrib.

(d) "I will protect you; and I will appoint you as a covenant for the people and a light for the nations."

Here it is clearly hinted that the expected prophet will deliver his message while remaining under Allah's protection and guardianship. No one will be able to cause him harm. Similarly, his mission will be universal; for the Children of Israel as well as for others. This prophecy is applicable only in the case of Muhammad (peace and blessings be upon him). We have mentioned that previously.

101

Prophecy Four

He further describes,

"Arise, shine, for your light has come,
and the glory of the Lord has risen upon you.
For behold, darkness covers the earth, and thick darkness the nations;
but the Lord will arise upon you,
and His glory will be seen upon you.
And nations shall come to your light,
and kings to the brightness of your rising.
Lift up your eyes all around and see,
they all gather together and come to you;
your sons shall come from afar,
and your daughters shall be carried on the hip.
Then you shall see and be radiant,
your heart shall throb and swell with joy;
because the abundance of the sea shall be turned toward you,
the wealth of the nations shall come to you.
A multitude of camels shall cover you,
the young camels of Midian and Ephah;
all those from Sheba shall come;
they shall bring gold and frankincense,

and shall proclaim the good news of the praises of the Lord."

102

"All the flocks of Kedar[539] shall be gathered to you,
The rams of Nebaioth[540] shall minister to you;
They shall ascend with acceptance on My altar,
And I will glorify My beautiful house."
The following points become clear from these words:
(a) The prophetic lineage described by Moses (peace be upon him) is: "These are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebaioth; then Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah."[541]
In the aforementioned prophecy, Isaiah mentions the names of Nebaioth and Qaydar (Kedar) from among them with some specific indications. These indications align with the Arab and Islamic state. The indications are:
1. Abundance of camels.
2. Abundance of the sheep of Qaydar.
3. Abundance of the rams of Nebaioth.
4. "The wealth of the nations shall come to you," meaning the treasuries of the conquered nations.
5. "They shall ascend with acceptance on My altar" — here, the condition of the plains of Mina on the Day of Sacrifice (Yawm al-Nahr) is described.
Prophecy Five
It is described in the Book of Daniel,

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[539] Kedar or Qaydar = According to the description in verses thirteen to fifteen of the twenty-fifth chapter of Genesis, Qaydar was the second son of Ishmael (peace be upon him). It is a Semitic word. In the 'Dictionary of the Holy Bible', it is stated that he was the ancestor of a famous Arab tribe. Their homeland is also called Qaydar. They were owners of large quantities of livestock. They were unrivaled in martial arts, especially archery.
[540] Nebaioth = According to the description in verses thirteen to fifteen of the twenty-fifth chapter of Genesis, he was the eldest son of Ishmael (peace be upon him). An Arabian tribe is associated with him, who were owners of many livestock.
[541] Genesis, Chapter: 25, Verses: 13-15

103

'O King, you looked, and behold, a great statue; that statue was large and exceedingly radiant; it stood before you, and its appearance was terrifying. The description of that statue is this: its head was of gold, its chest and arms of silver, its belly and thighs of bronze; its legs of iron, and its feet were partly of iron and partly of clay. You continued to look until a stone cut without hands struck the iron and clay feet of that statue and crushed them. Then the iron, the clay, the bronze, the silver, and the gold were crushed together and became like chaff from the summer threshing floors, and the wind blew them away, and no place was found for them. And the stone that struck the statue became a great mountain and filled the whole earth.

This is the dream; now we will explain its meaning before the King. O King, you are the King of kings; the God of heaven has given you the kingdom, power, strength, and glory. And wherever the children of men dwell, He has delivered the beasts of the field and the birds of the air into your hand and has made you ruler over them all; you are that head of gold. After you, another kingdom inferior to yours shall arise; then a third kingdom of bronze, which shall rule over all the earth. And the fourth kingdom shall be strong as iron; for as iron breaks in pieces and shatters all things, and as iron crushes all these, so shall that kingdom break in pieces and crush all. And as you saw, the feet and toes were partly of potter's clay and partly of iron, signifying a divided kingdom; yet the strength of iron shall be in it, just as you saw the iron mixed with miry clay. And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly fragile. And as you saw iron mixed with miry clay, so they shall mingle themselves with the seed of men; but they shall not adhere to one another, just as iron does not mix with clay. And in the days of those kings[542], the God of heaven will set up a kingdom which shall never be destroyed, and its sovereignty shall not be left to another people;

[542] Shaykh al-Islam Ibn Taymiyyah describes this final part of the dream in this way: "The stone you saw strike and shatter the great statue was a Prophet. The Lord of the heavens and earth will cause him to rise from a powerful kingdom. Then he will crush all the kings of all the nations of the earth. His Ummah (community) will fill the entire world. The reign of this Sultan will last until the Day of Resurrection." - Al-Jawab as-Sahih liman baddala din al-Masih, Vol: 4, Pages: 3-4.

"It shall break in pieces and consume all those kingdoms, and it shall stand forever. For you have seen that a stone was cut from the mountain without hands, and it crushed the iron, the brass, the clay, the silver, and the gold; the Great God has made known to the King what will happen in the future; the dream is certain and its interpretation is true." [543]

The dream of Emperor Nebuchadnezzar and its interpretation are discussed here. He was deeply disturbed after seeing the dream. Therefore, he summoned priests, magicians, and astrologers and demanded an explanation. He even threatened them with death if they failed to provide a correct interpretation. Furthermore, instead of describing the dream himself, he ordered them to describe the dream to him first, so that their competence and truthfulness in dream interpretation would be proven. However, no one could provide an answer. Consequently, the Emperor ordered their execution. This news reached Daniel, the Prophet of Allah. He was one of the four great prophets under the Mosaic Law. Daniel prayed to Allah to know the correct interpretation so that no one would fall victim to the massacre. Thereafter, he went to the Emperor and presented the dream along with its interpretation. Upon hearing the explanation, the Emperor was overjoyed. In this interpretation, Daniel hinted at the arrival of the Prophet of Islam, Muhammad (peace and blessings of Allah be upon him), in the end times. For example:

(a) According to Daniel's statement, this dream and its interpretation are true. We can clearly observe the eras he mentioned in history. We see:

1. **701 BCE:** The Babylonian Empire. He referred to this period during Nebuchadnezzar's reign in symbolic language as the "Head of Gold."
2. **612 BCE:** The Chaldean Empire during the era of Midas. In symbolic language, this was expressed by silver.
3. **326 BCE:** The Greek Empire of Alexander the Great. In symbolic language, this was expressed by brass.

4. **53 BCE:** The Roman Empire. In symbolic language, this was expressed by iron.
5. **612 CE:** The Byzantine Empire of the West and the Sassanid Empire of the East.
6. **647 CE:** Islam; the Prophet (peace and blessings of Allah be upon him) sending letters to kings and rulers inviting them to Islam and confronting enemies.
[543] Daniel, Chapter: 2, Verses: 31-45.

105

The resistance of the Muslims and the shattering of the Byzantine Empire in the West and the Persian Empire in the East.

Prophecy Six

It is stated in the Book of Deuteronomy—

“The Lord your God will raise up for you a prophet like me from among you, from your brothers; you shall listen to him. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said, ‘Let me not hear again the voice of the Lord my God, nor see this great fire anymore, lest I die.’ And the Lord said to me: ‘They have spoken well. I will raise up for them a prophet like you from among their brothers, and I will put My words in his mouth, and he shall speak to them all that I command him. And it shall be that whoever will not listen to My words which he speaks in My name, I will require it of him. But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die.’” [244]

In the Acts of the Apostles, it is stated—

“This is that Moses who said to the children of Israel, ‘The Lord your God will raise up for you a prophet like me from among your brothers.’” [245]

These prophecies were discussed within the teachings and guidance of Moses (peace be upon him). He proclaimed these before all the children of Israel. For example, as stated in the first chapter of Deuteronomy, “These are the words Moses spoke to all Israel in the wilderness east of the Jordan—that is, in the Arabah—opposite Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab... Moses spoke to the children of Israel according to all that the Lord had given him in commandment to them, in the fortieth year, in the eleventh month, on the first day of the month... on the east of the Jordan.”

[244] Deuteronomy, Chapter: 18, Verses: 15-20.
[245] Acts, Chapter: 7, Verse: 37.

106

In the land of Moab, Moses began to explain this law; he said, "The Lord our God spoke to us in Horeb..." [546]

In the fourth chapter, it is stated, "Now, O Israel, listen to the statutes and judgments which I teach you to observe, that you may live..." [547]

Among the laws of the Sharia described by Moses (peace be upon him) in this counsel, there was also a prophecy of a magnificent, awaited prophet. Christians have attempted to reconcile this prophecy with the Messiah (peace be upon him). For instance, Peter says, "...and that He may send Jesus Christ, who was preached to you before." Moses had indeed said, "The Lord your God will raise up for you a prophet like me from among your brethren. Him you shall hear

in all things, whatever He says to you. And it shall be that every soul who will not hear that prophet shall be utterly destroyed from among the people." [548]
If the Messiah (peace be upon him) were similar to Moses (peace be upon him), then there would be no issue in accepting their claim. However, the reality is different. Apart from both being servants and messengers of Allah, there is almost no resemblance between Moses (peace be upon him) and Jesus (peace be upon him). For example:
(a) Moses (peace be upon him) said, "From among your brethren...". Here, "brethren" undoubtedly refers to descendants originating from the paternal lineage of the Children of Israel. In the Old Testament, the word "brethren" is extensively used in this sense. For instance, in the Book of Numbers it is stated, "Now Moses sent messengers from Kadesh to the king of Edom: 'Thus says your brother Israel: "You know all the hardship that has befallen us."'" [549]
Here, "your brother Israel" refers to the nation of Israel, specifically the descendants of Jacob, son of Isaac. This is because the Edomite ruler was a descendant of Esau, son of Isaac. [550]

[546] Deuteronomy, Chapter: 1, Verses: 1-6.
[547] Deuteronomy, Chapter: 4, Verse: 1.
[548] Acts, Chapter: 3, Verses: 20-23.
[549] Numbers, Chapter: 20, Verse: 14.
[550] Qamus-ul-Kitab-il-Muqaddas (Dictionary of the Holy Book).

In the book of Deuteronomy, this word has been used clearly in this sense. It states there, "And command the people, saying, 'You are to pass through the territory of your brethren, the descendants of Esau, who live in Seir; and they will be afraid of you...'" [551]
From this, it can be understood that the awaited Prophet is not a descendant of Israel, i.e., Jacob son of Isaac. Because, if the awaited Prophet were to be a descendant of Jacob, then Moses (peace be upon him) would have said "from among you" instead of "from among your brethren." Similarly, it is not possible for this awaited Prophet to be from the lineage of Esau son of Isaac either. Because historians are unanimous that no prophet appeared in the lineage of Esau. Therefore, the phrase "from among your brethren" is only applicable to Muhammad ibn Abdullah (peace and blessings of Allah be upon him). For he is related to the Children of Israel through his forefather Abraham (peace be upon him).
(b) The phrases "like me" or "like unto thee" signify that the awaited Prophet is Muhammad (peace and blessings of Allah be upon him). Among the messengers sent after Moses (peace be upon him), he is the only Prophet to whom the phrases "like me" or "like unto thee" can be appropriately applied. Because:
1. Moses (peace be upon him) came with a complete and new Sharia (Law). Similarly, Muhammad (peace and blessings of Allah be upon him) also came with a complete and new Sharia. Additionally, he abrogated the previous laws. On the other hand, Jesus (peace be upon him) did not come with a completely new Law. He himself said, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." [552]
2. Moses (peace be upon him) was bound in marriage before receiving the call of Prophethood. He also had children. As stated in the Book of Exodus, "Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt. And Moses took the rod of God in his hand." [553]

Similarly, Muhammad (peace and blessings of Allah be upon him) was also bound in marriage before receiving the responsibility of Prophethood. He also had children. On the other hand, Jesus...
[551] Deuteronomy, Chapter: 2, Verse: 4.
[552] Matthew, Chapter: 5, Verse: 17.
[553] Exodus, Chapter: 4, Verse: 20.

... peace be upon him was unmarried. In this state, he was raised to the heavens.
3. After receiving prophethood, Moses (peace be upon him) married more than once. His first wife was Zipporah, the daughter of a Midianite priest. Later, he married a Cushite woman. Because of this, Aaron and his sister Miriam raised objections. [554] Then the Lord responded on behalf of Moses. Similarly, Muhammad (peace and blessings be upon him) also had multiple marriages. For which Jews, Christians, and their followers have criticized his polygamy to this day. On the other hand, Jesus (peace be upon him) did not marry at all.
4. Moses (peace be upon him) was a warrior. He led the Children of Israel in various battles. [555] Conversely, Jesus (peace be upon him) would say, "Give to Caesar what is Caesar's, and to God what is God's." [556]
5. Moses (peace be upon him) was born in the normal way from a father's seed and a mother's womb. Similarly, Muhammad (peace and blessings be upon him) was also born in the natural manner. On the other hand, the birth of Jesus (peace be upon him) was in a mother's womb without a father. This was not a natural process, but rather the divine power of Allah.

[554] Book of Numbers, Chapter: 12, Verses: 1-4.
[555] For more details see: Exodus, Chapter: 17, Verses: 8-11; Numbers, Chapter: 1, Verses: 1-3, 21, 21-24; Deuteronomy, Chapter: 10, Verses: 41-44.
[556] Matthew, Chapter: 22, Verse: 21.

Prophecies of the New Testament
The Evangelist John mentions the following words of John the Baptist (Yahya, peace be upon him) in his Gospel—
“And this is the testimony of John, when the Jews sent some priests and Levites from Jerusalem to ask him, ‘Who are you?’ Then he confessed and did not deny; he confessed, ‘I am not the Christ.’ They asked him, ‘Then who? Are you Elijah?’ He said, ‘I am not.’ ‘Are you that prophet?’ He answered, ‘No.’ Then they said to him, ‘Who are you? So that we may give an answer to those who sent us. What do you say about yourself?’ He said, ‘I am the voice of one in the wilderness, proclaiming, “Make straight the way of the Lord,” as the prophet Isaiah said.’ Now they had been sent from the Pharisees. And they asked him, ‘If you are not the Christ, nor Elijah, nor that prophet, why then do you baptize?’ John answered them, saying, ‘I baptize with water; but among you stands one whom you do not know, who is coming after me; I [am] the strap of his sandal—’”

110

...not worthy even to untie. All these things occurred in Bethany, on the other side of the Jordan, where John was baptizing. [557]
Notably, the Children of Israel were awaiting the arrival of three prophets. They were the Messiah, Elijah [558], and the Prophet.
Afterwards, the Gospel writer John mentions other prophecies. He cites them from the fourteenth chapter through the sixteenth chapter of his Gospel. He says:
"If you love me, you will keep all my commandments. And I will request of the Father, and He will give you another Helper, so that He may remain with you forever; the Spirit of truth." [559]
"I have spoken these things to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and He will remind you of all that I have said to you." [560]
"And I will not speak much more with you; for the ruler of the world is coming, and he has nothing in me." [561]
"When the Helper comes, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify about me." [562]
"Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go, the Helper will not come to you; but if I go, I will send Him to you. And when He comes, He will convict the world concerning sin, righteousness, and judgment." [563]
[557] John, Chapter: 1, Verses: 19-28.
[558] The second prophet is Elijah, peace be upon him.
[559] John, Chapter: 14, Verses: 15-17.
[560] John, Chapter: 14, Verses: 25-26.
[561] John, Chapter: 14, Verses: 30-31.
[562] John, Chapter: 15, Verse: 26.
[563] John, Chapter: 16, Verses: 7-8.

111

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.[564]
The language of these prophecies described by John in his Gospel is completely clear. One does not need much deep thought or research to understand these. Rather, a reader can very easily understand that these prophecies match word for word in the case of Muhammad (peace and blessings of Allah be upon him). The Quran points to this by saying—
"And [remember] when Jesus, the son of Mary, said, 'O Children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.' But when he came to them with clear evidences, they said, 'This is obvious magic.'" [Surah As-Saff, Verse: 6]
Similarities of the prophecy with Muhammad (peace and blessings of Allah be upon him): One

While describing the qualities of the awaited Prophet, the Messiah (peace be upon him) said that the Helper would come immediately after him. It is known to all that Muhammad (peace and blessings of Allah be upon him) appeared immediately after him. There was no other prophet between the two of them. While describing the words of the Messiah (peace be upon him), the Quran says—

[564] John, Chapter: 16, Verses: 12-14.

112

"...and bringing good tidings of a messenger to come after me, whose name is Ahmad." And I am a messenger bringing good tidings of a prophet who will come after me. His name is Ahmad. [Surah As-Saff, Verse: 6]
The Prophet's (peace and blessings of Allah be upon him) cooperation and empathy toward the Children of Israel is clear. This is because he said that if they believe, their previous righteous deeds will not be invalidated. Rather, they will receive the reward for those deeds. He even mentioned a double reward: the reward for believing in the Messiah (peace be upon him) and the reward for believing in the Prophet (peace and blessings of Allah be upon him).
Two
Regarding the awaited Prophet, it is also narrated that he would come and convict the world because they did not believe in him (the Messiah, peace be upon him). Indeed, the Prophet (peace and blessings of Allah be upon him) acknowledged the prophethood of the Messiah (peace be upon him) through various proofs. Furthermore, those who do not believe in him were labeled as disbelievers, and they were threatened with painful punishment. Allah Almighty says in the Holy Quran—
"[Mention] when Allah said, 'O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.'"
And remember when Allah will say, "O Jesus! I will take you and raise you to Myself and purify you from the disbelievers. And those who follow you, I will make superior to those who disbelieve until the Day of Judgment. Ultimately, you will all return to Me. Then I will judge between you regarding the matters in which you used to differ." [Surah Al-Imran, Verse: 55]
After this, he says—

113

"As for those who disbelieve, I will punish them with a severe torment in this world and the Hereafter, and they will have no helpers." [Surah Aal-e-Imran, Verse: 56]
Similarly, regarding the return of the Messiah (peace be upon him), He has rebuked the world. Regarding this, Allah the Almighty says in the Holy Quran—
"And for their saying, 'Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.' But they killed him not, nor crucified him, but it appeared so to them. And indeed, those who differ therein are in doubt thereof. They have no knowledge thereof but pursuit of conjecture. For surely; they killed him not." [Surah An-Nisa, Verse:

157]
Three
The Messiah (peace be upon him) further said, 'I still have many things to say to you...' From this, it is understood that the Law (Shariah) of the Messiah (peace be upon him) was not complete, as human intellect was not yet mature. Subsequently, Muhammad ibn Abdullah (peace and blessings be upon him) arrived. He came as the 'Spirit of Truth' in the language of the Messiah. He came to bring completion to the Law of the Messiah and to testify to that Law. Despite the differences of time and place, he upheld the immutable principles, such as Monotheism (Tawhid), the attributes of Allah, the transience of the world, and the reality of Paradise and Hell. On the other hand, he abrogated the temporary provisions of short or long duration because their relevance had ceased. Then, he brought provisions consistent with the emerging circumstances.

114

The Messiah (peace be upon him) further states that he will not speak on his own authority. It is clearly mentioned here that the Prophet (peace and blessings of Allah be upon him) will convey information through revelation. He will not speak of his own accord. As it is stated in the Quran—
"That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should take charge of Mary. Nor were you with them when they disputed."
This is news of the unseen, which I send to you. You were not with them when they cast their pens to decide who would take care of Mary, nor were you there when they were disputing. [Surah Aal-e-Imran, Verse: 44] [565]
The Messiah further said to them, "Jesus said to them, 'Have you never read in the Scriptures: "The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes"? Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.'"
When the Pharisees and the chief priests heard these words, they understood that he was speaking against them. [566]
In these passages, the Messiah (peace be upon him) has spoken about the evil character of the Children of Israel, their negligence toward the Law of Moses (peace be upon him), their disregard for the laws brought by other prophets, and their disobedience to the commandments of Allah. The Messiah (peace be upon him) warned them that Allah Almighty would take the kingdom away from them and grant it to another nation. This is because that nation will act according to the Law provided by Allah and its...
[565] Furthermore, in Surah An-Najm of the Holy Quran, Allah Almighty says: **"Nor does he speak from [his own] inclination. It is not but a revelation revealed."** That is, he does not speak out of desire. It is only a revelation that is revealed. [Surah An-Najm, Verses: 3-4]
[566] Matthew, Chapter 21, Verses 42-45.

115

...will achieve the results. Indeed, this nation is the Ummah of Muhammad (peace and blessings

of Allah be upon him). The Messiah (peace be upon him), providing a vivid example of the actions and evil conduct of the Jews, said, "Listen to another parable: there was a householder who prepared a vineyard, put a fence around it, dug a winepress in it, and built a tower; then he leased it to farmers and went to another country. When the time for fruit drew near, he sent his servants to the farmers to collect his fruit. Then the farmers seized his servants, beat one, killed another, and stoned another. Again, he sent many more servants than before, and they treated them in the same way. Finally, he sent his son to them, saying, 'They will respect my son.' But when the farmers saw the son, they said among themselves, 'This is the heir; come, let us kill him and take possession of his inheritance.' Then they seized him, threw him out of the vineyard, and killed him. Therefore, when the owner of the vineyard comes, what will he do to those farmers? They said to him, 'He will put those wicked men to a miserable death and will lease the vineyard to other farmers who will give him the fruit in its season.'" [567]
Immediately after presenting this parable, the Messiah (peace be upon him) spoke the words mentioned earlier. In this regard, an authentic Hadith has also been narrated from the Messenger of Allah (peace and blessings of Allah be upon him). He said, "Your duration compared to the duration of previous nations is like the period between the Asr prayer and sunset. The followers of the Torah were given the Torah. They acted accordingly; when it was midday, they became unable to continue. They were given one 'Qirat' each as wages. Then the followers of the Gospel were given the Gospel. They worked until the Asr prayer and became unable to continue. They were given one 'Qirat' each as wages. Then we were given the Quran. We worked until sunset. We were given two 'Qirats' each." [568]
[567] Matthew, Chapter: 21, Verses: 33-41.
[568] Sahih Bukhari, Hadith No: 557.

Some points from the statement of Jesus (peace be upon him) presented earlier draw the attention of the conscious reader.
1. "The stone which the builders rejected has become the chief cornerstone."
It is said that the intended reference here is Ishmael, the son of Abraham (peace be upon him). [569] From the context of the sentence, it is understood that the "stone rejected by the Jews" refers to the prophethood of Muhammad (peace and blessings of Allah be upon him). This is because the succession of prophets is like the walls of a palace of prophethood. Walls are built by placing brick upon brick. By the time this lineage reached Jesus (peace be upon him), the Children of Israel had become heedless. Due to their misdeeds, they could no longer bear this burden. Then Muhammad (peace and blessings of Allah be upon him) came. He filled that void in the palace of prophethood. Through him, the line of messengers reached its conclusion. Previous laws were abrogated. He attained superiority over all prophets and messengers. Therefore, it is truly said regarding him, "The stone which the builders rejected has become the chief cornerstone."
Indicating this, the Prophet (peace and blessings of Allah be upon him) said, "My example and the example of the prophets before me is like that of a person who built houses, made them beautiful, attractive, and complete, but left an empty space for a single brick in one corner. People began to walk around those houses and were amazed by them. Finally, they said, 'Why did you not place a brick here? Then your building would have been complete!' Then Muhammad (peace and blessings of Allah be upon him) said, 'I am that brick.'" [570]
To this day, the claim of Christians regarding the prophet awaited by John is that the word used

in the Gospel is the Greek word **Paracletus**. Its meaning is one who calls towards a place, a person called to help someone, a warner, etc. According to some, its meaning is a provider of comfort. The authors of the Gospel could not agree on determining the meaning of the word. Therefore, Origen sometimes...

[569] Muhammad in the Torah, Gospel, and Quran.
[570] Sahih Muslim, Hadith No: 5854.

117

...translated as **Consolator**, meaning the provider of comfort. At other times, it has been translated as **Deprector**, meaning approved. But later translators did not accept this meaning because it is an interpretation outside the rules of Greek grammar. Thus, some have translated it as **Teacher**. Tertullian and Augustine prioritized the word **Advocate** as the meaning of the term, which means supporter. Again, some have prioritized words such as **Assistant** (associate), **comforter** (provider of comfort), **consoler** (provider of comfort), etc. Another word found in the Greek language is **Periclytos**. This word and the word 'Muhammad' have the same meaning. Its root is close to **Paracletus**. [571]
The Messiah (peace be upon him) spoke the word in the Syriac language. The authors of the Gospels translated it into Greek. Therefore, the question is, exactly which word did the Messiah (peace be upon him) use in his own language? The existing Gospels have failed to provide us with a correct understanding regarding this. However, Muslim historians have conducted field research to uncover the word. In that research, it was found that the word was 'Munhammana'. Ibn Ishaq quotes the statement of the Messiah (peace be upon him) saying: "He who hates me also hates my Lord. If I had not done among them such works as no one else ever did, they would not have sin. But now they have acted arrogantly and imagined they have been helpers to me and the Lord. But this has happened so that the word written in the Law might be fulfilled: 'They hated me without cause.' Then, when the Munhammana, the Spirit of Truth, comes from the Lord—when he comes forth—he will testify concerning me. And you also are witnesses, because you have been with me from the past. I have told you these things so that you may not fall into doubt." [572]
Ibn Ishaq states that the Arabic equivalent of the Syriac word 'al-Munhammana' is Muhammad. In the language of the Romans, it is called Paraclete. Therefore, it is not surprising that the Messiah (peace be upon him) used the word 'Munhammana' in the Syriac language.
[571] Al-Yahudiyyah wal Masihiyyah, p. 459.
[572] Ar-Rawd al-Unuf fi Sharh al-Sirat al-Nabawiyyah, Vol. 2, p. 375.

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118

...whose name in Arabic is Muhammad and in Greek is Paraclete. One of them has also testified to this matter. The Negus (Najashi), the Emperor of Abyssinia, said, ‘Welcome to you! Welcome to that great person from whose side you have come. I testify that he is the Messenger of Allah. He is the person whose mention we find in the Injeel (Gospel). Jesus, son of Mary, prophesied about him. If I did not have the responsibility of this kingdom, I would have gone myself to carry his shoes.’ [573]

Sheikh Mawdudi (may Allah have mercy on him) says, ‘Before determining the meaning of these prophecies, we must know what the language of the inhabitants of Palestine was during the era of the Messiah (peace be upon him)? Their language was Syriac, derived from Aramaic. This is because the Hebrew language was lost during the Seleucid era, two hundred and fifty years before the Messiah (peace be upon him). On the other hand, Greek was the language of the educated class engaged in state affairs. Common Palestinians spoke a special dialect of the Syriac language. From this, it can be understood that the current Gospels were compiled in the Greek language at a later time. The words of the Messiah (peace be upon him) were not written in his original language, i.e., Syriac. Therefore, it can be said that the authors of the Gospels composed the Gospels based on orally practiced narratives. They translated it into Greek, the language of knowledge and science.’

Another question remains here. What was the source of the Negus’s knowledge regarding the awaited Prophet? Was it the Gospel of John or something else?

There could be two answers to this question.

First: Perhaps the original copy of the Gospel of John was extant until the era of King Negus. He became aware from there. Or perhaps a copy of the Gospel of Barnabas, which was declared banned a century before his time, had reached him. There he found the name, description, etc. of this Prophet.

Second: There is also the possibility that the source of his knowledge was oral narration. For a truth-seeker, all of this is possible. A truth-seeker brings out the reality through tireless effort and brings the true solution regarding the relevant matter. Allah Almighty knows best.

[573] Imam Abu Dawood has mentioned this Hadith in the 'Book of Funerals' (Kitab al-Jana'iz) of his Sunan. There are similar Hadiths in Musnad Ahmad as well.

We are once again returning to Dr. Khalil Saadat's discussion regarding the explicit mention of the Prophet (peace and blessings of Allah be upon him) in the Gospel of Barnabas. He stated, "If the arrival of the Prophet of Muslims had been mentioned implicitly rather than explicitly, it would have been more effective in achieving the goal." We would argue that this is clear proof that the Gospel is indeed by Barnabas. According to Dr. Saadat, the author was highly discerning and possessed extensive experience. Therefore, had he been an impostor, such a simple matter would certainly not have escaped his notice. [574]

Some Quotations from the Gospel of Barnabas

We have already concluded our discussion on the history of the discovery of the Gospel of Barnabas and the validity of its attribution to Barnabas. At this stage, for the completeness of the discussion, we believe it is appropriate to provide some excerpts from this Gospel.

1. Tidings regarding the Messenger of Allah, Muhammad (peace and blessings of Allah be upon him)

In the forty-third chapter of the Gospel, it is stated: [575]

'The Messiah descended to the eight disciples waiting below.' 1 The four described to the eight everything they had witnessed. 2 Thus, on that day, all their doubts concerning Jesus were dispelled, except for Judas Iscariot, who still believed in nothing. 3 Jesus sat at the foot of the mountain and ate fruit, as he had no bread. 4 Then Andrew said, "You have told us much about the Savior. Now, explain everything to us." Then Jesus said, "Everyone acts with a purpose, and therein they find fulfillment. 5 For this reason, I say to you: In reality, Allah the Almighty is the possessor of perfection. 6 He has no need for abundance. 7 For abundance originates from

Him. 8 Thus, when He willed to create the entire universe, He first created the soul of His Messenger, for whom He..."
[574] Al-Masihiyyah, page: 185.
[575] It should be noted that the numbers seen within the quotations from the Gospel of Barnabas, which appear like footnote numbers, are not actually footnote numbers, but rather paragraph numbers within the Gospel. We have retained them as they appear in the original Arabic text. — Editor.

120

He willed to create the entire world so that the whole world might receive Allah's blessings and joy. And His Messenger also rejoices in the creation of those who are capable of being his servants. How could this be if it were not Allah's will? I truly describe to you: whenever a prophet arrives, he carries a sign of Allah's mercy for only a single nation. Therefore, their words do not go beyond the nation to which they were sent. But when Allah's Messenger arrives, Allah Almighty will grant him the sign of finality. Thereafter, he will bear the responsibility of mercy and salvation for all nations that uphold his teachings. He will appear with power against the oppressor. He will bring about the destruction of idol worship, whereby Satan will be humiliated. For thus did Allah promise Abraham: "Behold, I will bless the nations of the world through your lineage. Just as you destroyed idols, so shall your descendants do." Jacob answered: "O Master! Let us know the safeguard of this promise of Allah. For the Jews say he is of the lineage of Isaac, while the Ishmaelites say he is of the lineage of Ishmael." Jesus said, "Whose son and whose descendant is David?" Jacob answered: "Of the lineage of Isaac. For Isaac is the father of Jacob, and Jacob is the father of Judah, from whose lineage David was born." Then Jesus said, "When Allah's Messenger arrives, from whose lineage will he come?" The disciples answered: "From the lineage of David." Then Jesus replied, saying, "Do not deceive yourselves. For David addressed him as Master in the spiritual world. He said: 'Allah said to my Master, sit at my right hand until I bring your enemies under your feet.' The Lord will send forth the rod of his power, which will hold authority over his enemies. If the Savior is David's son, then how did David call him Master? Verify my words, for I tell you the truth. The promise will be fulfilled in the lineage of Ishmael, not in the lineage of Isaac."
It is stated in the forty-fourth chapter:
The disciples then said, "O Master! Thus it is written in the book of Moses that the promise will be fulfilled in the lineage of Isaac." Then Jesus said with a tone of regret, "Thus it is written. But Moses did not write this, and Jesus did not write it either. Rather, it was written by our scholars who do not fear Allah. Truly I say to you: if you..."

121

Look at the words of the angel Gabriel, so that you may be informed of the misdeeds of our scribes and jurists. For the angel had said: "O Abraham, the whole world shall know how much Allah loves you." But how will the world know of your love for Allah? Truly, it is fitting for you to do something out of love for Allah. Then Abraham replied, "Behold, the servant is ready to fulfill the will of Allah." Allah then spoke to Abraham, saying, "Take your firstborn son, Ishmael, and ascend the mountain to sacrifice him." How could Isaac be the firstborn! When he was born,

Ishmael was seven years old. Then the disciples said, "The matter of the jurists' deception is clear. Therefore, tell us the truth, for we know that you are a Messenger sent by Allah."
Then Jesus said to them, "I tell you the truth: Satan always seeks to nullify Allah's laws. Therefore, he is impure, as are his followers, the hypocrites, and those today who are engaged in evil deeds—the former due to false teachings and the latter due to immoral living. Thus, they do not find the truth to be near. Woe to the hypocrites; the praise of this world will turn into humiliation and the punishment of Hell for them. Therefore, I say to you: surely the Messenger of Allah is a radiant light that will soon shine through Allah's work. For he is adorned with understanding, counsel, foresight, and justice. He is the spirit of wisdom and power, the consciousness of fear and love, and the inspiration for foresight and justice. He is adorned with love and mercy, the spirit of equity and piety. He is the inspiration of gentleness and patience—possessing a patience from Allah that is thrice that of the entire creation. How fortunate is the age in which he shall arrive upon the earth! Believe me, for I have surely seen him and have shown him honor, just as all the prophets have seen him. For Allah granted them the consciousness of his prophethood. When I saw him, I comforted myself and said to him: 'O Muhammad! May Allah be your helper. May I become worthy enough to untie the laces of your shoes.' For if I were to obtain this opportunity, I would be able to become a great and virtuous prophet." When Jesus spoke these words, Allah rewarded him for his gratitude.

It is stated in the fifty-fourth chapter:

122

(After the description of events destined to occur near the Day of Resurrection) Then, when these signs have passed, the entire world will be shrouded in darkness for forty years. At that time, no one will remain alive except Allah alone, whose honor and dignity are eternal.
After forty years have passed, Allah will resurrect His Messenger, who will shine like the sun. However, his brilliance will be equal to a thousand suns. Then he will sit, but he will not speak, as he will be like one overcome by bewilderment. Soon, Allah will raise four close-stationed angels who will search for the Messenger of Allah. Upon finding him, they will stand around him as guards. Then Allah will resurrect all the angels, who will arrive swiftly like bees and surround the Messenger of Allah. Then Allah will resurrect all the prophets. They will arrive following in the footsteps of Adam. They will come and kiss the hand of the Messenger of Allah and offer themselves for his protection. Then Allah will resurrect all the purified souls, who will all be crying out: "O Muhammad! Keep us in your remembrance." Hearing their cries, compassion will be stirred in the heart of the Messenger of Allah.

It is stated in the fifty-fifth chapter:

"And Allah will speak with His Messenger: 'Welcome! O my trustworthy servant.' 'You shall have whatever you ask for.' Then the Messenger of Allah will say in reply, 'O Lord! I remember, when You were creating me, You said that for the sake of Your love for me, You intended to create the universe, Paradise, the angels, and all of humanity, so that they might manifest Your glory through me. I am Your servant.' 'Therefore, I beseech You—O Lord, Master, Merciful One—remember Your promise given to the servant who seeks justice.' Then Allah will speak humorously, as a friend jokes with a friend: 'O dear Muhammad! Do you have any witnesses?' Then he will say with respect, 'Yes, my Lord.' Then Allah will say, 'Go, O Gabriel, and call them.' Then Gabriel will come to the Messenger of Allah and ask, 'Sir! Who are your witnesses?' Then the Messenger of Allah will say, 'They are Adam, Abraham, Ishmael, Moses, David, and Jesus son of Mary.' Then the angel will depart and bring the mentioned witnesses. They will arrive

there in a state of fear."

123

...will be present.[25] When they are present, Allah will say, "Do you remember what the Messenger intends to establish?"[26] They will say, "What matter, O Lord!?"[27] Then Allah will say, "I have created everything out of love for him, so that the universe may praise me through him."[28] Then everyone will answer: "To our knowledge, there are three witnesses better than us."[29] Allah will say, "Who are these three?"[30] Then Moses will say, "The first witness is that book which You gave me." David will say, "The second witness is that book which You gave me."[31] And he who is speaking with you at this moment will say, "O Lord! Satan has deceived the whole world. He said: 'I am Your son and partner.'[32] But the book You gave me has spoken the truth. Surely I am Your servant.[33] That book acknowledges exactly what Your Messenger is establishing."[34] Then the Messenger of Allah will speak, "O Lord! The book You granted me also says the same thing."[35]

In the ninety-sixth chapter, it is said:

"After the prayer finished, the priest said in a loud voice: 'Jesus! Stand up. It is necessary to know your identity for the peace of the nation.'[1] In response, Jesus son of Mary said, 'I am from the lineage of the deceased David. I fear Allah and desire that honor and glory be given to Allah alone.'[2] The priest replied, 'It is written in the Book of Moses. Our Lord will soon send a savior for us, who will shortly come and make known to us the will of Allah, and he will soon arrive as a mercy from Allah for the entire world.[3] Therefore, I request you to tell us the truth: are you the savior sent by Allah whom we are awaiting?'[4] Jesus replied, 'Truly, Allah has given such a promise. But I am not that person. For he was created before me and will come after me.'[5] The priest answered, 'Seeing your words and your signs, we believe that you are a prophet of Allah and a holy person.'[6] Therefore, in the name of all Jews and in the name of Israel, I request you to let us know, for the sake of the love of Allah, how the savior will arrive?[7] Jesus answered, 'By Allah, in whose presence I stand! I am not that savior for whom all the nations of the world are waiting. As Allah promised our father Abraham, "In your lineage I..."

124

I will bless the nations of the world. But when Allah raises me up, Satan will once again incite a cursed tribulation, which will lead people devoid of piety to believe that I am Allah and the son of Allah. In this manner, my word and my teachings will be corrupted, such that not even thirty believers shall remain. Then Allah will show mercy to the world; He will send His Messenger, for whose sake He created all things. He will arrive from the south with power and will destroy idols and their worshippers. He will seize authority over mankind from Satan. Soon, those who believe in him through Allah's grace shall find salvation. And soon, those who believe in his words shall be blessed.

In the ninety-seventh chapter, it is said:

Then Jesus said, "Truly, your words cannot console me. For soon darkness will descend where you seek light. Yet my consolation is this: the Messenger of Allah shall come, who will dispel all false claims concerning me. His religion will soon spread and encompass the entire world. For in this way, Allah made a promise to our father Abraham. I find comfort in the fact that his religion will never perish, for Allah will preserve His religion in its purest form." In response, the priest

asked, "Will more prophets and messengers come after the arrival of the Messenger of Allah?" Then Jesus said, "After him, no true prophet sent by Allah shall come. However, a great number of false prophets will appear. This matter troubles me, for according to Allah's decree of justice, Satan will incite them by misappropriating the name of my Gospel." Herod asked, "How will these disbelievers meet Allah's just decree?" Jesus replied, "Justice is this: he who does not place faith in the truth for salvation shall be cursed for placing his trust in falsehood. Therefore, I tell you: the world has always despised true prophets and embraced the false ones. This was seen in the times of Isaiah and Jeremiah. For like prefers its like." Then the priest asked, "What will be the name of the Savior? And what sign will herald the news of his arrival?" Jesus answered, "His name is magnificent. For Allah Himself named him when He created his soul and placed it within the radiance of heaven."

125

He said: O Muhammad! Be patient. For your sake, I will create Paradise, the world, and a vast number of creatures whom I will give to you as a gift. So that those who wish you well shall be blessed. And those who curse you shall be cursed. 15 And when I send you into the world, I will send you as My Messenger for salvation. Your words shall be truth. Even if heaven and earth may lose their strength, your faith shall never be weakened. 16 (Jesus said) Surely his blessed name shall be Muhammad. 17 Then the gathered crowd began to shout loudly: O Allah! Send Your Messenger to us. O Muhammad! Come quickly for the salvation of the world. 18
In the one hundred and thirty-sixth chapter, it is stated in the words of the Messiah:
‘I inform you for your awareness that the Messenger of Allah will go there (to Hell) to witness Allah's justice. 19 Then, at his arrival, Hell will tremble with fear. 20 Since he is in human form, the punishment will be lifted from every human body for whom punishment had been decreed. Consequently, they will be free from suffering punishment during the period of the Messenger of Allah's stay to witness Hell. 21 But he will stay there only for the duration of a blink of an eye. 22 Allah will do this so that all creation may know that they have benefited from the Messenger of Allah. 23 When he goes there, the (lesser) devils will flee and try to hide behind glowing embers. And they will say: Run! Run! Our enemy Muhammad is coming! 24 Hearing this, the (great) Satan will scream, slapping his face with both hands: This has happened against my will. And he has done this unjustly. 25 And among the believers for whom there are seventy-two levels, those who possess faith but lack good deeds will occupy the last two levels. The first group will be distressed due to the lack of good deeds. And the second group will be joyful because of the absence of sins. They will remain in Hell for seventy thousand years. 26 After these years have passed, the angel Jibrail (Gabriel) will come to Hell and listen to them. They will say: O Muhammad! Where is that promise given to us that the followers of your religion will not remain in Hell forever? 27 Then the angel of Allah will return to Paradise. After approaching the Messenger of Allah, he will respectfully describe what he has heard. 28 Then the Messenger...

126

...will speak with Allah, “O my Lord! My Master! Remember Your promise granted to this

servant. (The promise was that) no one who accepts my religion will remain in Hell forever.” 20 Then Allah will say in response, “O friend! Make your request. I will fulfill your demand.” 21

In the one hundred forty-second chapter, it is stated in the language of the priests, scribes, and Pharisees:

“But if this person (Messiah) becomes king, he will never be satisfied unless he codifies worship just as Moses did.” 16 More abominable than this is what this man says: the Savior will not come from the lineage of David. He will come from the lineage of Ishmael. One of his close disciples has informed us of this. 17 The promise was made to the lineage of Ishmael, not the lineage of Isaac. 18 If we leave this person alive, what could be the consequence? 19 Surely the Ishmaelites will then become influential to the Romans. The Romans will hand over our country to them. 20 In this way, the Israelites will become victims of slavery as before.” 21

Exoneration from those who have taken Jesus as an object of worship:

In the ninety-second chapter, it is stated:

“I tell you the truth from my heart: I am trembling with fear. For the world will address me as Lord, 10 for which I shall have to face accountability. 11 By Allah, in whose presence my soul is surrendered! Surely, I too am a mortal human being like other men. 12 Although Allah has sent me as a prophet to the Israelites to heal the weak and reform the sinners, I am nevertheless a servant of Allah. 13 You be witnesses to this; how I loathe those base individuals who, after my departure from the world, will render the truth of my Gospel ineffective at the instigation of Satan. 14 But I will return again just before the end. 15 Enoch and Elijah will also arrive with me. 16 I will testify against those evildoers whose hereafter will be cursed. 17 After saying these words, Jesus began to shed tears. 18 His disciples also wept aloud. They said in a loud voice, “O Lord! Master! Have mercy on Your innocent servant.” 19 Then Jesus said, “Amen! Amen!” 20

It is stated in the ninety-third chapter:

“Then Jesus raised his hand and signaled for silence and said, ‘O Israelites, you have gone gravely astray. For you have called upon me as your deity, yet I am but a man. Therefore, I fear that Allah will send a severe plague upon this holy city and deliver it into the servitude of foreigners. A thousand curses be upon that Satan who has incited you to this act.’ Having said this, Jesus struck his face with both hands. Immediately after, a sound of intense weeping arose. No one could even hear what Jesus was saying anymore. Then he again raised his hand and signaled for silence. When the people’s cries quieted down, he spoke again: ‘I bear witness before the heavens and before everything that I am free from what you have said about me. For I am a man. I was born of a woman. Allah’s command rests upon me. Like all humans, I suffer the pangs of hunger, sleep, cold, heat, and other such hardships.’ ...

Afterward, Jesus approached the priest with respect. However, this individual attempted to prostrate himself before Jesus. Then Jesus cried out: ‘Beware! What are you doing, O priest? Allah is the Ever-Living. Do not make a mistake before Allah.’ In response, the priest said, ‘The Jews were bewildered by your signs and your teachings. They have even publicly referred to you as Allah. Consequently, because of this nation, I have been forced to come here with the Roman governor and Emperor Herod. I sincerely hope that you will agree to eliminate the turmoil that has arisen because of you. For one group says: You are Allah! Another group says: You are the Son of God. Yet another group says: You are a prophet.’ In response, Jesus said, ‘O chief priest! Why are you not extinguishing this turmoil? Have you also gone mad? O wretched Jewish nation whom Satan has led astray! Have the Prophethood and the Sharia of Allah been

forgotten?’
It is stated in the ninety-fourth chapter:
“After saying this, Jesus repeated, ‘Calling all the inhabitants of the earth to witness, I say that I am free from what people say regarding me being above the human state. For I am a man. I was born of a woman. Allah’s command rests upon me. I live life just like all humans. I swim in misfortune. I swear by the One in whose hand my soul is entrusted, O priest! Your this...”

128

By speaking in this manner, you have made a grave mistake. May Allah have mercy upon this holy city, lest a great punishment befalls us because of this error. The priest then said, "May Allah forgive us. Please pray for us as well." Subsequently, the governor and Herod said, "Sir! What you have done is impossible for a man to achieve. Therefore, your words are beyond our comprehension." In response, Jesus said, "What you are saying is true. Allah works for the benefit of mankind, whereas Satan works for their harm. For man is like a shop; whoever enters voluntarily becomes preoccupied and engaged in trade. Nevertheless, tell me, O governor and O emperor! You speak this way because you do not know about our Law. If you study the regulations, you will find that Moses, with his staff, turned the sea into blood, dust into flies, dew into a whirlwind, and light into darkness. He sent frogs and locusts to Egypt, and they covered the land. He slew the firstborn. He parted the sea and drowned Pharaoh within it. Yet I have done none of these things. Everyone acknowledges that Moses is now a deceased man."
"Isaiah made the sun stand still and crossed the Jordan River. I have not performed either of these two acts yet. Everyone acknowledges that Isaiah is now a deceased man. Elijah brought down fire from the sky before all and also brought forth rain. Yet I have done none of these. Everyone acknowledges that Elijah was a human being. There are many other such prophets, righteous souls, and beloved ones of Allah who, by His command, performed such deeds—deeds that the conscience of those who are unaware of the eternally blessed, merciful, and almighty Lord cannot truly grasp."
The Traitor Judas was Crucified Instead of Jesus:
It is stated in the one hundred and twelfth chapter: "Be aware, O Barnabas! For this reason, I must remain vigilant. One of my own disciples will sell me for thirty pieces of silver. I am certain that the one who sells me will be killed in my name. For Allah will raise me up from the earth and change the appearance of the traitor, so much so that everyone will believe he is me. Despite this, after he dies an ignominious death, I will remain in this world for a long time bearing this stigma. But when Muhammad, the holy Messenger of Allah, arrives, this stigma will be removed from me. Allah will soon bring this to pass, for I have been informed about that Savior who..."

129

...will grant me this gift, meaning that I am alive, and I am free from the stigma of that death. 18
In the one hundred and thirty-ninth chapter, it is stated, "And Jesus found the one who was writing (that is, Barnabas himself), James, and John." They were saying while weeping: O Master! Why are you fleeing from us? 2 We have been searching for you frantically. In fact, all the disciples have searched for you and wept. 3 Then Jesus replied in response, "I am fleeing because I have come to know that a band of Satan is prepared for me, which you will see

shortly." 4 Soon the chief priests and the elders of the nation will rise against me. They will demand my death from the Roman ruler, 5 for they fear I will seize the kingdom of Israel. 6 Besides this, one of my disciples will sell me and deliver me (into the hands of the enemy) just as Joseph was sold in Egypt. 7 But the Just Allah will restrain him. As Prophet David said: The one who digs a pit for his brother falls into that pit himself. 8 But Allah will deliver me from their hands and take me away from the world. 9 Then the three disciples became afraid. 10 But Jesus reassured them by saying: "None of you will deliver me." At this, they found some comfort. 11

422 | History of the Jewish and Christian Peoples

130

Christian Sects

We have previously reviewed the history of the Christian community through the ages. From this, we have learned that the Christian community has passed through two fundamental eras:

1. **First Era:** The Christian community from the appearance of Jesus (peace be upon him) until the Council of Nicaea.
2. **Second Era:** The Christian community after the Council of Nicaea.

In both eras, we find that Christian sects held two opposing perspectives and ideologies:

a. **First Ideology:** Shirk (polytheism), Bida'h (religious innovation), and various superstitions.
b. **Second Ideology:** Tawhid and Monotheism.

Christian Sects Nurturing the Ideology of Monotheism

1. **The Marcionite Sect (Marcionism):**

This sect was named after a priest from the second century who was known as Marcion. He was expelled from the church because he believed in Dualism, that is, belief in two gods.

History of the Jewish and Christian Nations | 463

131

According to his doctrine, there are two Gods:

a. The first God: The Just, who revealed the Torah to Moses (peace be upon him). And He made his followers an excellent group.
b. The second God: Who arrived in the form of Jesus (peace be upon him) and liberated mankind from all errors and delusions.

In the Sharia law of this community, the most important provision was the strict prohibition of marriage for all followers.

2. The Barbarani Community

This community identifies Jesus (peace be upon him) and his mother as gods. Perhaps this verse from the Holy Quran alludes to them:

"And [beware the Day] when Allah will say, 'O Jesus, Son of Mary, did you say to the people, "Take me and my mother as deities besides Allah?"' He will say, 'Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.'"

When Allah said, "O Jesus, son of Mary! Did you say to the people, 'Take me and my mother as deities besides Allah?'" Jesus will say, "Glory be to You! It is not for me to say what I have no right to say. If I had said it, You would have certainly known it; You know what is in my mind, and

I do not know what is in Your mind. Indeed, You alone are the Knower of the unseen." [Surah Maryam, Verse: 116]
This Barbarani community eventually became extinct. However, alongside its disappearance, it exerted a sinister influence on the Christian community.

3. The Elian Community

They call Jesus (peace be upon him) God and believe that he is the Son of God. Regarding his nature, being born from a mother's womb, and being crucified—

132

They imagine a specific method and claim that the matter of his murder and crucifixion was merely a matter of imagination and assumption; the reality was entirely the opposite.

4. Trinitarian Community (Trinitarian)

This community was led by the Church of Alexandria. According to their ideology, God exists in three forms: God as the Father, God as the Son, and God as the Holy Spirit. The Trinitarian community eventually became the official Christian group for all Christian denominations following the Council of Nicaea.

Second Ideology: Tawhid and Monotheism (Monotheism)

From the departure of Jesus (peace be upon him) until the Council of Nicaea, Tawhid and monotheism were predominant within Christian communities. However, after Paul the Apostle joined the Christian community, Tawhid and monotheism grew dim and began to lose their appeal. Ultimately, after the Council of Nicaea, those who believed in polytheism, innovations, and various superstitions gained dominance over the believers in Tawhid and the monotheists. Some significant Christian sub-sects that believed in Tawhid and endured oppression, persecution, and hardship for the preservation of faith are as follows:

1. Ebionite Community (Ebionites)

They were followers of Saint Ebion. This sub-sect placed faith in all the commandments of the Mosaic Law. They considered Jesus (peace be upon him) as the promised Messiah described in the Old Testament. They rejected the divinity of the Messiah, viewing him solely as a human being and a messenger. This sub-sect has a specific gospel named the 'Gospel of the Ebionites.' It is included among the unacceptable and forbidden gospels by mainstream Christians. Following the decisions of the Great Council of Nicaea and under pressure from the ruling authorities, this sub-sect disappeared after the fourth century.

2. Sampsaean Community

133

In 260 AD, this sect was attributed to the renowned Saint Paul of Samosata of Antioch. He rejected the divinity of the Messiah and regarded him only as a human and a messenger. Ibn Hazm described this saintly figure as great. He characterized his school of thought by stating that he used to say: "Indeed, Jesus is a servant of Allah and His messenger, just like other prophets." He would also say: "I do not know what the 'Word' (Kalima) is, nor do I know who the 'Holy Spirit' (Ruhul Qudus) is." [576]

3. The Arian Community

This sect is attributed to Saint Arius of the Church of Alexandria in Egypt. Later, he opposed the

Church of Alexandria regarding the divinity of the Messiah and his status as the Son of God.

Prominent Sects Among Christians

The number of various sects and sub-sects within Christianity is significantly higher than in other world religions. It would not be an exaggeration to say that there are two hundred and fifty Christian sects in America alone. In 1957, a representative of an international news agency conducted an investigation into various Christian sects in Africa. The report stated that there are a total of one thousand four hundred such sects. Providing a detailed account of so many sects is extremely difficult and time-consuming. Therefore, we are discussing the three primary sects of Christianity here. Furthermore, most other sects have originated from these.

1. The Catholic Community

This term originates from the Greek word *Katholikos*. Its meaning is broad or universal. Thus, Catholicism represents the universal ideology of Christians. This sect is associated with the general Christian population of the West. Consequently, their church is referred to by names such as the Western Church and the Latin Church. Additionally, it is called St. Peter's Church, as it is attributed to Peter, the chief apostle. The members of this sect consider themselves to be from Peter...

[576] Al-Fasl fil-Milal wal-Ahwa' wan-Nihal.

...consider them successors. They follow the Papacy. **[577]** According to them, the position of the Pope as a legislator is after Jesus (peace be upon him). The Popes of Rome are his representatives. According to Catholics, the Pope is infallible. He does not commit any sin. His will is divine. His commands are like divine commands. It is mandatory for followers to accept these without any objection. The word Pope is derived from the Latin word Pope. In the Greek language, it is called Patriarch. The author of the Encyclopedia of World History states, ‘In 425 AD, the number of Popes in the Christian world was five. Among them, four were in the West, namely Constantinople (ancient Constantinople, present-day Istanbul), Jerusalem, Antioch, and Alexandria. And the fifth person was in Rome.’ Due to various reasons, as the Western churches weakened, the power of the Roman Church increased. At one stage, the Pope of Rome emerged as the religious head of the Catholic community throughout the world. The Roman Church attained this authority by using the proximity to Peter's tomb as proof. The Pope considers himself the chief disciple of the Messiah on Earth. It is as if, after the ascension of the Messiah, he appointed the Pope as his successor to explain the doctrine and religious law. According to Christian belief, the Pope is infallible. No error is committed by him. **[578]** Currently, the head of the Vatican Church is the head of the Catholic Church throughout the entire world. His commands cannot be opposed or objected to. Francis Samuel says, ‘The Messiah possessed legislative, executive, and judicial powers. This power of his was later transferred among the disciples. Then the power was transferred to the hands of their representatives. Similarly, this power is also concentrated in the hands of the Popes.’ **[579]** Saint Khurshid Alam states in his book titled History of the Roman Church, ‘The Pope has the power to abrogate the provisions of religious law. If he wishes, he can render ineffective all the provisions of both the Old and New Testaments. In 1568 AD, Cardinal Jabela placed the Pope above the Lord.’ **[580]**

[577] The titles of Christian clergy are as follows: (1) Shammas (Sub-priest/Deacon) (2) Kassis (Saint or Priest) (3) Askaf (Bishop) (4) Mitran (Archbishop) (5) Bitrik (Head of Church/Patriarch) (6) Pope. In the Christian religion, the Pope is the holder of supreme power.

[578] Al-Adyan fi Kifayat al-Mizan, page: 441
[579] Christ is King, page no: 9
[580] History of the Roman Church, page: 66

from

135

A report regarding Christian missionary activities in Hindustan states, "The Pope is the king of people at all levels of heaven and earth." [581]
Exploiting their official positions, crimes such as alcohol consumption, adultery, and theft spread among religious leaders and the Popes.
Z. Manfaluti says, "Most religious leaders of that time were addicted to intoxicants. They were involved in various crimes, including adultery. Their lives were spent in comfort and revelry. They pursued worldly luxuries and were indifferent to their responsibilities."
He further adds, "In that era, the Pope himself could not escape these evil deeds that had become a part of the Church's way of life. From 890 AD for nearly a century and a half, the Papacy reached an extremely degraded state."
He then states, "For several years, this position fell into the hands of some infamous women. These women would seat their preferred men in this position." [582]
Saint Barkatullah has said regarding three Popes that they were adulterers. They even used to embezzle various valuable items from the church. He further adds, "I am surprised when I study them. They were addicted to intoxicants, accepted bribes, and engaged in adultery."
Among the Tatars who preached Christianity, some had multiple wives. After the father's death, the son would acquire ownership of his father's wives through inheritance. [583]
Will Durant states, "After **Dan Manuni** assumed the office of Pope in 954 AD, his palace turned into a den of thieves, robbers, rebels, obscenity, and misdeeds." [584]
If we begin to describe the history of the misdeeds of Christian Popes and the abuse of religious offices, the discussion will become very lengthy. [585] Therefore, we are concluding the matter here. Returning to our main discussion.
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[581] Page: 31, 1956 AD.
[582] Tarikhul Masihia fil Usuril Wusta, Page: 40-41.
[583] Tarikhu Kanaisi Asia Wal Hind fil Kurunil Wusta, Page: 416-419.
[584] Age of Fifth, Vol: 4, Page: 538, New York, 1950 AD.

136

The Pope's responsibility is to dispatch people on missionary missions to various corners of the globe. As a result, the influence of the Roman Catholic Church continued to grow steadily. At one time, even the Church of England accepted the Pope's authority. In the West, Catholics established centers in Italy, France, Belgium, Spain, Portugal, and South America. During this period, the number of followers of the Catholic Church reached approximately six hundred million or sixty crores. One of the Pope's newly introduced measures was to absolve the Jews from the guilt of the Messiah's blood after two thousand years.
Another significant task of the Pope is the issuance of letters of pardon for crimes (Indulgence). These include pardons for past sins and pardons for future sins. This certificate of pardon alone

is considered sufficient for salvation. There is no need for repentance or for rendering the oppressed their dues. When a need arose to raise funds for achieving any task, the Pope would then print some indulgences. Subsequently, these indulgences were sold in the market just like shares in a stock market. Granting such indulgences is essentially synonymous with providing general permission to engage in any crime. This is because the purchasers of these are guaranteed heaven. The author of the **Theological Dictionary** has provided some rare information regarding these indulgences. For instance, people used to open agencies in competition to sell these certificates. It would be written there, 'O people! Come to purchase the certificates of pardon. The gates of heaven have been opened. If you do not enter now, when will you enter? For just twelve pennies, you can enable your father to enter heaven. Are you so stingy?'
Furthermore, they set separate prices for each specific crime. For example, nine pounds for pardoning false testimony; twelve pounds for theft; nine pounds for adultery with a virgin; and seven pounds for adultery with women other than virgins. In a letter written to Abu Ubaida al-Khayrazzi (d. 582) titled 'St. Hanna Makar al-Ishabi: The Status of Bishops among Christians,' it is stated, 'God has bestowed such power upon the bishops that has not been granted to anyone else. Whatever God does in the heavens, the bishop does exactly the same in this world. If we commit a sin, it is the bishops who accept repentance and pardon the sin. The welfare of all, the living and the dead, lies in their hands.' [586]

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[585] To protect their positions, they established a papal court called the INQUISITION. From this court, they passed verdicts to burn 10,629 opponents alive and sentenced 291,450 people to agonizing punishments in prison. All this occurred during the period of 1421-1881 AD.
[586] *Bainal Islami wal Masihiyah*, Page: 91.

At this stage, we present the description of the letter of indulgence to the reader.
“May our Lord Jesus Christ have mercy on you, O ..... (the name of the forgiven person will be inserted here). By the authority of the suffering of His holy being, may He grant you pardon. By the power granted to me, I release you from all types of punishment, the observance of ecclesiastical laws, and matters imposed by the Church. I further grant release from all excesses, errors, and sins you have committed, no matter how great they may be. And I grant release from all faults, even if they are reserved for the Holy Pope. I wipe away all the filth of sin and marks of condemnation that you have acquired on this occasion. I remove all the punishment that you would truly have had to endure... In the name of the Father, the Son, and the Holy Spirit.”
Important Creeds and Beliefs of this Group
1. They believe that the Holy Spirit originates from the union of the Father and the Son.
2. Followers of this group believe that both the Father and the Son are of equal status.
3. They believe in the dual nature of the Messiah: one divine and the other human.
4. They believe that there is a small hell inside the Earth. The souls of those who engage in sin during their lifetime are burned there. The soul becomes pure through burning and gains the fitness to become an inhabitant of Paradise in the heavens. The basis of this belief is not the Gospel; rather, the proponent of this creed was Pope Gregory the Great. He preached this doctrine in 593 AD.
5. The prayers of priests in the church remove the torment of suffering souls. This is essentially

where the doctrine of granting forgiveness originated. The doctrine is that the representatives of the Church are capable of stopping the punishment through prayers for souls immersed in destruction.
6. The method of confession is that a person goes to a priest and speaks openly about their offenses. Then, they express their shame over the crime committed and a firm resolve not to commit that crime in the future. The priest then accepts that statement and prays for their well-being. He also issues a letter of indulgence in their name. This doctrine was not present among Christians initially. It was forcibly imposed at the Twelfth Council held in 1215 AD. There, it was also acknowledged that the Papal Church has the right to forgive and can even forgive whomever it wishes.

138

7. The Eucharist: The purpose of the Eucharist is the banquet held by Jesus (peace be upon him) with his disciples. They believe that the bread and wine prepared by the worshippers are transformed into the body and blood of the Messiah.
In the twenty-sixth chapter of the Gospel of Matthew, it is stated, “While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, ‘Take and eat; this is my body.’ Then he took a cup, and when he had given thanks, he gave it to them, saying, ‘Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.’” [587]
According to the decisions made at the Council of Trent held between 1545 and 1563 AD, this method of prayer, the Eucharist, was made mandatory. Everyone gathers on Sunday to listen to the priest’s sermon. Afterward, each person presents an offering according to their means. Then, after performing prostrations, everyone partakes of the bread and wine. Their belief is that the Messiah himself is present in this divine banquet. It is mandatory for everyone attending the banquet to fast for half a day. However, while food is prohibited during this fasting period, there is an opportunity to consume liquids. Additionally, travelers are permitted not to observe this fast.
8. The Catholic Church has completely prohibited divorce. No matter how severe the problems may be, dissolving the marital bond is not lawful. Even in the case of a crisis such as adultery, there is no provision for divorce.
9. Baptism: This essentially refers to bathing in a specific manner. Almost all Christian denominations agree on its necessity. According to their mistaken belief, the Prophet of God, John (Yahya), son of Zechariah (peace be upon him), used to perform baptisms in the Jordan Valley south of Jericho. As stated in the Gospel of Mark, “And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.” [588]
The explanation of baptism is to direct the bodies of sinners toward repentance through ritual bathing. According to their belief, John also baptized the Messiah.
[587] Matthew, Chapter 26, Verses 26-28.
[588] Mark, Chapter 1, Verse 4.

139

For this reason, he is called John the Baptist. [589] After the baptism of Jesus, Emperor Herod killed him.

Josephus, a Jewish historian contemporary with the Messiah (peace be upon him), says, "John was a person of great heart and wisdom. He encouraged the Jewish nation to achieve perfection. He inspired them to establish justice—in their dealings with brothers, with God, and in the case of baptism."
Then, people from every land, high and low, rushed towards him. Consequently, Herod feared that chaos and turmoil would be created because of John. Driven by this suspicion, he imprisoned John and sent him to the Machaerus fortress. It was there that he was beheaded. [590]
The method of baptism is that the person wishing to embrace Christianity is taken into a special chamber inside the church. In that chamber, facing west with hands raised, he must say, "O Satan! I am free from you and all your works." Then, facing east, a declaration of faith in Christian tenets and beliefs must be made. Thereafter, he is taken to another room. In the room, he discards all his clothing. Then the priest recites prayers and massages oil onto his body. Subsequently, he is immersed in a designated tub (Pigmanation bath). At this time, the priest asks him, "Have you placed your faith in the Father, the Son, and the Holy Spirit?" To which he gives an affirmative response. Afterwards, oil is rubbed on his body again, and he is dressed in white clothing. White is the symbol of purity from all sins. Then he becomes fit to partake in the Lord's Supper. He is then counted among the ranks of the devout believers of Christianity.
The author of *Kitabul Usul wal Furu* says regarding baptism, "It is a sacred ordinance. Bathing with water in the name of the Father, the Son, and the Holy Spirit carries the indication of purifying the soul from sin through the blood of Jesus Christ. Baptism is the public declaration of faith and allegiance to the Father, the Son, and the Holy Spirit uniquely." [591]

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[589] Reader, for detailed information on this matter, see the book *Ihunna al-Muayyidan* written by Abdur Razzaq Nawfal, published by Darush Shabab in Cairo.
[590] *Lamhatun minat Tarikh fil Injil*, pages: 54-55.
[591] *Yassu al-Masih*, page: 210, quoted from page 143 of the book *Al-Masihayyah* written by Dr. Shalabi.

140

However, it is noteworthy that according to the accounts of the Gospels, the Messiah (peace be upon him) did not baptize anyone. [512]

Two, the Orthodox Community (Orthodox)

This is a compound word. It was formed by combining the Greek words 'Ortho' and 'Doxa'. The meaning of 'Ortho' is right or truth, while 'Doxa' means belief or doctrine. Therefore, Orthodox means the right doctrine. The churches of this community are referred to as the Eastern Church or the Greek Church. This is because the followers of this doctrine are mostly from eastern regions. In 1054 AD, following disputes on several matters, they separated from the Catholic community. This church follows the 'System of Clergy' (Ekliros). Within their administration, the person with the highest authority is the Bishop, and the last is the Deacon.
Followers of the community live in the Orient, Greece, Turkey, and Russia. Currently, they have four bishops. One is in Constantinople; he is the Chief Bishop. The second is in Alexandria, the third in Antioch, and the fourth in Jerusalem.

Some Fundamental Principles of the Orthodox Community

1. According to this community, the Holy Spirit proceeds only from the Father.

2. The Orthodox Church permits the separation of husband and wife in matters related to adultery. At the same time, there is no opportunity for them to remarry after the separation.
3. Some Orthodox churches hold the creed of the single nature of the Messiah. And that single nature is the divine nature. On the other hand, other Orthodox churches claim the dual nature of the Messiah. One is divine because he is the Son of God. The other is human because he is the Son of Man. In him, a union of God and man has occurred. This doctrine was formally adopted in 451 AD.

Three, the Protesting Protestants

From the twelfth century onwards, Christianity prepared for a comprehensive reform to gain liberation from the excesses of the Roman Church. The reason for this was that the autocracy of the Pope had turned Christianity, from both a moral and spiritual perspective, into some hollow rituals...

[512] John, Chapter: 4, Verse: 2.

History of Jewish and Christian Nations | 873

141

...did. Therefore, Christian communities were eager for intellectual and religious freedom. As a result, several groups emerged in the Christian states, each driven by a spirit of liberation from the Roman Church.

Among the prominent leaders of these groups were Alkanar, Tanchelm, and Eon in Italy. The latter claimed to be Jesus with the intent of turning people away from confusion. He was arrested in 1148 AD and held captive until his death. Another leader was Peter de Bruys, who was burned alive in the city of Toulouse, France, in 1124 AD. Similarly, two influential figures of the Roman Church named John Wycliffe and Jan Hus were leading this movement in England. The strength of Christian reformers increased in Germany, France, and England. Many people in these countries followed this ideology. It was at this time that Martin Luther rose in Germany. Luther was born in 1482 into an extremely poor family. His father was very hardworking and wanted his son to be highly educated. An opportunity arose for Luther to become a legal expert, and for this purpose, his father enrolled him in a university. However, Luther was not particularly interested in continuing these studies; he had a profound inclination toward theology. Subsequently, a strong sense of religiosity took hold of him, and he became deeply God-fearing. He was strict toward evil deeds. Church authorities took him under their supervision, and eventually, he was appointed as a teacher of philosophy.

Out of religious inclination, he made a pilgrimage to Rome with the intent of receiving blessings from the religious figures there. However, upon arriving in Rome, he was deeply shocked and became restless. He had hoped to witness worship, penance, and moral purity there. Instead, he saw the holy city of Rome immersed in frivolity and games. The city's inhabitants were engrossed in lewd acts. They believed that the keys to the heavens and the earth were in their hands, and they claimed the right to forgive people according to their own whims. Witnessing this caused Martin Luther great mental anguish. Thereafter, he declared himself free from all activities of the church. He raised his voice against the infallibility of the Pope and the issuance of indulgences. He began to say, "No matter how virtuous a created being may be, they do not have the right to forgive anyone, nor are they able to hide any of the sins they have committed."

474 | History of the Jewish and Christian Nations

142

The general public was influenced by this call of Martin Luther. This is because he presented arguments and evidence that no other scholar of his era could provide.
The Church did not sit idly by in the face of this movement, which was exceptionally challenging in terms of its goals and nature compared to previous movements. Because he opposed the infallible Holy Pope, the Church summoned Luther for a trial. However, he did not respond to the Pope's summons. He did not even appear in the dock for trial. Some rulers were providing him with support. Ultimately, the Pope was forced to declare him stripped of all religious positions. Similarly, the Emperor also issued a decree depriving him of all civil rights. Luther was incensed by such intervention from the Pope. He publicly declared war against the church's tyranny. It was from this point that this group came to be known as Protestants or dissenters. After Luther's death, his movement flourished further and gradually became more powerful. The situation reached a stage where the Pope began to fear the loss of his own power. Consequently, he invited the members of this group for a peace treaty. This event took place after Luther's death. Following this, the foundation for a new church called the Protestant Church was established.

Core Principles of the Protestants

1. Protestant churches have no right to interfere with other churches. Every church is independent in matters of management, activities, and its relationship with a central church.
2. The Holy Book, namely the Bible, is the sole source of Christianity.
3. Every Christian has the right to study the Holy Book and understand its meaning. However, before doing so, they must internalize some basic rules and regulations. To facilitate the reading of the Holy Book for every German citizen, it was translated into the German language.
4. The church has no right to forgive anyone's sins. This is entirely under the jurisdiction of the Creator.
5. They reject the concept of the Messiah himself entering the bodies of those participating in the Lord's Supper. Similarly, they reject the notion of the bread turning into the Messiah's bones and the wine into his blood...

...Protestants deny the matter of transformation. They consider the Lord's Supper to be a memorial of Christ's self-sacrifice for creation.
6. The Protestant Church rejects all the customs, prayers, and festivals centered around Mary, the mother of Christ, which are observed by other churches. They consider these to be innovations.
7. They do not keep idols or sculptures in the church, as these are external forms of idolatry. Some researchers believe that Christian reformers adopted this concept from Muslims.
8. Not performing prayers in an unintelligible language. It was the habit of Christians to perform prayers in languages that were not understood by the common people, such as Latin, Coptic, etc. However, Luther and his followers brought prayer into an understandable language. This is because prayer is offered wholeheartedly by the servant to the Lord; therefore, it should be in a language understood by the servant.
9. Accepting some decisions of the Great Councils while rejecting others. The demand of conscience before the reformers was to re-evaluate the decisions of the councils and their religious value. Additionally, they sought to verify them against the standard of the Holy Scripture. Subsequently, they would adopt regulations consistent with the Holy Scripture and discard conflicting matters. However, they did not apply this standard to the decisions of the Great Councils and the prescribed thoughts and ideologies associated with them. This was

because they feared deviating from the decisions of the Council of Nicaea. It was at the Council of Nicaea that the divinity of Christ and the Holy Spirit was officially recognized.
10. In matters of creed such as the Trinity, the divinity of Christ, being the Son of God, the crucifixion, the resurrection, and the atonement for the original sin committed by Adam, this group does not differ from other sects.
The demand of conscience was for the Protestant leadership to reconsider these major issues. For these are not matters derived from the Holy Scripture. Their source is the Jewish Paul, who claimed to be a Christian. While claiming to be a Christian, he distorted Christian teachings. He introduced Pharisaic customs—

Customs, teachings of the Old Testament, the futile provisions of the Talmud, Zeno's philosophy, and so forth—Paul accomplished all of this by exploiting the name of the Messiah. Christian scholars and even the Protestant community were helpless in the face of these teachings. However, early Christian believers such as Peter, and figures ranging from Arius to Renan and Tolstoy, have rejected these things.
Protestants are spread across various European countries, including England, Germany, Denmark, Switzerland, Holland, Norway, and the United States. Furthermore, with great potential, they continue to struggle against various Catholic obstacles in regions such as South Sudan, China, and Japan. Their missionary activities are also in full swing within Islamic nations.

Trinitarianism and its Insubstantiality
The Creed of Trinitarianism (TRINITARIAN DOCTRINE)
The doctrine of Trinitarianism became established within the Christian community only after the Council of Nicaea in 325 AD. Prior to this, disagreements regarding this creed existed among Christians. Many of them were believers in Monotheism. They would call people toward Monotheism and rejected the lordship of the Messiah as well as the doctrine of the Trinity. They would engage in struggle against Paul and his followers. Their allegation was that Paul, having failed to suppress Christianity through sword and power, adopted a different path and sowed discord within the Christian religion. Under the pretext of being initiated into Christianity, he led it away from Monotheism toward polytheism.
Among the Christians who responded to Paul's call, various tendencies such as Judaism, polytheism, and philosophy were prevalent. Furthermore, the distinct influence of the Aryan migration through Syria and Egypt for thousands of years prior to the arrival of the Messiah (peace be upon him) also persisted in this region. The religion of the Aryans eventually settled into Trinitarianism. The nature of their Trinitarianism was: the Lord existed even before existence itself. Then He desired to introduce Himself to the created world; subsequently, He created the universe.

...and named himself **Brahma**, that is, the Creator. Subsequently, for the purpose of overseeing

and protecting the world, a second lord emerged from him. At this stage, he named himself **Vishnu**. Since the world is not eternal like the Creator, and consequently the fate of all potential existence is destruction and end, a third lord emerged from him. At this stage, he named himself **Shiva**. In reality, he is a single Lord. He possesses three essential attributes, each representing a distinct entity. There is no doubt that the inhabitants of that region were influenced by this ancient explanation.

When Paul decided to fight against Christianity from within, he formulated an explanation close to this concept. At that time, this view was considered the pinnacle of human thought. To lead Christianity away from monotheism (Tawhid), Paul introduced pagan Hinduism into it. Some researchers believe that Christianity was influenced by the Babylonian creed, which believed in three lords. These three lords are—

1. Lord of the sky, earth, and sea.
2. Lord of the sun and moon.
3. Lord of justice and laws.

Habib Said states that this creed was prevalent in significant pagan religions of both ancient and modern times. Each Phoenician city and settlement had three distinct lords. Archaeologists have found evidence of this trinity in Byblos (Jubail).

At this stage, we present a chart to the readers regarding the concepts of trinities in various religions prior to Christianity.

Phoenician: El (meaning Destiny), Shamuz (meaning...)
Egyptian: Osiris, Isis
Hindu: Brahma [593] (Creator), Vishnu
Babylonian: God of Sky, Earth, and Sea; God of Sun and Moon

[593] This is correct. However, Habib Said has mentioned the matter as follows: 1. Buddha, 2. Brahma, and 3. Vishnu. A detailed discussion on this will follow in the section regarding Hindus. The mention of Buddha here by Habib Said is incorrect.

(Leader) | | (Provider) | Deity
Aulam (meaning Infinite) | Horus | Shiva (Destroyer) | God of Justice and Laws

The concept of the Trinity also exists among the Chinese. They represent the matter with an equilateral and right-angled triangle. Probably the Babylonians were the first proponents of the Trinity. This belief emerged among them in the fourth century BCE. The Babylonians were believers in many gods. However, they divided these gods into three groups. Each group was different in terms of power and position. The first group is at the peak of the gods. This group includes the god of the sky, the god of the earth, and the god of the sea. The second group consists of the moon god and the sun god. The third group includes the god of justice and laws.

Professor John Hick of the Theology Department at Birmingham University, England, has discussed this in a section of his book **Isa Wal Adyanul Alamiyyah**. There, he has made a comparative review between Jesus and Gautama Buddha regarding the doctrine of incarnation. He said, "Gautama Buddha is considered to have assumed the body of the infinite God from a human state. Or he is the Son of God. In Mahayana texts, Mahatma Buddha challenged the eternal truth in the same way the Eternal Son in Christianity challenged God the Father." After this, John Hick says, "But we must not forget that if Christian doctrine had shifted east to Hindustan instead of moving west to the Roman Empire, it would have been possible for Jesus's religious significance to be revealed. In Hindu civilization, he would have been accepted as a

holy Avatar (AWTAR)."
We want to add to the author's statement that the concept of Jesus (God in human form) exists in various Hindu religious texts. For example, Varuna is an avatar of Vishnu. Angels have given the glad tidings of his arrival. Songs of his glory have been sung in the sky. Avatar is one of the fundamental beliefs of Hindus. In their language, it means 'to descend'. The purpose of this is for God Himself, specifically Brahma, Vishnu, or Shiva, to descend to the earth in human form for a specific purpose for a certain period. I will discuss this in detail in my book written about Hinduism.
[594] Adyanul Alam, Page: 304
[595] Dr. Madkur, Tarikh-ul-Falsafah, Page: 6
[596] Isa Wal Adyanul Alamiyyah, Page: 119
[597] Selected from Usturatu Tajassudil Ilah written by Shaykh Abdus Samad Sharafuddin, pages: 24-25.

InshaAllah [598] Hindu scholar Behari Lal Verma has stated with conviction that Christianity was influenced by Buddhism [599].
Saint 'Hanna Makar Al-Isabi', in a letter written to Abu Ubaida Al-Khawraziki (who died in 582 AD), states: "God Himself descended from heaven. He became unified within the womb of the Virgin Mary. According to the primordial written decree, the Light (of God) took a veil from her. For in the beginning, the Word was God. From the perspective of the body, He is a creation. In essence, He is the Creator. He created His own body. He also created His own mother. His mother was previously of human nature. He was God in nature. He is the omnipresent God. He is the perfect man." [600] This statement is identical to the Hindu concept of 'Avatar' in terms of explanation.
Similarly, researchers believe that the Christian doctrine of the Trinity is a product of modern Platonic thought. The chief Platonist of the School of Alexandria regarding the world and its Creator, Plotinus (205-270 AD), believed: "God is the Creator of matter. He cannot be characterized by any transient qualities. He is not finite, nor is He non-finite. His thought is not like our thought. His will is not like our will. He is endowed with all perfect attributes. He has bestowed the blessing of existence upon all things. He is not dependent on any giver of existence. The first thing manifested from this Creator is 'Aql' (Intellect). Subsequently, from Intellect originates that Soul which is the source of all souls. The manifestation of all things is from this Trinity. And from this Trinity, everything is born." This ideology was well-known long before the Council of Nicaea. This was the philosophical doctrine of the School of Alexandria. The Bishop of Alexandria was the most prominent debater in favor of the Trinity at the Council of Nicaea. Therefore, it is not surprising for us to say that: the doctrine of the Trinity in Christianity originated under the influence of modern Platonic philosophy.
Whatever the influence of the Trinity or pagan tendencies in Christianity may be, it is certain that this was not the message (Dawah) of the Messiah, peace be upon him. Nor was it his creed (Aqeedah). Pointing towards this, the Holy Quran says—
"...they imitate the saying of those who disbelieved before. May Allah destroy them; how are they deluded?"

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[598] Second volume of this book.
[599] World Religion Philosophy, page: 257.

[600] Baynal Islam wal Masihiah, pages: 83-84.

149

They speak like those who disbelieved before. May Allah destroy them; how are they deluded? [Surah At-Tawbah, Verse: 30]
But how did this school of thought transfer into Christianity? The simple answer is that Paul imported it when he entered Christianity. He was well-versed in Greek philosophy. The School of Alexandria was the primary representative of this philosophy. Paul took advantage of the Christians' pitiful state and circumstances. He devised new ideas and theories on an extensive scale, modeled after ancient paganism. Those who had converted from paganism to Christianity readily accepted these. Some of the disciples opposed Paul's preaching, but this resistance proved unsuccessful against Paul's forceful personality and his ideology.
Leo Gauthier states, **"Christianity heavily adopted Greek philosophical thoughts. The notion of the Messiah's divinity was also taken from the same source. And this source was molded in the style of Neo-Platonic philosophy. Thus, we find many parallels between the two."** [601]
The Messiah (peace be upon him) did not make any statement regarding the Trinity during his lifetime, nor did he give any such indication. He did not say: "God is a composite of three beings." Neither did he say: "I am God; I have come down to earth to atone for your sins." Instead, he worshipped Allah and sought forgiveness for himself. In more than sixty instances in the existing Gospels, he referred to himself as the "Son of Adam," meaning the son of man.
Many subsequent Christian writers have recognized that it is difficult to substantiate the Trinity from the Messiah's actual message. Consequently, we see many of them declaring their dissociation from this doctrine and critiquing it.
Among them, a notable figure is the twentieth-century German scholar, Professor Harnack (HARNIC). He gained fame for his lectures among Christians in Germany. These lectures of his were compiled under the title **DAS WESEN DES CHRISTENTUMS** and translated into English as **WHAT IS CHRISTIANITY?**. He began his discussion and repeatedly mentioned the fact that—

[601] Selected from page 93 of **Al-Madkhal li-Dirasat al-Falsafah al-Islamiyyah**, based on page 112 of the book **Al-Masihiyyah** written by Dr. Ahmad Shalaby.

150

The Messiah never called people to worship him. Rather, he always called people toward the Creator, God the Father. He made himself a follower of His instructions and obeyed His commands. In carrying out these instructions, he endured various hardships and troubles. He submitted to His command, decree, and destiny. This is the reality we find in the Gospels. [602]
In the mid-third century, Sabellius rejected the doctrine of the Trinity. His famous statement was: The Trinity is not something realistic about God. It is an external propaganda. Therefore, it is fleeting; not something permanent.
Subsequently, in the fourth century, Arius appeared. He preached that only the Father is eternal. Both the Son and the Holy Spirit are created beings. However, they are uniquely distinguished compared to other creations.

Next came the pagan Athanasius. He presented evidence and arguments in favor of the Trinity. Christians at the Council of Nicaea accepted his views.

What is the explanation of the Trinity according to Christians?

The author of *Qamus al-Kitab al-Muqaddas* says: The nature of God is a combination of three entities of equal status. God the Father, God the Son, and God the Holy Spirit. The matter of creation is attributed to the Father. Sacrifice is attributed to the Son. And sanctification is attributed to the Holy Spirit. However, all three entities share divine activities among themselves. We have understood the matter of God the Father. But what do God the Son and God the Holy Spirit mean?

Christians say—

1. The Lord's essence is God the Father. He is the Creator of the heavens and the earth. He is powerful over all things. His fundamental attributes are creation, justice, sacrifice, and redemption.
2. The Word (Kalima) that He cast into Mary is the Son. Sovereignty like that of the Father resides within the Son as well. In this regard, there is not the slightest difference. For he represents intellect and love.

[602] What is Christianity?, page: 147, New York, 1912

3. The Knowledge and Life that are inextricably linked with the essence of the Lord is the Holy Spirit (HOLY SPIRIT). The work of sanctification is attributed to the Holy Spirit.

Through these three persons, a single Divine identity is presented. Three within one. One within three.

1. GOD THE FATHER
2. GOD THE SON
3. GOD THE HOLY GHOST

There is another explanation here. That is, God is one, and outwardly He has three persons. In the Gospel of Matthew, it is said, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."[603]

The Father created the entire world through the Son. The Son has brought fulfillment to the sacrifice and accomplished it. And the Holy Spirit has sanctified the heart and life. However, all three are equal partners in all divine works.[604]

This is the extent of the understanding of Christian scholars regarding the explanation of the Trinity. The reality is that as soon as people begin to study this Christian Trinity, they will fall into profound confusion. They will find nothing to console their minds. For this reason, Christians have popularized this famous phrase for everyone, regardless of whether they are wise or ignorant: "I believe without understanding." I do not know what the benefit is of a religion that is not comprehensible.

In any case, the reality is that Christian scholars themselves have not been able to present any documentary evidence to make the explanation of the Trinity understandable; what more can be said of others? Therefore, from the time of Christ's ascension until today, even under the shadow of Christianity, a group of researchers has rejected the Trinity and has been placing their faith in monotheism. For example, the Apostle Barnabas, Arius of Egypt in the first half of the fourth century, Servetus of Germany in the latter half of the sixteenth century, and those who passed away before the seventeenth century...

[603] Matthew, Chapter: 28, Verse: 19
[604] Kamusul Kitabil Muqaddas, Page: 108. In explaining the Holy Spirit, some have said: After Jesus's ascension to heaven, he sends a Spirit or Soul to reside with the believers and take residence within their hearts. This Spirit entered into Paul, the claimant of Christianity, after the ascension of Peter and the Messiah. His knowledge and teachings were received from this Spirit. This Spirit is the Holy Spirit.
474 | History of the Jewish and Christian Nations

152

Above all. In this way, thousands of thinkers have rejected Trinitarianism. They claimed it is impossible to understand. However, their voices were like scattering pearls before swine. No church listened to their words attentively, for the churches feared these voices. There was a concern that their "holiness" would be tarnished in the eyes of the common people. If this doctrine were accepted, who would ever go to them for letters of indulgence again?
Here, I present to you the story of three individuals who converted to Christianity through the efforts of a priest. Their knowledge of Christianity, particularly regarding the doctrine of the Trinity, was at a very rudimentary level. These individuals resided in the presence of the priest and provided him with necessary services. One day, a friend of the priest came to visit them. Hearing that the men had converted to Christianity, the friend was exceedingly happy. He decided to test the purity of their faith concerning the Trinity. He asked one of them about the Trinity. He replied: "My master has shown me favor. He has taught me that God is three. One is in heaven. The second was born from the womb of Mary. And when this second one turned thirty, the third descended upon him in the form of a dove." Hearing this answer, the priest became angry and banished him from God's grace, saying, "This one is ignorant." Then the second person was questioned. He replied: "My master has taught me that God is three. One was crucified, and the other two are alive." The priest, enraged, cursed him and drove him away. Finally, it was the third person's turn. This man was intelligent and feared being cursed and banished. Nevertheless, while praising God and the Messiah, he replied: "My master, by the grace of God the Messiah, has taught me that the Trinity means three in one and one in three." The priest was pleased and was about to declare his success. However, the poor man continued his explanation, saying: "Since one of them was put to death on the cross, he died. And since all three Gods are one, everyone died with the death of that one. For they cannot be called one unless everyone has died." At this, the priest became furious with him as well and drove him away.
This is the explanation of the Trinity. Whenever you try to understand it, an even greater problem presents itself. Nonetheless, I am presenting the Christian perspective on the Trinity.
History of Jewish and Christian Nations | 187

153

The Catholic Creed Regarding the Essence of God
Catholics say: God is three. Each is distinct and separate. The Father, the Son, and the Holy Spirit. In interpreting the first sentence of the Gospel of John, "In the beginning was the Word (Kalima)," they state that both the Word and the One who gave Him birth are distinct. The Father is not the Son, and the Son is not the Father. However, they are one in terms of nature,

essence, wisdom, and existence.
Based on this statement of theirs, it is understood that the Messiah, in divine consideration, is of the same rank as the Father. In terms of human nature, He is of a lower level than the Father. This is also the view of the Protestants. It is in reference to them that the Quran states—
"They have certainly disbelieved who say, 'Allah is the third of three.' And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment." [Surah Al-Ma'idah, Verse: 73]
In another verse, Allah Almighty says—
"...And do not say, 'Three'; desist—it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs." [Surah An-Nisa, Verse: 171]
There has been long discussion and debate regarding these three entities. Christians still try to justify their erroneous creed regarding the essence of God in various ways. However, even after twenty long centuries, this creed has not gained acceptance among the learned. At this point, reader, listen to some more ridiculous statements of a saint named 'Elias Maccar'—
1. Whoever seeks salvation must, above all, hold fast to the Catholic faith. That is, the unified general faith of the Christian Church.

154

2. Whoever does not preserve this faith from harm will certainly perish eternally.
3. The Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity.
4. There is no confounding of the three Persons.
5. For there is one Person of the Father, another of the Son, and another of the Holy Spirit.
6. But the Father, the Son, and the Holy Spirit are a single entity, of equal existence, and together they possess eternal glory.
7. The Father is uncreated, the Son is uncreated, and the Holy Spirit is also uncreated.
8. As the Father is, so is the Son, and so is the Holy Spirit.
9. The Father is infinite, the Son is infinite, and the Holy Spirit is infinite.
10. The Father is eternal, the Son is eternal, and the Holy Spirit is eternal.
11. Yet they are not three eternals, but one eternal.
12. Likewise, there are not three uncreated beings, but one uncreated; there are not three infinite beings, but one infinite.
13. The Father is the sustainer of all, the Son is the sustainer of all, and the Holy Spirit is the sustainer of all.
14. Yet they are not three sustainers, but one sustainer.
15. In the same way, the Father is God, the Son is God, and the Holy Spirit is God.
16. Yet they are not three Gods; they are one God in three.
17. Thus, the Father is Lord, the Son is Lord, and the Holy Spirit is Lord.
18. Yet they are not three Lords; rather, they are one Lord in three.
19. Christian truth compels us to acknowledge that each of these three Persons is himself God and Lord.
20. The Catholic religion forbids us from believing in the existence of three Gods or three Lords.
21. The Father is not made of anyone, is not created, and was not born of anyone.

155

22. The Son is from the Father; but he is not made, nor created, but begotten.

23. The Holy Spirit is from the Father and the Son; but he is not made, nor created, nor begotten, but proceeding.

24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

25. In this Trinity, none is before or after another; none is greater or less than another.

26. But every essence is co-equal and co-eternal together.

27. Based on what has been stated, it is our duty to worship the Unity in Trinity and the Trinity in Unity.

28. Therefore, he who wishes to be saved must thus believe strongly concerning the Trinity.

29. Likewise, for salvation, one must believe faithfully in the doctrine of the incarnation of our Lord Jesus.

30. For the right faith is that we believe faithfully and testify that our Lord Jesus is the Son of God. He is God and Man.

31. He is from the essence of God the Father, begotten before the ages; and he is from the essence of a human mother, existing in this age.

32. He is perfect God and perfect Man, consisting of a rational soul and a human body.

33. Equal to the Father in terms of divinity; and inferior to the Father in terms of humanity.

34. Although he is God and Man, yet he is one Messiah; not two.

35. One, not by the conversion of the divine essence into a body, but by the assumption of the human essence into the divine essence.

36. One altogether; not by the mixture of different essences, but by the unity of persons.

37. For as the rational soul and body together are one man, so God and Man together are one Messiah.

156

38. He suffered for our salvation. He descended into Hell. On the third day, He rose again from the dead.
39. He ascended into heaven. He is seated at the right hand of the Father, the Sustainer of all

things.
40. From there, He will come to judge the living and the dead.
41. At His coming, all people shall rise again with their own bodies. Everyone will give an account of their own personal deeds.
42. Then, those who have performed good deeds will enter eternal life, while those who have engaged in evil deeds will enter eternal Hell.
43. This is the Catholic faith. Unless one believes this with trust and certainty, salvation is not possible for anyone.

[605] That is, the spirit world or the hell named 'Habia', or remaining under the power of death until the third day for the Messiah. This is how the author of the book "My Faith" has explained it.
[606] Akanimun Nasara, pages: 69-72

157

The Creed of the Orthodox Community regarding God
They say: God is one in three persons. The explanation of this creed of theirs is that He (God) descended from heaven. He remained hidden in the womb of the Virgin Mary for nine months. At the time of entering the womb, He was semen, then a blood clot, then a lump of flesh. Subsequently, He developed into a complete fetus. Then He was born in the form of a child, whose name was Jesus. Like other children, He also grew up. After reaching the age of thirty, He was granted prophethood and messengership. Two years and a few months later, the Jews killed Him and crucified Him. He was then buried in a grave. Three days later, He rose from the grave. For forty days, He appeared before His disciples. After that, He ascended to heaven and sat at the right hand of God. Before incarnation, He was the Father, and after incarnation, He is the Son. He is the Holy Spirit, as He is the connection between the Father and the Son. Therefore, it can be said that according to them, God is Jesus, and Jesus is God. Their declaration of faith is—
“I testify that there is no god but God, He has no partner, One and Unique in three persons: the Father, the Son, and the Holy Spirit; to Him belong glory, honor, and dominion forever and ever.”

158

I bear witness that there is no deity but Allah. He has no partner. He is One. Within the three persons—Father, Son, and Holy Spirit—He is one. Eternal dignity, majesty, and power are designated for Him alone.
In the first letter to Timothy, Paul says—
“God was manifested in the flesh,
Justified in the Spirit,
Seen by angels,
Preached among the nations,
Believed on in the world,
Received up in glory.” [637]
Orthodox scholar Habib Girgis says, “Our Great Sacrificer has descended from the heaven of

His majesty. Through actual incarnation, He has accepted unification with humanity. By the power of the Holy Spirit, He was conceived in the womb of the chaste Virgin Mary. He took upon Himself everything of ours, except sin (for He does not commit sin). He is the Holiest of the holy."
The Popes of the Church have presented the matter of God's union with man through a parallel example. The example is: man is composed of two entities. One is the body; the other is the rational soul. Despite the existence and union of these two entities, they both combine to form a single person of one nature. Similarly, here too, the Divine essence has unified with the human essence. This is an intimate part of the rational soul. Both essences, without being mixed, have unified to become the single person of the Messiah, which shares the same essence, same nature, and same will." [638]
According to Christian belief, God was transformed into human form in the likeness of the Messiah. To atone for the transgressions of the children of Adam, He descended from heaven to earth. He lived a natural life among humans. Subsequently, He was crucified. He was buried. Then He rose from the grave and ascended to heaven...

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[637] Timothy, Chapter: 3, Verse: 16
[638] The Essence of the Principles of Faith in the Doctrines of the Coptic Orthodox Church, Page: 28.

...God and the Messiah are the same entity. Their nature is also the same. Their will is also one. Allah is pure and holy from such beliefs of the Christians.
Referring to those who hold such views, Allah the Almighty says—
"They have certainly disbelieved who say that Allah is the Messiah, the son of Mary. Say, 'Then who could prevent Allah at all if He had intended to destroy the Messiah, the son of Mary, or his mother or everyone on the earth?'" [Surah Al-Ma'idah, Verse: 17]
In another verse, Allah the Almighty says—
"They have certainly disbelieved who say, 'Allah is the Messiah, the son of Mary' while the Messiah has said, 'O Children of Israel, worship Allah, my Lord and your Lord.'" [Surah Al-Ma'idah, Verse: 72]
The fabricated false claims of the Christians regarding the Essence of Allah, the Glorified and Exalted, can be refuted in various ways. For instance:
1. If these three entities are intended to mean three beings, each of whom is self-sufficient, then it is invalid. This is because Allah is One, not three. Furthermore, such a belief contradicts their claim of monotheism (Tawhid).
2. And if their intention is that one of them is the Essence (Dhat) and the other two are Attributes (Sifat), then they must be asked: why then were other attributes not considered as distinct entities? Why was Divine Power (Qudrat) not considered an entity? Why was Knowledge (Ilm) not considered an entity?

3. If they say that God and man unified to become Father and Son, then the objection to them is: when two things unify, either both will exist, or both will cease to exist, or one will exist and

the other will cease to exist. The first—that both exist—is impossible, because two can never become one. The second means existence itself is gone; therefore, explaining its invalidity is unnecessary. And the third is also illogical, because existence and non-existence can never be unified.
4. If the intention behind "unifying" is mixing or combination, then this too is illogical. This is because mixing or combination can only occur in the case of physical bodies. According to them, the Word (Kalima) is not a body.
5. If the intention behind "unifying" is the joining of two parts—just as a human is a combination of a body and a rational soul—then it would be said that in this case, one part becomes dependent on the other. And we know for certain that Allah existed for an infinite time before Jesus (Isa). Therefore, His Divine Essence does not require a human essence.
6. If the intention behind "unifying" is like a design on stone made with wax; if their intention in that case is that the essence of the Messiah is a likeness of the Creator, then that too is impossible. This is because a mortal body cannot be an immortal likeness. And if their intention by this (wax design on stone) is that the Messiah had acquired certain special characteristics due to which he could perform tasks that no one else could, then we would say that having such characteristics does not imply the Messiah is God. For, by this logic, all prophets and messengers would then have to be called God.
7. If the intention behind "unifying" is that the Father gave existence to the Son from His own essence, then it will be said that the problem of infinite regression arises. This is because the Son would then also give existence to another son. In this way, the sequence would continue indefinitely.
8. They will be told: If you deem the Messiah to be God because of his miraculous birth without a father, then the birth of Adam and Eve is even more miraculous. Why do you not accept them as God? If you believe the Messiah is God because Allah raised him to heaven, then before him, according to your own belief, the Prophet Elijah was also raised to heaven. Why do you not consider him God? Many miracles were also manifested through him. In his human essence...

...no harm touched him. If the worship of any human were permissible, then in this regard, the Prophet Elijah would have been more suitable than the Messiah. Because, according to your belief, the Messiah was imprisoned, insulted, punished, and even crucified.
9. In their distorted Gospels, the Messiah has been called the Son of God. Before him, Israel was also called the Son of God. Similarly, the authors of the Gospels addressed many individuals as the Son of God.[609] The Messiah himself referred to his disciples as his brothers.
French scientist Charles Guignebert provided another explanation for the word "son." He stated: The definitive result of researchers' investigations is that Jesus never claimed to be the awaited Messiah. Nor did he ever call himself the Son of God. This is nothing but a clear lexical error and a form of religious ignorance. Similarly, no statement in the Gospels permits us to call Jesus the Son of God. Because that was a language that Christians began to use under the influence of Greek culture. This language was used by Saint Paul. Likewise, the author of the fourth Gospel also used it. They found some deep meaning here, and from their perspective, the matter was clear.[610]
10. Gabriel came and gave Mary the good news of giving birth to a child. He did not say that she would give birth to God.

11. The Messiah himself acknowledged his humanity and denied being God. As stated in the Gospel of Mark, when the Messiah was describing the terrors and signs of the Day of Judgment, he said, "About that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father."
[609] See: Luke, Chapter 3; Jeremiah, Chapter 31, Verse 9; Psalms, Chapter 27, Verse 89; Isaiah, Chapter 63, Verse 16; Job, Chapter 38, Verse 7; Genesis, Chapter 6, Verse 2. See further details in Izhar al-Haq, Chapter 3, Section 2; Al-Jawab as-Sahih liman baddala din al-Masih, Vol. 3, p. 193.
[610] Al-Masīḥiyyah Nash'atuhā wa Taṭawwuruhā, p. 39. The author says: We believe that Jesus likely presented himself as 'Abdullah' or a servant of God. He introduced himself to people with this quality. The Hebrew word "Abdun" is expressed in the Greek language by a word that is used equally to mean "servant" and "child." It is not difficult for this word "child" to have changed over time into "son." Above all, the concept of being the Son of God is something derived from Greek thought and philosophy.

12. How can this man be God, when Yahya bin Zakariya (John the Baptist) purified him with water? [611]
13. How can he be God, who would say in prayer, “O my Father! If it be possible, deliver me. Move this hour away from me.” From the cross, he cried out: “Eli! Eli! Why have you forsaken me?”
14. How can he be God! According to their notions, he drank wine. He ate fish. He became tired. Due to weakness, tears flowed down his cheeks. Satan snatched him away and took him wherever he wished. [612]
15. Sa'id ibn al-Bitriq says: The example of the unification of the Father and the Son is like rays radiating from the sun, whose light fills the heavens and the earth. Light entering a room illuminates it without being separated from the source sun. Yet this light originates from the sun and is not separate from the sun. In the same way, God took residence within the human being without being separated from the Father. He is with man; he is also with the Father; and he is with the Holy Spirit too. In response to this statement, it will be said: even if this example is accepted as correct, it aligns with the statement of those who say: God is physically present in all places just as the sun's rays are present on the earth and in the atmosphere. Christians only associate this with the human nature of the Messiah, not with other human natures. Therefore, this concept is also invalid. Because light does not exist under roofs or underground. Besides, this example is considered invalid for various other reasons. [613]
16. How can he be God! He is not capable of doing anything by himself. [614]
17. They claim that the Messiah was born sinless, and therefore he is the Son of God. In such matters, recognition by the prophet of that era is necessary, if any prophet was present there. We see that at that time, a great prophet of the Children of Israel, Yahya (peace be upon him), was alive. But he [did not acknowledge] the Messiah's son or God...

[611] Mark, Chapter: 1, Verse: 9; Luke, Chapter: 3, Verse: 21
[612] For details see: Al-Jawab al-Sahih li-man baddala Din al-Masih, Vol: 3, Page: 45
[613] For details see: Al-Jawab al-Sahih li-man baddala Din al-Masih, Vol: 3, Page: 45
[614] John, Chapter: 5, Verse: 19-30

163

...neither of these were acknowledged. Yet it is self-evident that in their own era, every prophet is the most knowledgeable concerning God.
18. Allah's essence and attributes are eternal. They are not influenced by place, time, or person. If Trinitarianism were true monotheism (Tawhid), then Moses (peace be upon him), upon whose law Jesus (peace be upon him) arrived, would have necessarily provided an explanation of this Trinity and the divinity of Jesus (peace be upon him) so that people would not be immersed in disbelief and deviation.
However, in the Old Testament, we find the opposite of this doctrine. For example, in the twentieth and thirty-fourth chapters of the Book of Exodus, it is stated: 'If any prophet or dreamer of dreams invites you toward the worship of other gods, that prophet or dreamer must be put to death. Even if he appears with many signs. Similarly, if any relative or companion incites someone toward this (the worship of other gods), they shall be killed by stoning. The one enticed along with them shall also be killed by stoning. No mercy shall be shown.'
In the seventeenth chapter of the said book, it is stated: 'If the worship of other gods is proven against anyone, they shall be killed by stoning, whether it be a man or a woman.'
In the books of the New Testament, it is clearly stated that no one has ever seen God.[615] Yet many people have seen the Messiah, for whom they claim divinity. Rather, according to their belief, people caused him suffering and even crucified him. If someone says that calling the Messiah "God" is metaphorical, they should be asked: "What is the benefit of this metaphorical God and metaphorical man? And you have acknowledged that no one sees God. Yet people have seen the Messiah. Therefore, he is not God."
19. They say that the Trinity and monotheism (Tawhid) are two realities of one God. It is impossible to unite these two contradictory concepts. For where there is monotheism, there cannot be a Trinity. If there is a Trinity, there cannot be monotheism. A claimant of the Trinity cannot be a monotheist. A monotheist cannot be a polytheist (Mushrik).
[615] John, Chapter: 1, Verse: 18 and Chapter: 5, Verse: 37; Colossians, Chapter: 1, Verse: 15; 1 Timothy, Chapter: 1, Verse: 17; 2 Timothy, Chapter: 6, Verse: 16.

164

20. They say: The divine element and the human element are integrated within the Messiah. We say: The integration of the divine and human elements is impossible. This is because the essence of the divine element and the essence of the human element are different. The first is eternal and imperishable, while the second is mortal. Therefore, it is impossible for the mortal and the imperishable to unite.
21. They say: The Messiah has entered into the essence of God. This is also an invalid statement. For if this entry were like water into a rose, oil into mustard, or juice into sugarcane, then both the entrant and that which was entered would require a body. If the entry were like the color of a rose, then that which is entered would be the primary element, and the entrant would be non-primary. Thus, in both cases, the necessity of a body for God would arise. And whoever requires a body is mortal. Furthermore, a non-primary element does not require a body. In that case, it would be said that the Messiah had a body. Therefore, both situations are invalid. For if we accept that the Messiah had a body, then he would be established as mortal (God is not

mortal). And if we deny his body, then the question arises: who was punished? Who was crucified? This is contrary to reality.

The Doctrine of Atonement and its Influence on the Trinity

The foundation of Christian Trinitarianism is the doctrine of atonement. The essence of the doctrine is that God the Son chose to be crucified for himself to purify the children of Adam from sin. For, without crucifixion, humanity would have remained impure until the Day of Judgment. [616]

Christians say: Man is a sinner from birth. This is because the Prophet of God, Adam (peace be upon him), and his wife—the first woman on earth—were involved in sin. Their sin has been transmitted to every human being through lineage. And good deeds are not enough for salvation. For, if God shows mercy to His servant by means of good deeds, then His attribute of mercy prevails over justice. And justice means Adam's...

[616] This is a newly innovated thought among Christians. Adolf Harnack has indicated that in many important Christian books, there is no mention of the cross, atonement, and other such matters. He has indicated this in his book, **History of Dogma**.

...making all children of Adam face the judgment because of the mistake. Essentially, this sin is transmitted hereditarily through semen.

They further claim: Justice and Mercy, these two attributes cannot coexist. Therefore, God gave birth to Himself in the form of the Messiah from Mary's womb. Since this sin is transmitted through semen, He wished to take a sinless birth without semen. Consequently, He took a sinless birth without His mother's union with any man. Afterward, He offered Himself for the salvation of the children of Adam. Thus, according to them, the second God—the Son-God—performed such a task for mankind that the Father-God did not.

The author of the **Encyclopedia Britannica**, while explaining atonement, states: According to Christians, the purpose of atonement is the offering and sacrifice by the Messiah for the salvation of the children of Adam. Due to the sin committed by Adam, humans were expelled from God's mercy. Through this belief, humans can again draw near to God's mercy. Therefore, the Word of God took a physical form. To draw humans near in a new way, He chose the form of a Son-Man.

But we can refute this doctrine in various ways. For example:

1. Christians believe that everyone from Adam to the Messiah, and all people after the Messiah, are sinners. However, the Holy Book (Kitabul Muqaddas) refutes this false claim. The Holy Book has referred to Prophet Yahya, Abel the son of Adam, Prophet Daniel, Prophet Zechariah and his wife, Prophet Ezekiel, Prophet Samuel, and others as sinless, stating that they never committed any sin. Therefore, the religious scriptures of the Christians themselves refute this newly created doctrine.
2. To bear the burden of the sins of all humanity, the Messiah accepted the cross. Anyone who places faith in him will be purified from all sins. Even if one is involved in obscene and evil deeds, faith in the Messiah alone is sufficient for their salvation; there is no need for righteous deeds. This doctrine is also rejected by their own religious scriptures. For the religious books clearly state: No one shall bear the burden of another's sin. In the fifth book of the Old Testament, Deuteronomy, it is stated, "For the child, the father..."

166

"...nor shall children be put to death for their fathers; every person shall be put to death for their own sin." [617]
In the book of Ezekiel, it is said, "The soul who sins shall die. The son shall not bear the guilt of the father, nor shall the father bear the guilt of the son." [618]
Based on this, it can be said that the teaching of the Christian holy scriptures is: the righteous person will receive the reward for their righteousness, and the wicked person will receive the consequence of their crime. These clear passages from the Old Testament are sufficient to refute the claim of those who say that the Messiah has delivered the children of Adam by sacrificing himself and bearing the burden of their sins.
3. The claim that the sin committed by Adam in Paradise is passed down through generations via semen is a baseless claim without any proof. Rather, the essential requirement of this claim is that sin is transferred through women, not through male semen. For their Holy Book clearly states that Eve tempted Adam into sin. Then how can the Messiah be called sinless? Was he not born from the womb of a woman? It was the woman who invited him towards sin. Therefore, their claim that the Messiah is sinless because of his fatherless birth is illogical. [619]
After these discussions, I want to frankly admit that the essence of their "three in one, one in three" is beyond my comprehension. In fact, it is incomprehensible to anyone. Allah Almighty does not compel anyone to understand illogical matters, nor does He compel anyone to believe without understanding. What we all understand is: 1+1+1=3. But the calculation 1+1+1=1 is not supposed to be understandable to anyone. Al-Qimas Basilius Ishaq, in his book *Al-Ilmu bit-Tathlith*, has described this as being beyond understanding. In the book *At-Tathlith wat-Tawhid*, Mansur said: It is foolishness to try to understand this with our limited intellect. Aud Simeon says in his book *Allahu Dhatuhu wa Na'ut Wahdaniyatihi*: We do not deny that the Trinity is beyond reason and comprehension. Many philosophers have tried to explain the declarations regarding the nature of God in the Holy Book.

[617] Deuteronomy, Chapter 24, Verse 16. (The reference in the original book is given as Chapter 34, Verse 16, which is incorrect.)
[618] Ezekiel, Chapter 18, Verse 20.
[619] We Muslims also believe all Prophets and Messengers, including Jesus (peace be upon him), to be sinless. However, the sinlessness of Jesus (peace be upon him) is not due to his fatherless birth. —Translator

167

They sought to explain the unity of the Trinity. However, they found no way, for they had deviated from the argument and relied solely on conscience.
Saint Tawfiq Jayyid says in his book **Sirrul Azal**: "The Trinity is a mystery. It is difficult to comprehend and grasp. Trying to fully understand the Trinity is the same as trying to take all the water of the ocean into the palm of your hand."
In light of these statements from Christian scholars, we can only say this: if philosophers, priests, and eminent professors are all unable to understand this Trinity, then how will common people understand? Are people compelled to believe in one God composed of three parts?

Woe! A hundred woes to those who make such claims. Allah the Almighty has spoken the truth—
"They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. They are like cattle; rather, they are even more astray. It is they who are the heedless and negligent." [Surah Al-A'raf, Verse: 179]

168

A Comparative Analysis Between Christianity and Islam
Islam
1- Islam invites to Tawhid (Monotheism) regarding the essence and attributes of Allah the Almighty. Islam says: He alone is worthy of worship.

Say: He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent. [Surah Al-Ikhlas, Verses: 1-4]

2- Messiah is the servant and messenger of Allah.
Christianity
1- Christianity calls for the Trinity: God the Father, God the Son, and God the Holy Spirit. Christianity says: Each of the three is worthy of worship.

2- Messiah is the Son of God.

169

3- The Messiah came to show people the right path out of misguidance.
3- The Messiah came to deliver people from sin.

4- Islam calls for faith and good deeds. Allah the Almighty says:
"Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord..."
Meaning: Those who have believed in Allah and the Last Day and performed good deeds, for them there is reward with their Sustainer. [Surah Al-Baqarah, Verse: 62]
4- Christianity calls for faith in the Messiah as the Son of God and in atonement.

5- The Messiah was dutiful to his mother. Allah the Almighty says:
"And [has made me] dutiful to my mother and has not made me a wretched tyrant."
And He has made me obedient to my mother and has not made me arrogant or ill-fated. [Surah Maryam, Verse: 32]
5- The Messiah was not dutiful to his mother. He used to deny his mother's dignity. [John 2:1-4, Matthew 12:47-48]

6- Allah the Almighty assisted the Messiah through the Holy Spirit, that is, the angel Gabriel. Allah the Almighty says:
"And We supported him with the Holy Spirit."
Meaning, "I have empowered him through the Holy Spirit." [Surah Al-Baqarah, Verse: 87]
6- The Holy Spirit did not provide any form of assistance to save the Messiah from the cross.

7- The Messiah (peace be upon him) possesses great honor in this world and the hereafter. Holy...
7- Soldiers beat the Messiah. They spat in his face. Then...

170

It is stated in the Quran:
"His name is the Messiah, Jesus son of Mary, distinguished in this world and the Hereafter..." [Al-Imran, Verse: 45]
...crucified him.
8- The Messiah was sinless like other prophets.
8- The Messiah was not righteous.
9- The Messiah was a confirmer of the previous prophets.
9- According to the Gospels, the Messiah considered other prophets and messengers to be thieves and robbers.
10- Allah Almighty thwarted the conspiracy of the Jews. They were unable to kill him.
10- The Jews flogged him and crucified him.
11- Peace and blessings be upon the Messiah in all circumstances. The Holy Quran states:
"And peace is on me the day I was born and the day I will die and the day I am raised alive."
Peace be upon me on the day I was born, the day I die, and the day I am raised up alive. [Surah Maryam, Verse: 33]
11- He was crucified due to the sins of the Children of Adam. According to the Gospels, his death was like that of a cursed person.
12- The disciples responded to the call of the Messiah. In the language of the Holy Quran—
"The disciples said, 'We are the helpers of Allah.'"
The disciples said, "We are on the path of Allah..."
12- During times of danger and trial, the disciples left the Messiah and fled.

171

Helper. [Surah As-Saff, Verse: 14]
13- Allah the Almighty is Forgiving, Merciful. He accepts the repentance of His servants. Allah the Almighty says,
"He has prescribed mercy for Himself."
He has recorded the showing of compassion as His own responsibility. [Surah Al-An'am, Verse: 12]
Elsewhere He says,
"And My mercy encompasses all things."

My mercy has encompassed everything. [Surah Al-A'raf, Verse: 156]
13- God is All-Powerful. He did not accept Adam's repentance. He even took revenge by crucifying His son.
14- Allah the Almighty is not dependent on any intermediary for the acceptance of worship.
14- God Almighty accepts repentance and all forms of worship through the Pope.
15- Islamic Sharia is a source of guidance and prosperity.
15- The Law is like a curse upon the shoulders of Christians.
16- In the view of Islam, the Prophets and Messengers are righteous servants of Allah.
16- According to the versions of both the Old and New Testaments, the Prophets and Messengers are worse than transgressors. Many of them committed adultery with their own daughters. Furthermore, many used to drink wine. Some even appeared naked before people.
17- The Prophets are sinless.
17- The Popes are sinless.
18- No one except Allah and His Messenger has any authority over any [aspect] of Islam.
18- The Pope holds the authority to abrogate the Law.

172

Regarding the abrogation of laws.
19. The Quran is the miraculous Book of Allah Almighty.
19. The Gospels preserved by the Christians are the compositions of various individuals.
20. The Quran has presented the statement of the Messiah:
"If You should punish them—indeed they are Your servants; and if You forgive them—indeed it is You who is the Exalted in Might, the Wise." [Surah Al-Ma'idah, Verse: 118]
20. The Messiah invoked curses for the destruction and ruin of the Pharisees and Sadducees.
Through this brief review between Islam and Christianity, it becomes clear how Christians have lowered the Prophet of Allah, the Messiah (peace be upon him), to the lowest level. Conversely, Islam has upheld his dignity. It has liberated him from various slanders attributed to him.
All praise is due to Allah, the Lord of the worlds. May peace and blessings be upon our Prophet and all the prophets and messengers!
THE END

173

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174

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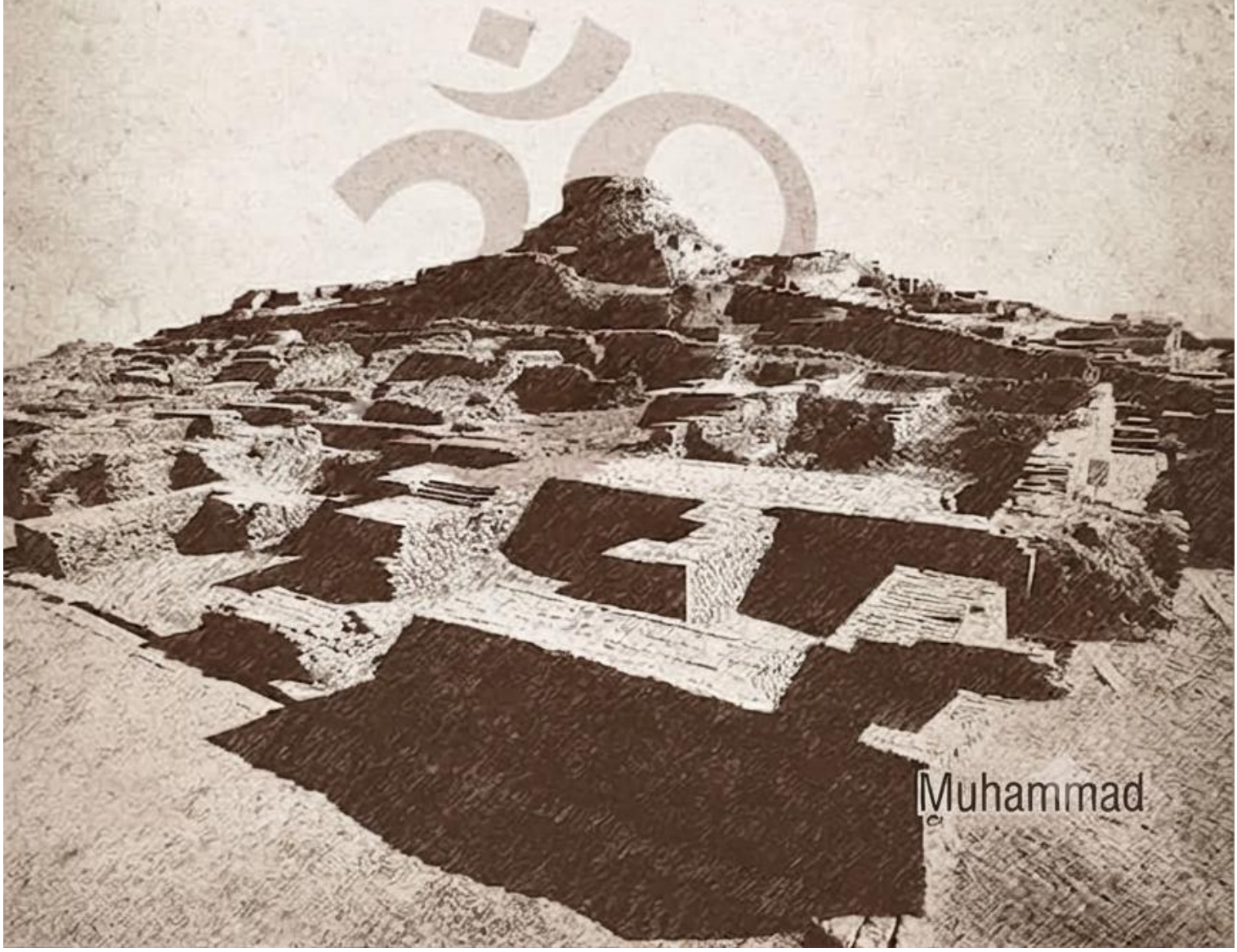
History of the Hindu Nation

In the Light of Truth, Logic, and Philosophy
Across the Four Religions:
Hinduism, Buddhism, Sikhism, and Jainism



Page 1

Dr. Muhammad Ziaur Rahman Azmi (RA)

History of the Hindu Nation

The Quartet of Hindu, Buddhist, Sikh, and Jain Religions

In the Light of Truth, Logic, and Principles

English translation

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Muhammad publications

Page 2

Publisher's Note

Respected reader, we have finally been able to present the book titled "History of the Hindu Nation" to you. From the bottom of my heart, I spontaneously say, "Alhamdulillah."

This book discusses several representative religions and their histories among the various ethnic groups and religious communities in India. It covers topics such as their lifestyles, cultural practices, physical characteristics, search for truth, total distortions and misconceptions, as well as

inter-neighborly relations and enmities.

Detailed accounts have emerged in every part of this book regarding how the invitation to the true religion—Islam—reached these religions and religious communities, why they did or did not accept the true faith, their disconnection from preceding and succeeding history, and how they circumvent the subject matter discussed in their own stated or accepted scriptures.

Through pages, chapters, and the shroud of narratives.

The book is written in the Arabic language. The author himself is a revert to Islam. Yet, despite being a revert, his discourse and profound insight have shaken, stirred, and truly awakened the intellectual foundations of traditional Muslims. His arduous journey toward discovering the path of truth and guidance is nothing short of a miraculous achievement. It can be stated without hesitation that Almighty Allah is his sole helper on this path.

The book was translated by Mr. Muhammad Rokan Uddin, a prominent Da’i and preacher of the faith in the Bengali language of our time. On the path of faith, his

May profound thoughtfulness and unwavering devotion become the sustenance and bright guidance for our youth—this is the prayer.

In conclusion, I would like to say that not all translations are equal, nor are all books the same. This work is unlike any typical book; it is distinct and truly exceptional. Accurately conveying complex terminology, locations, prehistoric figures, and distorted religious rituals, alongside descriptions of historical evolution across various eras, is an immensely challenging task. We have left no stone unturned in our efforts to ensure these difficult aspects are entirely accurate. Nonetheless, should any inconsistencies or errors come to your notice, I humbly request that you inform us. We will rectify them in the subsequent edition, Insha'Allah.

Whatever is good and beneficial in this work belongs to Allah alone. Any flaws or oversights are solely the result of our own limitations. May Allah Almighty grant the best of rewards to everyone involved with this book.

— Muhammad Abdullah Khan

October 2024

The Story of This Book

All praise is due to Allah. May peace and blessings be upon His faithful Messenger, Muhammad (peace be upon him), and upon his pure family and companions.

There is a story behind this book, which I believe the reader should know briefly. When Allah Almighty granted me a place in His pure religion of Islam, I had regular debates and discussions with a group of Hindu scholars regarding my newly chosen faith. Furthermore, comparisons were made between Islam and other religions. Through these debates and discussions, they made strenuous efforts to turn me away from Islam and to obstruct the path of Allah. But the Great...

Just as Allah has favored me by guiding me toward Islam, He has likewise granted me the strength to remain steadfast in my faith even amidst this perilous storm. The debates and criticisms of those scholars have served only to bolster my **faith (Iman)** and **creed (Aqidah)**. It has sharpened my resolve to cling tightly to the firm rope of Islam and has bestowed a sense of peace upon my life. Above all, it has magnified the grace of Allah upon me.

It was then that I made a solemn vow: I would author a comprehensive and compelling book addressing the delusions of these hollow religions and beliefs—a work that would demonstrate the superiority of Islam, even though proving its excellence should not require such strenuous effort.

Since that time, a profound interest in studying diverse religions and beliefs, and a passion for sharing these insights with others, became deeply ingrained within me. I also developed a strong inclination toward conducting comparative analyses between them and Islam. This preoccupation was inseparable from my mind; indeed, it would be no exaggeration to say that not a single moment of my life was free from it. Consequently, I immersed myself in gathering information and data from the various texts of the **People of the Book (Ahl al-Kitab)** and the fire-worshippers.

পৃষ্ঠা 7

...I became immersed in the task of collecting the intended information. I

History of the Hindu Nation ▸ 11

Page 5

I hope that I will also be among the ranks of those who have contributed to this field. Simultaneously, I wish that the entire work will be beneficial for general Muslims, especially serving as a guide for those new Muslims who are constantly facing situations similar to mine.

I praise Almighty Allah, who has kept my heart steadfast upon Islam. After a quarter of a century has passed, He has granted me the success to fulfill my promise in this regard. My only plea to Allah is that He accepts this work solely for His pleasure...

পৃষ্ঠা 8

... He is the Best Guardian, the Best Helper.

Prayers and peace be upon our Prophet Muhammad (peace be upon him) and upon all the prophets and messengers.

—Author

Written in Madinah Munawwarah

10 Ramadan, 1404 Hijri

(May Allah forgive him.)

12 ◂ History of the Hindu Nation

Page 6

Author's Introduction

Praise be to Allah, and prayers and peace be upon the Messenger of Allah, and upon all his family and companions.

পৃষ্ঠা 9

To proceed:

This is a short treatise written on the religions of Hindustan, that is India—specifically Hinduism, Buddhism, Jainism, and Sikhism. My association with this subject matter spans nearly twenty years. I had written several articles on Hinduism in a journal published by the Islamic University of Madinah. Subsequently, as I became occupied with other research projects, the continuity of that work was interrupted. However, since then, whenever I found the opportunity, I have continued to closely study the literature written about these communities.

In 1409 Hijri, my book titled **Al-Yahudiyyah wa al-Masihiriyyah** was published. In the preface of that book, I promised that I would also write about the religions of Hindustan. To fulfill that promise, it became necessary for me to author this work.

Alhamdulillah, today that day has arrived. We have been able to complete the writing of this book. When I see a Muslim living their life by holding fast to their faith and creed, I feel a sense of profound psychological fulfillment. That Muslim, amidst the millions surrounding him...

পৃষ্ঠা 10

...seeing people wandering in the darkness of deviation and error. Then, he bows down in prostration out of gratitude to Almighty Allah, as Allah the Exalted has stated in the Holy Quran—

History of the Hindu Nation ► 13

Page 7

“So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.”

Keep yourself sincerely established on the religion. This is the natural disposition of Allah, upon which He has created mankind. There is no change in Allah's creation. This is the straight religion. But most people do not know it. [Surah Ar-Rum, Verse: 30]

পৃষ্ঠা 11

In another verse, Allah Almighty says—

"The example of those who take protectors other than Allah is like that of the spider who builds a house. And indeed, the weakest of houses is the house of the spider, if they only knew."

The example of those who take others as helpers instead of Allah is like that of a spider. It builds a

house. And among all houses, the spider's house is indeed the weakest, if they only knew. [Surah Al-Ankabut, Verse: 41]

He further says—

"O mankind, an example is set forth, so listen to it. Indeed, those you invoke besides Allah will never create a fly, even if they gathered together for that purpose. And if the fly should snatch away something from them, they could not recover it from him. Weak are the seeker and the sought."

O people, a parable is described, therefore, listen to it attentively; those whom you worship instead of Allah will never be able to create a fly, even if they all gather together. And if a fly snatches away anything from them, they will not be able to recover it from it,

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Both the seeker and the sought are powerless. [Surah Hajj, Verse 73]

My dear reader brothers and sisters, your responsibility is to understand the religion of Allah. Strive to reflect deeply. The most important aspect of the religion that you must internalize is Tawhid (Monotheism). In the following pages, you will see how a nation completely loses its way regarding Tawhid. Subsequently, setting Allah Subhanahu Wa...

...Ta'ala aside, they have adopted trees, stones, humans, jinn, and various natural forces as

deities. Whoever said this has spoken the truth,

'They have fallen into the clutches of many deities while trying to escape from one God.'

That is why it is said, 'A single prostration dedicated to Allah (Glorified and Exalted be He) will save you from thousands of bows before numerous deities.'

The methodology I followed in writing this book:

1. I have tried to present the subjects according to the viewpoints of the relevant individuals.

2. I have made every effort to avoid making adverse comments about their deities. I have described them exactly as they have depicted their deities. This is because Allah the Almighty has commanded—

“And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge.”

Do not revile those whom they worship besides Allah; otherwise, they will revile Allah out of spite and ignorance. [Surah Al-An'am, Verse: 108]

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3. I have not merely presented the subjects; rather, in most instances, I have analyzed them in the

light of their religious scriptures and from the perspective of history and logic.

4. I have endeavored to present complex matters as concisely as possible, without spending excessive time on their explanation. This is because these topics are so contradictory that reaching a definitive conclusion is nearly impossible. Conflicting opinions on these matters are even found within their own religious scriptures. Such a situation has primarily arisen due to the absence of a firm creed and a consistent narrative framework. There is little within their religion to instill unwavering faith. Most of their religious narratives are dependent on oral tradition. Many of their own scholars have acknowledged that Hindus did not preserve their history and heritage in the manner that the Arabs and Greeks preserved theirs.

Page 9

5. In most instances, I have relied upon books written by Hindus themselves. Consequently, throughout the research, the reader will encounter discussions from many of their scholars, both past and present—particularly those who hold an esteemed reputation in the religious field. On many occasions, I have refrained from citing references, relying on my own knowledge of widely known matters.

By the boundless grace of Allah, in the years 1400 and 1401 Hijri, I was assigned the responsibility of teaching theology in the Department of Hadith at the Islamic University of Madinah. As a result, a vast archive of information regarding various religions was compiled

during that time. A portion of that archive was published in 1409 Hijri under the title "Al-Yahudiyyah wal-Masihiyyah".

I am endeavoring to present the second part of my compiled repository of information to the readers under the title **"Fusulun fi Adyanil Hind" (The History of Hinduism and Other Religions of India)**, following necessary refinement, organization, and additions. I hope that this book will be of extensive benefit to seekers of knowledge. Furthermore, it will be particularly helpful to those engaged in the work of Dawah within polytheistic societies.

I pray to Almighty Allah that He grants us guidance toward the right path and allows us to pass away in the state of Faith and Islam.

O Allah, send blessings upon our leader and Prophet Muhammad, and upon his family and all his companions.

—The Author (May Allah forgive him)

Madinah Munawwarah

15/06/1412 Hijri

Revision: 25/12/1416 Hijri

[1] The book is available in Bengali titled "History of the Jewish and Christian Nations" by Muhammad...

...published by the publication. —Translator

Page 10

A Brief Biography of the Author

Dr. Muhammad Ziaur Rahman Azmi (may Allah have mercy on him) was born in 1943 AD, corresponding to 1362 Hijri, into an ordinary Hindu family in Azamgarh, undivided India. He completed his education there up to the higher secondary level. During this time, he became interested in learning about the various religions and cultures prevalent in India. After extensive research and study, he was drawn toward Islam. He was particularly influenced after reading the booklet "Deen-e-Haq." Subsequently, by the grace of Allah, he embraced Islam in 1960 while studying at Shibli College, Azamgarh.

Before embracing Islam, his name was Banke Ram. After embracing Islam, he...

He changed his name to Imamuddin. Later, fearing persecution by Hindus, he changed his name once again to Muhammad Ziaur Rahman Azmi. Although he initially performed prayers and observed other Islamic rituals in secret as much as possible, it eventually became known to his family. His father and relatives could not accept his conversion to Islam. They made every effort to bring him back to Hinduism. They stopped his allowance and his education. When all their efforts failed, they finally threatened him with death. Fearing for his life, he migrated to Pakistan.

In Pakistan, he enrolled in a madrasa. Like most madrasas in the subcontinent, this madrasa also provided instruction according to Hanafi jurisprudence. However, he could not agree with the curriculum of this madrasa from both jurisprudential and intellectual perspectives. He mentioned the discussions regarding this in his book titled **Abu Hurairah (RA) Fi Daw'i Marwiyyatihi**.

History of the Hindu Nation ► 17

Page 11

Afterwards, he migrated to Saudi Arabia. There, in 1966 AD, he obtained the opportunity to study Hadith at the University of Madinah. Subsequently, he completed his Master's and PhD at Al-Azhar University in Egypt. Dr. Muhammad Ziaur Rahman Azmi gained profound expertise in subjects such as Hadith, Tafsir, Theology, and Comparative Religion. However, above all else, his inclination towards Comparative Religion was the strongest.

In his professional career, Dr. Muhammad Ziaur Rahman Azmi (may Allah have mercy on him) first served as the Director of the Office of the Secretary General of the Muslim World League, located in Makkah al-Mukarramah. Later, he was appointed as a teacher at the University of Madinah. He was nominated as a member of the Teaching Council (Hay’at al-Tadris) there. Gradually, he was promoted to the position of Professor. Furthermore, he...

He was appointed as the head of the Faculty of Hadith (Kulliyat al-Hadith) there. During this period, in addition to supervising students' research papers, he delivered lectures on various subjects, including Sahih al-Bukhari and Sahih Muslim.

The Saudi government warmly welcomed **Dr. Muhammad Ziaur Rahman Azmi**. He was granted Saudi Arabian citizenship on the recommendation of Sheikh Muhammad bin Ali Al-Harakan, the then-Secretary General of the Muslim World League (Rabitat al-Alam al-Islami).

Dr. Muhammad Ziaur Rahman Azmi (may Allah have mercy on him) dedicated most of his life to the service of Prophetic knowledge. He participated in various social and cultural activities. He attended numerous international seminars both within Saudi Arabia and abroad. He authored many books in the Arabic, Urdu, and Hindi languages. Additionally, the critical verification (Tahqiq) of many works was completed by his pen.

Despite migrating and settling in Saudi Arabia, **Dr. Muhammad Ziaur Rahman Azmi** maintained contact with his family in India. He provided the necessary financial support for his parents. He always

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He used to invite his parents and other relatives to Islam.

But they always avoided it on the pretext of social embarrassment. Despite this, he did not falter in his kindness toward his parents.

He authored many books, conducted research, and added commentaries. Some of them are as follows:

1. Al-Jami'ul Kamil fil Ahadithis Sahihish Shamil (12 volumes).
2. Aqdiyatu Rasulullah Sallallahu Alaihi Wa Sallam (Peace be upon him) authored by Ibn Talla (research and commentary).
3. Abu Huraira (RA) fi Dawi Marwiyyatihi.

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4. **Judaism and Christianity.**
5. **Chapters on the Religions of India.**
6. **Introduction to the Major Sunan (Critical Edition).**
7. **The Great Blessing: Commentary and Verification of the Minor Sunan.**
8. **Studies in Hadith Criticism (Jarh and Ta'dil).**
9. **Dictations (Amali) of Ibn Marduwayh (Critical Edition).**
10. **Dictionary of Hadith Terminology and Subtleties of Transmission Chains.**
11. **Adherence to the Sunnah in Creed and Rulings.**
12. **The Call of the Quran.**
13. **Quran Encyclopedia.**
14. **The Cool Shade of the Quran.**

Additionally, many of his articles and research papers were published in various national and international journals, including the Madinah University Journal.

This distinguished scholar, who led a vibrant life, passed away on the Day of Arafah, Thursday, August 30, 2020 (corresponding to 9th Dhu al-Hijjah 1441 AH). Various organizations and eminent

personalities from home and abroad expressed their grief and condolences at his passing.

May Almighty Allah grant him the highest rank in Jannatul Firdaus,

Amen.

Page 13

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Table of Contents

Geographical Location of India 29

Original Inhabitants of India 30

Arrival of Aryans in India 33

Integration of Indians into Hindu Society 37

Invasion of New Ideas 37

Founder of Hinduism 38

Complexity of Beliefs in Hinduism 38

Names of Hinduism 39

Stages of Compilation of Hindu Scriptures 40

First Stage 40

Second Stage 40

Third Stage 41

Fourth Stage 41

Fifth Stage 42

Review of the Fundamental Religious Sources of Hinduism 42

1. **Veda (VEDA)** 42

a. **Rig Veda (RIG VEDA)** 44

b. **Yajur Veda (YAJUR VEDA)** 45

c. **Sama Veda (SAM VEDA)** 45

d. **Atharva Veda (ATHARVA VEDA)** 46

Perspectives on Interpreting the Vedas 46

First 46

Second 46

Third 46

History of the Hindu Race 21

Page 14

Swami Dayananda Saraswati 47

Two. Upanishad (UPNISHAD) 49

Number of Upanishads 49

Three. Purana (PURAN) 52

Five. Mahabharat (MAHA BHARAT) 53

Context of writing the book 54

Six. Geeta (GEETA) 55

Seven. Ramayan (RAMAYAN) 57

Eight. Vedant (VEDANT) 61

Perspectives of Vedanta Interpreters 62

Difference between both perspectives 62

9. Yogavasishta (YOGAVASISHTA) 63

10. Dharmashastra (DHARMA SHASTRA) 65

Subject matter of Dharmashastra 65

Class Discrimination in Hindu Society 68

First class: Brahmin 70

Second class: Kshatriya 71

Third class: Vaishya 72

Fourth class: Shudra 73

Entry of Dalit class into Islam 76

Geographical location of Tamil Nadu 76

Population 76

Muslim population 76

Christian population 76

1. Tamil newspapers and periodicals 77

2. Urdu newspapers and periodicals 78

Three. English Periodicals 79

Scriptural Rules and Regulations of Hinduism 83

First Stage: Brahmacharya Ashram or the stage of acquiring knowledge 83

Second Stage: Grihastha Ashram or family life 86

Third Stage: Vanaprastha Ashram or the era of physical and spiritual initiation 86

Fourth Stage: Sannyasa Ashram or priestly life 87

Page 15

Family Law 89

Marriage 89

Multiple wives 89

Widow Marriage 90

Prohibitions based on marital ties 91

Marriage at a young age and child marriage 91

Extramarital indulgence 92

Purdah 92

Separation during menstruation 92

Various Sub-groups of Hindus 93

Vishnu community 93

Important teachings of Vishnu 93

Shiva community 94

Idol Worship 95

Cow-worship 97

Worship in Hinduism 98

Prayer 98

Fasting 99

Pilgrimage 100

Etiquette of Pilgrimage 101

Important Beliefs and Tenets of Hinduism 102

One. Creation of the Universe in Hindu Thought 102

Creation of the Universe in Vedic Thought 105

Vedantic Thought 106

Puranic Thought 106

Two. Doctrine of Incarnation 107

Types of Incarnations 108

A. Full Incarnation 108

B. Partial Incarnation 109

C. Kala Avatar 110

Telegram:

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d. Authorized Incarnation 110

3. Doctrine of Reincarnation 111

Dissolution in Hinduism 112

a. Sattva Guna 113

b. Tamas Guna 113

c. Rajas Guna 113

First Evidence 114

Refutation of Evidence 114

Second Evidence 114

Refutation of Evidence 114

Third Evidence 115

Refutation of Evidence 115

Fourth Evidence 115

Refutation of Evidence 115

---

4. Doctrine of Karma 119

5. Nirvana 120

A Brief History of the Origin of Buddhism 123

Teachings of the Buddha 127

First Noble Truth: Existence of Suffering 128

Second Noble Truth: Cause of Suffering 128

Third Noble Truth: Cessation of Suffering and Pain 129

Fourth Noble Truth: Actions Leading to the Cessation of Suffering and Pain 129

Causes of Suffering and Adversity 131

The Concept of God in Buddhism 133

Evidence of the First Group 134

Evidence of the Second Group or Proponents 135

The Four Buddhist Councils 138

First Council 138

Second Council 138

Third Council 138

Fourth Council 138

Buddhist Sects and Sub-sects 138

First Group: Hinayana 138

Second Group: Mahayana 139

Worship in Buddhism 139

Songs of Buddhists during Worship 140

Spread of Buddhism 141

Jainism 143

Brief History of Jainism 143

Remarks 144

Mahavira Swami's Collection of Knowledge and Science 144

Historical Criticism 145

Fundamental Disagreements between the Two Major Sects 145

Firstly: Worldly Relationships 145

Secondly: Dispute Regarding Women Attaining Salvation 146

Thirdly: The Perfect Ascetic 146

Fundamental Beliefs and Faith of the Jains 148

The Concept of God According to Jains 148

Categories of Men According to Jains 149

The Philosophy of Idol Worship According to Jains 150

Influence of Jainism on Hinduism and Buddhism 151

1. Idol Worship and Construction of Places of Worship 151

2. Non-violence 151

3. Doctrine of Rebirth 151

4. Asceticism or Renunciation 152

5. Nudity 152

Sikhism 153

A. The Path to Acquiring Knowledge 153

B. Ideology of Devotion to the Guru and Love 154

C. Representation of Rama 155

D. Representation of Krishna 155

1. Unity or Oneness of All Religions 156

Subjects Adopted by Sikhs from Hinduism 159

A. The Goal of Life 159

History of the Hindu Nation 25

Page 18

B. Pantheism 160

C. Hindu Myths 161

D. Music and Performance 162

Contrast between Sikhism and Hinduism 163

পৃষ্ঠা 35

Elements of Sikhism collected from the light of Islam 169

Some attributes of Great Allah 169

The five foundations of Sikhs 176

Good tidings in Hindu scriptures 179

The story of the presence of Adam and Eve 184

Adam's violation of the prohibition 185

The sending of Prophets and Messengers 186

4. Maharishi Kalki will be endowed with eight qualities. 190

First: Wisdom (Pragya) 191

Second: Nobility (Culinata) 191

Third: Self-restraint (Indridaman) 192

Fourth: Scriptural knowledge (Shrut) 193

Fifth: Prowess (Prakram) 194

Sixth: Reticence 195

Seventh: Charity (Dan) 196

Eighth: Gratitude (Kritagyata) 197

Proclaiming the good tidings of Narashangsa 206

Final Words 219

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Geographical Location of India

A Historical Overview

Due to its vast size, large population, and abundance of natural mineral resources, India is considered a distinct subcontinent. Therefore, India refers to a vast region extending from the Himalayan mountains in the north, covering Kashmir and Bhutan, to Kanyakumari in the south, the Indus region in the west, and as far as Burma [1] in the east. However, according to the accounts in ancient texts, in ancient times, India (Hindustan) did not refer to this entire vast landmass. Vedic India (VEDIC INDIA) referred to the region spanning from Kashmir to parts of Andhra Pradesh, and from the Indus region to the Bay of Bengal. On the other hand, the states of South India and large parts of Andhra Pradesh and Maharashtra were not considered part of Vedic India.

Gandhari, Kamboja, Vitasta, Asikni, Madra, Parushni,

Bahika, Katha, Paippalada, Shutudri, Kauthumna,
Kapisthala, Kuru, Sarasvati, Sindhu, Thar desert,
Taittiriya, Panchala, Shaunaka, Matsya, Yamuna, Ganga,

Sarayu, Kanya, Kosala, Videha, Kikata, Kunti, Kaushika,

Kashi, Shaphala, Cedi, Magadha, Anga, Banas,

Jayminiya, Vidarbha, Vindhya.

Map of (**VEDIC INDIA**) Vedic India

[1] Present-day Myanmar. -Translator

Religion by State and Country

Hindu Majority

Sikh Majority

Muslim Majority

Christian Majority

Buddhist Majority

Hindu Plurality

Christian Plurality

95% 81% 85% 87% 82% 50% 81% 75% 80% 83% 61%

88% 41% 91% 68% 70% 93% 89% 91% 94% 80% 94%

85% 91% 66% 84% 87% 88% 55% 97% 70% 69%

Created with mapchart.net

An illustration of religious majorities in various regions of the Indian subcontinent

Original inhabitants of India

Nothing of significance has been recorded in the history of world ethnicities regarding the original inhabitants of India, who have lived there since three millennia before the common era (BCE).

...did not happen. However, a prosperous civilization existed in this region. The discovery of the **Mohenjo-daro (MOHANJODAR)** civilization proves this. According to some researchers, this discovery suggests that a generation mixed in terms of physical structure, complexion, and ethnicity existed in this region. They state that in history, these people are known as the **‘Dravidians’**. The Dravidians originated from the mixture of the **Kol** and **Turani** races. The Kols were a nomadic tribe living in mountains, forests, and coastal regions. History has referred to them as wild or forest-dwelling people. On the other hand, the Turanians were inhabitants of Turkistan. They arrived in Hindustan several thousand years before the Christian era. Upon arriving here, they defeated the Kol community and brought them under their subjugation. Over time, the Turanian community merged and became unified with the Kol community. A new ethnic identity emerged from this synthesis. This new identity later came to be known as the Dravidians.

These Dravidians settled in the Indus Valley. The cities of Harappa and Mohenjo-daro were their true home. Many archaeological artifacts have been found in these regions. Research on these artifacts is still ongoing today.

The Dravidians moved out of the Indus Valley and settled in South India. There, they were divided into four communities based on language. These languages are Kannada, Malayalam, Telugu, and Tamil. It was they who struggled against the Aryans for hundreds of years before finally being defeated. This was because the Aryans were far more advanced than the Dravidians in strength, civilization, and warfare. In the wars that took place between the two races, the Aryans used various types of iron weapons. Conversely, Dravidian weapons were made only of bone, wood, and stone.

In this era, starting from 1500 BC up to Gautama Buddha and Mahavira...

Until the time of the Swami's advent, we see chaos, instability, and destructive warfare in this region. These conflicts first occurred among various ethnic groups of Hindustan, and subsequently between the Aryans and the Dravidians.

These wars were not limited to the political and administrative spheres; rather, they also existed in the realms of civilization, culture, and faith. These wars took place until the fifth century BCE. Ultimately, the warfare concluded with the victory of the Aryans. The original inhabitants became subordinate to them. Subsequently, the Aryans began to establish their way of life. They incorporated the original inhabitants into the Vedic society. They divided the inhabitants of India

into four classes.

First Class: Brahmin. They are the core Aryan community.

Second Class: Kshatriya. They are the warrior class. They are primarily of Rajput lineage. However, the relatively purer view is that they too are part of the Aryan community. The kings who conquered India at the dawn of history,

---

They are their descendants.

Third Class: Vaishya. These are people of the Turanian and Kol communities, who later became known as Dravidians.

Fourth Class: Shudra. These are those individuals from the Dravidian community who did not accept Aryan subjugation and refused to integrate into Vedic society with them. Consequently, they were turned into the servant class of the Aryans.

We will present a detailed discussion on each of these classes later, Insha'Allah.

The Aryans [instituted] this class division, the acceptance of natural forces as objects of worship,

---

They became occupied with inventing various methods of worship and religious hymns. Finally, Gautama Buddha arrived. Upon his arrival, he declared war against the beliefs, customs, and the division of mankind into various classes practiced by the Aryans.

Indus Valley Civilization

International boundary

Province-level boundary

National capital

Province-level capital

Railroad

Road

Sites: ■

Rivers:

0 50 100 200 Kilometers

0 50 100 200 Miles

Lambert Conformal Conic Projection, SP 12N/36N

Locations shown on map: UZBEKISTAN,

TURKMENISTAN, AFGHANISTAN, PAKISTAN, INDIA, CHINA, BALOCHISTAN, SINDH, PUNJAB, Arabian Sea, Kabul, Islamabad, Kandahar, Quetta, Multan, Harappa, Lahore, Amritsar,

Delhi, New Delhi, Mohenjo-Daro, Kot Diji, Sukkur, Chanhu-Daro, Hyderabad, Karachi, Jaisalmer, Jodhpur, Ajmer, Ahmedabad, Vadodara, Surat, Mumbai, Dholavira, Lothal, Rangpur, Kalibangan, Banawali, Rakhigarhi, Ropar.

Boundary representation is not necessarily authoritative.

Map of the Indus Valley Civilization. Mohenjo-daro was a prosperous city of this very civilization.

The Arrival of the Aryans in India

In the Sanskrit language, the word 'Aryan' means noble and aristocratic. They are a race characterized by fair skin and black hair. Their language is Sanskrit. Later, the word 'Aryan' was used for a race whose original origin is not accurately known. According to some researchers, they were a group of people who grew up in the Danube region of Europe. Subsequently, due to a lack of space, they migrated to Asia. Modern research suggests that their color was quite similar to a golden hue. This was the desired color of their deity, Indra. For example, it is stated in the Rigveda and Yajurveda, "Surely the color of their deity Rudra is golden."

In the first chapter of the Rigveda, it is said, "A priest prayed to God so that God might grant him a golden-colored child." Because of these similarities, researchers have claimed that the Aryans were essentially a European race. Several skulls have been found in Northern Europe that largely match the skulls of the Aryans. Therefore, they...

পৃষ্ঠা 47

It is said that the Aryans crossed the Danube River in search of a livelihood. Subsequently, they reached the Indus by way of the Bosphorus, Iran, and Afghanistan. In the regions traversed during this long journey, they left behind one of their groups. Although no conflict occurred with the inhabitants of those countries, a prolonged war took place between the Aryans and the inhabitants of the Indus. These wars continued for nearly a thousand years. Eventually, the inhabitants of the Indus surrendered. Many others fled toward the forests and mountains. Another group of theirs left the region and moved toward North India, where they merged with the Vedic society. The remainder were enslaved by the Aryans, who named them Dravidians.

Gustave Le Bon believes that two paths were open for their migration:
One: The path toward Europe.
Two: The path toward Iran.

Conversely, another group of researchers believes that the Aryans were ethnically Asian. They lived near the Jihun River in Turkestan, Central Asia.

পৃষ্ঠা 48

Then, at some unknown time, their massive clans left their place of residence. One group of them set out towards Europe. Another group arrived in India via Iran. However, Gustave Le Bon believes that the Aryans were originally inhabitants of Iran. In his book ‘Hadaratul...

Page 25

...in the book ‘Hindu’[2], he states, ‘I am not proposing any new idea regarding the original source of the Aryans here. Rather, I am highlighting the most obvious comparative point. That is, the Aryans were originally inhabitants of Iran, and their neighbors in India undoubtedly entered there in successive waves. Similarly, their ancestors had previously...

পৃষ্ঠা 49

...established authority in Europe. Contrary to the prevailing view, I have come to believe that their blood influence on the conquered nations was very weak.

I am also presenting linguistic evidence to support the claim that the Aryans were Persian. Specifically, the Sanskrit and Persian languages are highly consistent in terms of vocabulary and semantics. There is no historical evidence to suggest that Indians traveled to Persia and adopted various words from them. Therefore, linguists have firmly asserted that Sanskrit speakers—namely, the Aryans and the Persians—were inhabitants of the same region.

At this stage, we are presenting some such consistent words and their meanings for the reader's consideration. [3]

Persian	Sanskrit	Bengali Meaning
Angusht	Angusht	Finger
Baju	Bahu	Arm
Dast	Hasta	Hand
Jiram	Jiram	Skin

Zanu Janu Thigh

পৃষ্ঠা 50

Man Man Male

Foot Foot Foot

Blood Blood Blood

Head Head Head

[2] Hadaratul Hindu, Page: 260

[3] In the original work, the author provided the Arabic meanings of these words. For the convenience of the reader, we have only included the Bengali meanings. —Translator

Page 26

Eyebrow Eyebrow Eyebrow

Flower (Gul) Flower Flower

Dream Sleep Sleep

পৃষ্ঠা 51

Night

Father

Mother

Brother

Daughter

Father-in-law

Body hair

Five

Fifth

Seventh

Sixth

Ninth

Tenth

One

Star

Sun

Month

Day

পৃষ্ঠা 52

Evening Evening Evening

Sun Sun Sun

History of the Hindu Nation ► 35

Page 27

Air Air Air

Cold Cold Cold

Water Water Water

Thirst Thirst Thirst

পৃষ্ঠা 53

Black | Dark / Dark-skinned | Black

Shadow | Shadow | Shadow

To give / Giving | Of giving | Wall

Jungle / Forest | Jungle / Forest | Jungle / Forest

Name | Name | Name

Net / Fake | Net / Fake | Net / Fake

Request / Appeal | Request / Appeal | Price / Value

Milk | Condensed Milk / Rice Pudding | Milk

Cow | Cow | Cow

Donkey | Donkey | Donkey

পৃষ্ঠা 54

Branch | Branch | Branch

We have presented these few words from the Persian and Sanskrit languages here as examples. I have selected these from the book titled “Veda wa Mas’alatu Qidamihi,” meaning “The Vedas and Their Antiquity,” authored by Akbar Shah Khan.

The author states that the list of such words is very long; it would not be an exaggeration to say it comprises several thousands. For the sake of comparison between the two languages, I have included a list of one hundred words here. This list is sufficient to prove that the Sanskrit language originated from the Persian language. [4]

In addition, it also bears evidence to the fact that Sanskrit speakers are the Aryans, who were originally inhabitants of Persia.

[4] I have also abbreviated it here, mentioning only forty-nine words.

Page 28

Modern Hindu scholars such as Avinash Chandra, Swami Shankarananda, and Rai Bahadur Varma Prasad, along with German scientist Gore, claim that the Aryans did not arrive from any other country to settle here. Rather, they are the true original inhabitants of India. They primarily present this claim based on several archaeological relics discovered at Mohenjo-daro. However, a relatively more accurate view is that the Aryans are ethnically European. This is because, in terms of skin complexion and physical build, they share more similarities with Europeans than with Indians. [5]

Weech (WEECH) states, "We observe that the inhabitants of Punjab are tall, fair-skinned, and possess sharp facial features. This physical characteristic is not consistent with the rest of the Indian population. In Turan or South India, where the original Indians are found, everywhere this..."

পৃষ্ঠা 56

Differences are observed. Furthermore, as the Aryans moved further south or west, these characteristics diminished. That is why, even after thousands of years have passed, the Dravidians continue to hatch conspiracies against the Aryans to this day. This violent attitude is essentially inherited through their ancestry or bloodline. If the Aryans were the indigenous population of India, this would never have happened.

Integration of Indians into Hindu Society

The Aryans conquered India. The whole of India came under their authority. Subsequently, they began to formulate their economic, social, and political systems of life, and through this, for the first time, opened the door to integrating Indians into their ideals. This continuity lasted until the sixth century BCE.

Aggression of New Ideologies

From the sixth century BCE onwards, new ideals and ideologies began arriving in India from regions such as Greece, Egypt, Babylon, and China. A conflict began between these ideals and ideologies and the teachings and thoughts of the Vedas.

পৃষ্ঠা 57

...arises. At this time, Aryan scholars became divided into two groups. One group engaged in a struggle against this new colonialist ideology. The other group began to refine and revise the

ideals and thoughts of the Vedas in light of this new way of thinking. Consequently, Hinduism began to advance along a philosophical path. This trend continued until the third century BCE. During this period, the significant Hindu scriptures, namely the 'Upanishads' and 'Bhagavad Gita', were composed.

[5] Orientalist Jones has claimed that, from the perspective of its origins, the Sanskrit language belongs to the European language family.

The Founder of Hinduism

No specific name is found anywhere in history as the founder of Hinduism. This matter is an exception compared to other Indian religions. For example, the founder of Buddhism is Gautama Buddha. The founder of Jainism is Mahavira Swami. The founder of Sikhism is Guru Nanak.

Dr. Radhakrishnan[6] states that Hinduism is not associated with any specific nation. Rather, it is the result of the experiences of various ethnic identities, which over time have played a significant role in shaping Hindu thought.

Complexity of Belief in Hinduism

There is no doubt that every nation, past and present, has some fundamental beliefs of its own. Based on these beliefs, that nation advances and solves various problems at individual or collective levels. Their activities are conducted based on these beliefs. A researcher is able to

understand their reality only through research into the creed, beliefs, and objectives of any group, organization, or party. When an organization or religion does not have any central creed or belief...

পৃষ্ঠা 59

...remains, then they can be compared to a body without a soul. Therefore, the absence of any central fundamental belief is considered the greatest weakness of Hinduism.

Hindu scholars can understand this matter. Not only that, they also take pride in it. Indian leader Karamchand Gandhi [7] says, it is the good fortune of Hinduism that it has no fundamental creed. If I am asked about this, I would say that the creed of this religion is to seek truth in various ways by avoiding bigotry. Furthermore, belief in both the existence and non-existence of a Creator is treated as equal here. It is not essential for any Hindu to place faith in a Creator. A Hindu remains a Hindu, whether they place faith or not.

[6] Dr. Radhakrishnan was a modern Hindu philosopher. He was born in 1888 AD. At the age of fifty, he assumed the leadership of India. His writings on religion and philosophy number over one hundred and fifty. He was a harsh critic of Karl Marx's socialism.
[7] Mohandas Karamchand Gandhi or Mahatma Gandhi was an Indian...

পৃষ্ঠা 60

Politician and influential spiritual leader. He is widely recognized in all circles for his special contribution to the non-violent movement and India's independence movement. He is also very

well-known by names such as Bapuji, Gandhiji, etc.

— Translator

Page 30

In his written book "Hindu Dharm" (HINDU DHARM), he further states that it is the good fortune of Hinduism that it is free from all dogmas and beliefs. However, it is surrounded by the dogmas, beliefs, and external rituals of other religions. For this reason, we see Hindu scholars regarding anything new that comes before them as sacred knowledge. They believe this is what they have desired and intended. They consider all reformers to be messengers of God sent down from heaven and believe them to be God in human form. Even if these reformers, for some of their...

পৃষ্ঠা 61

Even if an individual holds beliefs contrary to the faith, as long as they do not explicitly renounce Hinduism and announce their conversion to Islam or Christianity, they continue to be regarded as Hindu simply by virtue of living within a Hindu social sphere. This is because Hinduism lacks specific criteria to measure its religious parameters. Consequently, a person associated with Hinduism remains a Hindu indefinitely.

Therefore, to define a Hindu accurately, it must be stated: "A Hindu is an individual born to Hindu parents, regardless of their personal customs, traditions, or methods of worship." It is possible that a large segment of Christians, influenced by Hinduism, have distanced themselves from traditional

Christian rites and practices.

The Name of Hinduism

Due to its liberation from rigid fundamental dogmas, Hinduism has undergone such profound change and transformation that it is almost inconceivable. The religion has even lost its original name. Its authentic designation was Vedic Dharma or Arya Dharma. Yet, it is labeled "Hinduism," a term for which no basis can be found in the Sanskrit language. This word is entirely...

New creation. No existence of this name is found in ancient scriptures. [8] In the past, the religion of the inhabitants of India used to be called Arya Dharma (ARYA DHARM) or Sanatana Dharma (SANATAN DHARM). Sanatana Dharma is the ancient religion.

The word Hindu is derived from Sindhu. This is because the Persians and Greeks used to travel along the banks of the Indus River. They were the ones who started calling it Hindu by changing the letter 'S' to the letter 'H'. Along with that—

[8] Hindu Encyclopedia, Page: 702.

Page 31

By adding 'sthan', the name of this region became Hindustan or Bharatavarsha, meaning the dwelling place of the inhabitants of the Hindu region. Of the inhabitants here...

পৃষ্ঠা 63

...are called Hindu. And in reference to them, the religious practices they observe are called Hinduism.

The British replaced the letter 'H' with 'I'. Consequently, the word took the form 'IND'. Finally, 'IA' was added as a suffix; altogether, the word became INDIA.

Stages of Compilation of Hindu Scriptures

The Aryans came to India and engaged in war with the local inhabitants. During this time, a group of their scholars focused on writing and compilation. This continuity of composing the fundamental texts of Hinduism lasted for nearly a thousand years. We will now attempt to discuss the various stages of the books written during this period before the readers, Insha'Allah.

First Stage

These scholars first completed the compilation of the four Vedas[9]. Veda is a Sanskrit word. Its meaning is knowledge.

পৃষ্ঠা 64

Second Phase

The era of Hindu philosophers and sages. A group of Hindu philosophers began to compose the Upanishads. In its true sense, the Upanishads are the core essence of Vedic philosophy. The

Upanishad is the fundamental principle of spiritualism, discussing the union of the human soul with the Supreme Soul upon renouncing worldly bonds.

Professor Royce states that all the tenets of spiritualism are incorporated within these texts. Similarly, the Upanishads also encompass the civilization, culture, and literature of the Aryans. Detailed discussion on this matter will follow.

[9] The four Vedas are: Rigveda, Yajurveda, Samaveda, and Atharvaveda.

A detailed description of the Vedic scriptures will follow.

Page 32

Third Phase

This was the era of expert scholars. They compiled scriptural regulations for Hindu followers, establishing principles on matters such as purity, worship, transactions, interpersonal relationships, marriage, and divorce.

These expert scholars relied on oral traditions prevalent among sages, ascetics, and priests. Through their efforts, the Smriti texts were brought to light. There are more than fifty such texts. Among them, the most famous is the *Manusmriti* or *Manusamhita*.

Fourth Phase

The period following the integration of Indians and Aryans. During this time, the Aryan deities

receded into the background. These deities were—

Indra: The god of thunder, rain, and river flow.

Agni: The god of fire.

Varuna: The god of the sky.

Usha: The goddess of dawn.

Following this, the Indian deities made their appearance. They include—

Vishnu: The god of livelihood and sustenance.

Shiva: The god of cataclysm and destruction.

From this stage, compositions for the praise and glorification of the new deities began. Subsequently, the ‘Purana’ (MYTHOLOGY) texts were written. The meaning of the word 'Purana' is ancient tales and chronicles. These books discuss several subjects, the most prominent among them being—creation, destruction, and the interval between two Manus[10]. The reference here is to the period between two destructions of the world. This is because, according to Hindu belief, this universe has been destroyed and recreated millions of times. The entire...

[10] **Manu:** According to Hindu mythology, he originated from the mind of Brahma. Manu {derived from the root √man (to hold in mind) + u, active voice}; he is known as Manu in this sense. According to Hinduism, one day of Brahma is approximately four thousand Yugas. Four...

A Kalpa is comprised of a thousand years. In this manner, fourteen Manus are born in a single day or a Kalpa. The period under the jurisdiction of each Manu is known as a Manvantara. **-Translator**

History of the Hindu Nation ► 41

Page 33

The process will continue for eternity. According to their religious beliefs, it is an eternal and indestructible process.

Fifth Phase

The era of warfare and the composition of epics. These books discuss the destructive and cataclysmic wars of the Aryan leaders. The Aryans conducted these wars against their enemies and ultimately emerged victorious. These works include the Mahabharata, the Gita, and

---

Ramayana. These scriptures have attained the status of national texts. Their significance within Hindu society is immense.

In the next chapter, we will discuss these texts in detail, Insha'Allah (God willing).

Review of the Fundamental Religious Sources of Hinduism

Since Hindus are not confined within the boundaries of a specific creed or belief system, they have no difficulty in placing faith in numerous other deities alongside God, whether those deities represent natural forces or something else. Consequently, they are multifaceted even when

considering their fundamental religious sources. Each community possesses its own scriptures; however, others also regard them with honor and respect. Therefore, I have not associated these specific texts with any particular group in this discussion. Any text composed in praise of a deity that prescribes worship and rituals for them is considered sacred by them.

Among the names of the scriptures mentioned so far in the discussion on the compilation of religious texts, those...

পৃষ্ঠা 69

We are presenting a somewhat detailed discussion of all the books to the readers.

1. Veda (VEDA)

The word Veda means knowledge. In ancient times, the term was used for all Hindu religious scriptures, such as the Samhitas[11], Brahmanas[12], Aranyakas[13], and Upanishads[14]. Later, the word came to be used for four specific books. These four books are—

[11] Mantras and benedictions. —Translator

[12] Commentary on religious rituals and sacrifices. —Translator

[13] Religious rituals, ceremonies, sacrifices, and symbolic sacrifices. —Translator

---

1. Rigveda.
2. Yajurveda.
3. Samaveda.
4. Atharvaveda.

In Hinduism, the Vedas are considered the most significant religious scriptures. They have gained widespread popularity among the general public. The Veda is not a single book structured with chapters and sections; instead, it is a compilation of teachings from various sages and seers dispersed over unknown times before Christ. The word "Veda" originates from the root word "Vid." it is a Sanskrit term meaning "knowledge." Hindu sages were interested in diverse educational traditions. They would have their acquired knowledge or scholarship recorded on iron plates and animal hides through their disciples. Those who memorized the Vedic teachings were called **SHASTRY**.

Hindus claim that, like the universe, the Vedas are eternal and indestructible. It was divinely revealed to an individual named Manu. Hindu scholar Biharilal Verma states that "Veda" is not the name of a single book; rather, it is a collective body of thought from Hindu sages. The meaning of Veda is the acquisition of knowledge, meaning...

Various forms of spiritual knowledge are contained within the Vedas. They include the religious hymns necessary for worship.

Hindu philosopher and social reformer Pandit Shriram Sharma, in the introduction to his

commentary on the Rigveda, states that this text is a collection of the thoughts of more than three hundred sages.

The Vedas are divided into two parts: first, the **Samhita**, meaning the original text; and second, the **Brahmana**, meaning the commentary.

Hindu scholar Swami Dayananda believes that the first type is divine, while the second type is not divine.

Furthermore, many divide the Vedas into three parts. According to them, alongside the two parts mentioned above, the third part is the **Aranyaka** (ARNICK). This section contains the teachings of ascetics who have renounced worldly life, and later, the collection of sacred books known as the **Upanishads**, derived from those teachings, was included. There are 108 such sacred books. However, according to the statement of Shankaracharya, only 16 of these books are considered acceptable among Hindus.

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[14] Discussion concerning meditation, philosophy, and spiritual knowledge. —Translator

[15] Shankaracharya was born in Malabar in 778 AD. At the age of eight, he adopted the lifestyle of the sages, and he passed away at the age of 32. Hindus state that Shankaracharya was the youngest leader in the history of Hinduism. He was the first to advocate for Advaitavada (Monism) within Hinduism. To establish this philosophy, he presented documentary evidence from the Vedas. For the purpose of propagating his own philosophy and ideology, he established educational centers in various parts of India. These educational centers are known as Mathas (MATH). In each Matha, there is a priest who is given the title 'Shankaracharya'. This is

considered the highest title for Hindu priests.

History of the Hindu Nation 43

Page 35

পৃষ্ঠা 73

However, the most surprising fact is that some Aranyakas were composed in the post-Buddha era. Hindu scholar Dharmanand Kosambi made this claim in his famous book, Al-Hadarat al-Hindiya (The Indian Civilization). His statement further reinforces the idea that the sacred scriptures of the Hindus have remained shrouded in historical obscurity to this day.

We are returning to our main discussion regarding the Vedas.

The Veda is a collection of four books in total. These books are—

A. RIG VEDA

The meaning of 'Rik' is prayer, hymn, and praise, etc. And 'Veda' means knowledge. It is said that this is the most famous foundational text and is more extensive and comprehensive than other books. Hindu scholars claim that the Rig Veda is the oldest book in the world. Nevertheless, they disagree on determining the period of its composition. According to Western experts, it was composed during the period 1500–1000 BCE.

Western researcher Monten states that it was composed around 2500 BCE. This period corresponds to the time claimed by Hindu scholars...

পৃষ্ঠা 74

...Close. However, he has rejected the claim of Hindus that it is as ancient as the earth.

The book consists of 10 Mandalas (volumes), 64 chapters, 1,017 Suktas (hymns), and 10,552 Mantras. The most prominent deity mentioned in the Rigveda is Agni. He is the god of fire. The reason for this is that the compiler of the Vedas, Maharshi Krishna Dvaipayana Vedavyas, was a contemporary of the Persian leader Zoroaster. Zoroaster used to call people toward fire worship. Some historians have mentioned that Vedavyas traveled to Persia to engage in discussions with this new leader. There, he was influenced by Zoroaster's ideology and message. Consequently, he returned to Hindustan with Zoroastrian thoughts and incorporated a significant portion of those ideas and doctrines into the Vedas.

Pandit Shriram Sharma, an interpreter of the Rigveda, has provided a list of names of the deities mentioned in the Rigveda in his introduction. The number of these deities is nearly over one hundred and fifty. Among them, the names of some deities are as follows—

Agni: The god of fire.

পৃষ্ঠা 75

Vayu: God of the wind.

Indra: God of thunder.

Varuna: God of the sky.

Page 36

Surya: Sun God.

Usha: Goddess of the dawn.

Jnana: God of knowledge.

Kama: God of instincts and desires.

Some experts, while commenting on this matter, state that Hindus have accepted natural forces as deities. Similarly, they have categorized and distributed the deities according to regions. Their belief...

...according to which these deities will bring them closer to God. This completely aligns with the conditions of the pre-Islamic era of Ignorance (Jahiliyyah).

This is the reality of the Rigveda. This Rigveda is the primary scripture of Hinduism. Hindus regard this book as sacred and look upon it with respect. Its verses are recited. They chant its lines during morning and evening worship. These are read at wedding ceremonies to invoke blessings. They are also read during the cremation of the deceased.

B. Yajurveda (YAJUR VEDA).

This book discusses the rules and regulations regarding sacrificial offerings (Yajna). In size, it is equivalent to two-thirds of the Rigveda. It is written in prose. It contains teachings on offering sacrifices to the deities. Many Hindu scholars do not consider the Yajurveda to be included among

the sacred Vedas.

C. Samaveda (SAM VEDA).

Sama means safety and happiness. It contains 1,810 verses. Except for 57 verses, all of them are included in the Rigveda. In worship and...

Hindus recite these melodiously when seeking salvation from the deities. The origin of the seven musical notes prevalent in India stems from this ancient text.

Some of their scholars state: In the development of Indian music, the Samaveda is in no respect less significant than the Rigveda.

[16] The Yajurveda is the Veda of prose mantras. It is formed from the combination of the two words, "Yajus" and "Veda." The meaning of the word "Yajus" includes worship, sacrificial rituals (yajna), prayers recited during sacrifices, and so on. The exact date of the Yajurveda's composition is not precisely known. However, according to researchers, it was composed during the period of 1200–1000 BCE. The Yajurveda is divided into two parts: Krishna Yajurveda and Shukla Yajurveda. — Translator

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D. Atharvaveda (ATHARVA VEDA)

The Atharvaveda is the Veda of magical incantations. Many verses have been compiled in this scripture. The nineteenth and twentieth sections have been adopted from the Rigveda. It contains magical spells for protection from demons and monsters and for driving them away. Additionally, it contains mantras for protection from wild animals, security, happiness, prosperity, and success in gambling and business.

The Atharvaveda is the final Vedic scripture. A mixture of Aryan and other civilizations can be found in it. Therefore, mentions of this Veda are not found in ancient Aryan literature.

Perspectives Regarding the Interpretation of the Vedas

The commentators of the Vedas have interpreted the Vedas from three different perspectives.

First

This is the interpretation of Sayanacharya. He is one of the ancient commentators of the Vedas. Sayanacharya, according to the religious customs and practices prevalent in his era, interpreted the four Vedas...

...has written a commentary. Similarly, while writing the commentary, he has also presented historical evidence from the Mahabharata. Hindu scholars view him with deep devotion and consider him to be of the highest rank in terms of intellect and understanding of the Vedas. They

say, "Without Sayanacharya, we would not have been able to understand the mysteries of the Vedas."

Quoting the renowned specialist in Indian theology Max Müller, it is said: "If Sayanacharya had not paved the way for us, it would not have been within our power to enter this impenetrable fortress."

Second

This is Max Müller's explanation. This European Englishman is highly regarded among Hindus. This is because he was the first to attempt to understand the Vedas in a Western framework. He was the first to promote and disseminate the Vedas in Europe and America. Hindus have even honored him with the title "Mukesh Müller." "Mukesh Müller" means a Müller who is liberated from the cycle of the soul.

পৃষ্ঠা 80

Third

This is Dayananda's explanation. He is known to Hindus as a reformer. In the nineteenth century, he called for the revival of Aryan civilization among Hindus. He rejected the customs and traditions that have come down from ancient times. Similarly, various [things] described in the Vedas...

Page 38

He also denies historical events. Through this, he initiated a new method of interpreting the Vedas, which no one had done before. He analyzed all statements that conflict with monotheism. For example, the idols and images mentioned extensively in the Vedas, etc.

পৃষ্ঠা 81

To establish monotheism, he characterized these as the external manifestations of the Creator's divine power. According to his view, these numbers are like the branches and sub-branches of God. They possess no existence independent of His general existence. His explanations are rich in metaphorical terminology and imagery.

This individual exerts a profound influence on modern Hindu society. At this point, I present a brief overview of him to the readers.

Swami Dayananda Saraswati

Dayananda (1824–1883 AD) was the founder of Arya Samaj (ARYA SAMAJ). Established in 1875 AD, it is a fundamentalist Hindu organization. This organization was founded on core principles derived from the Vedas, the primary source of Hinduism, and his interpretations thereof.

The most dangerous objective of Arya Samaj is the Shuddhi movement. The purpose of the Shuddhi movement is to bring new converts to Islam back to Hinduism. This is because they have become impure due to entering Islam or Christianity; therefore, it is deemed necessary to purify them.

পৃষ্ঠা 82

Muslims opposed this movement extremely strictly. At their forefront was the leader of the Jamiat Ahl-e-Hadith of Hindustan, the great Mujahid and skilled debater, **Shaykh Sanaullah Amritsari**.

By utilizing his God-given intellect, he was successful in restoring confidence among Muslims in their own religion and faith.

In this way, Muslims were able to extinguish the fire of this fitna (tribulation). However, the Arya Samaj could not free itself from that line of thought.

For this group, the book **Satyarth Prakash** (The Light of Truth), authored by Swami Dayanand, has held the status of a foundational text. In this book, the author attempted to refute all prominent religions. The book contains 14 chapters. Among them, he wrote the fourteenth chapter to refute the religion of Islam. In response to his rhetoric regarding Islam, the Indian Ahl-e-Hadith leader **Sanaullah Amritsari** authored a book titled **Haq Prakash**. Subsequently, Shaykh...

History of the Hindu Nation 47

पृष्ठ 83

Page 39

Imamuddin Ramnagari also authored a work titled **"Dala'il al-Quran fi Iftira' Dayanand wal Buhtana"** (Evidences of the Quran regarding the Fabrications and Slanders of Dayanand).

The book **"Yathartha Prakash"** [Satyarth Prakash] has been translated into many Indian and European languages.

At the beginning of 1978 AD, the Arya Samaj celebrated the centenary of this book's composition. Every conscientious Muslim should reflect upon and research the extent of harm this single book has caused in both the East and the West.

We have the right to ask this reformer and his group: where does their devotion and faith in the Vedas lie when a contradiction arises between the teachings of the Vedas and their own practices? The Vedas speak of animal sacrifice, yet they consider eating such meat to be forbidden. The Vedas instruct the construction of houses for idols, yet they [deem] this forbidden...

They believe. The Vedas speak of belief in many deities, yet they place faith in only three deities.

As stated in the Rigveda: **"O Indra, may all the Maruts, being well-disposed, exalt you with hymns; let Pushan and Vishnu cook a hundred buffaloes for you."** [17]

Elsewhere it is stated: **"...they cook bulls, and you consume them."** [18]

In another instance, it is said: **"...O Indra, for your sake, I cook a stout bull together with the priests."** [19]

Elsewhere it is written: (Indra says) **"They cook fifteen or even twenty bulls for me; I consume them to increase the bulk of my body."** [20]

The twenty-second and twenty-fifth chapters of the Yajurveda are replete with discussions concerning the sacrifice of various animals.

They worship a single God, while the Vedas call for belief in many deities, such as Indra, Agni, Soma, Varuna, Prajapati, Vishnu, Yama, and others.

However, the Arya Samaj, like Dayananda, analyzes these passages. According to Dayananda's claim, the Vedas possess both an overt and a hidden essence. But most of the Hindu public did not accept his interpretations.

[17] Rigveda, Mandala: 6, Sukta: 17, Verse: 11

[18] Rigveda, Mandala: 10, Sukta: 28, Verse: 3

[19] Rigveda, Mandala: 10, Sukta: 27, Verse: 2

[20] Rigveda, Mandala: 10, Sukta: 86, Verse: 14

Two. Upanishad (UPNISHAD)

The term "Upanishad" refers to a historical interpretive text of the Vedas, essentially acquired through attaining proximity to a teacher for the purpose of gaining knowledge. It contains Hindu priest

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...and the knowledge and experience of those practicing ascetic vows. These practitioners of asceticism would choose secluded locations such as forests, hills, and mountains to engage in spiritual meditation with the aim of understanding the mysteries of creation and conquering death. They desired that through these practices, they would transcend this illusory life and attain eternal happiness. In the context of leading a simple life, these texts were able to exert an equal influence

on both Indians and Europeans. The influence of these books was greater than that of other works on Indian asceticism and European austerity. However, the true reality of these books remains shrouded in mystery and submerged in the darkness of history to this day. Neither information regarding their authors nor their exact period of composition can be found. It is even said that one of these books is titled the **'Allah Upanishad'**. It discusses the concept of divinity (Uluhiyyah) in the religion of Islam and was composed during the reign of the Mughal Emperor Jalaluddin Akbar.

In this way, the composition of these books began during the Aryan period and continued until the Mughal era. What status could these books, composed over a span of two millennia, possibly hold! But as we were saying just a moment ago, Hinduism has no fundamental creed or dogma. Therefore, the ascetics'...

Regardless of which book discusses experiences, the conduct of the sages—in short, their religion and culture—they hold it in sacred regard. This remains true whether it is a highly esteemed work such as Ibn Arabi's Fusus al-Hikam or Futuhat al-Rabbani.

The Number of Upanishads

According to the records of the Adyar Library in Madras, the number of unpublished Upanishads is approximately 108. Furthermore, the library has published 71 volumes under the title of Upanishad. This brings the total number of Upanishads to 179. On the other hand, 108 volumes containing the commentary of Pandit Shriram Sharma were printed in Rae Bareli. He categorized these into three parts.

They are—

1. Jnana Khanda (Knowledge Section).

2. Brahmavidya Khanda (Divine Knowledge Section).

Page 41

3. Yoga Section.

However, there are 12 books widely recognized and considered as Upanishads [21]. These books are—

1. Isha.

2. Kena.

3. Katha.

4. Prashna.

5. Mundaka.

6. Mandukya.

7. Aitareya.

8. Taittiriya.

9. Chandogya.

10. Brihadaranyaka.

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11. Kaushitaki.

12. Shvetashvatara.

Among the commentators of these Upanishads are **Shankaracharya**, **Ramanuja**, **Nimbarka**, **Vallabha**, and others. Each of them has sought to interpret them in the light of their own perspective. [22]

Indian philosopher **Dr. Radhakrishnan** believes that the period of composition for the Upanishads was before the sixth century BCE. Moreover, there are vast differences among these Upanishads. In the Upanishads written in the ancient era, reflections on the creation of the universe are discussed. In contrast, in the Upanishads written in later eras, emphasis is placed on the worship of Brahma and the observance of essential religious matters. Among these texts is the **Vishnu Upanishad**. It contains discussions regarding the reality of the **'Ana al-Haq'** or **'I am the Eternal Truth'** doctrine. During the Islamic era, **Husayn ibn Mansur al-Hallaj** preached this doctrine. He was executed in Baghdad in 310 Hijri. Husayn bin

[21] According to information from Banglapedia, the number of acceptable Upanishads is

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13. Along with the above 12, the name of an Upanishad called Maitrayaniya has been added there. – Translator

[22] Kamusul Hindus, Page: 117.

Page 42

Mansur Hallaj came to India. It was here that he became acquainted with Hindu religious matters, yogic practices, magic, etc. [23] Afterwards, upon returning to Baghdad, he began to propagate the message of 'Anal Haq' (I am the Truth).

Ibn Hawqal says that Hallaj originated from Persia. He had embraced Sufism. Subsequently, as he crossed various stages within it, he reached a state where he felt that he had purified his body through worship and had put his heart (qalb) to work. He began to distance himself from luxury and comfort...

पृष्ठ 91

...and according to his belief, he has attained liberation from human nature by reaching the highest levels of spiritual practice and meditation. Upon reaching this stage, the **"Spirit of Allah"** entered into him, the same Spirit that had entered Jesus (peace be upon him). Through this, he became such an exemplary figure to everyone that he reached the stage of saying **"Kun Faya Kun"** ("Be, and it is") to himself. [24]

The famous Indian Sufi **Sarmad** was originally Jewish. He declared himself a Muslim and subsequently left his homeland, Turkestan, to come to India. There, he sought to spread Jewish and Hindu religious concepts among Muslims. Sarmad often wandered about naked and claimed to be a **majzub** (a divinely intoxicated ascetic). He would even utter words of disbelief. The scholars of that period convened at the court of the Indian Mughal Emperor **Alamgir**. They informed him about the sensitivity of the matter and issued a **fatwa** in favor of his execution.

Subsequently, he was executed in accordance with their fatwa.

The levels to which the likes of **Hallaj** and **Sarmad** call people, and the doctrine of **Wahdat al-Wujud** (Unity of Existence) they speak of, the existence of exactly the same things can be found...

পৃষ্ঠা 92

...is found among the Hindu monks within the Sanskrit word ‘Om’. The primary source of their ‘Wahdat al-Wujud’ (Unity of Existence) is these Upanishads of the Hindus.

They say that six monks gathered before their guru, Rishi Pippalada. Each of them asked questions according to their own desire and interest. Among them, the fifth person's question was: for a person who has spent their entire earthly life in worship, what could be their ultimate destiny? Then the guru replied: The word ‘Om’ is composed of three letters...

[23] Siyar A'lam al-Nubala, Vol: 14, Page: 318-319.

[24] Ibid, Vol: 14, Page: 347.

পৃষ্ঠা 93

...composed. Its first letter will guide you to the mysteries of the human world. The second letter

will lead you to the secrets of the celestial realm. And the third letter will inform you about the mysteries of the world of Brahma. For the person who is able to reach this supreme pinnacle, the significance of ‘Om’ will be revealed. They will attain eternal life.

Dear reader, you may now conduct a comparative analysis for yourself between Hallaj’s ‘Ana’l-Haqq’ and the core mantra of the Upanishads, ‘Om’. [25]

Three. Puran (PURAN)

The Puranas are those texts where the myths and legends of the predecessors are narrated. Among Hindus, the Purana is considered the fifth Veda. This is because the comprehension of the Vedas depends upon the Puranas. Hindu scholars claim that, like the Vedas, these have also existed since ancient times. For anyone wishing to understand the reality of the Vedas, a thorough knowledge of the Puranas is essential. This is because all the symbolic events of the Vedas are explained in the Puranas through examples and in narrative form. The following subjects are discussed in the Puranas—

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1. Knowledge of the universe.
2. Expansion of the universe.
3. The epochs of Manu and the historical events that occurred during those times.
4. Descriptions of the kings of the Solar and Lunar dynasties.

A study of the Puranas reveals that they were originally compiled in 18 chapters. Each chapter is distinct and independently composed. The fundamental purpose of the Puranic texts is to establish the doctrine of the "Avatar" (incarnation). An Avatar refers to the descent of God to Earth

in human form. This subject will be discussed further ahead.

[25] In the modern era, **Swami Rama Tirtha** (1873-1906 AD) bears a resemblance to Mansur Al-Hallaj. He was a colleague of the renowned poet Allama Muhammad Iqbal. They taught together in Lahore. He achieved mastery in spiritual knowledge. Subsequently, renouncing all worldly attachments, he embraced a life of asceticism. Moving to the Himalayan mountains, he continued his meditation and spiritual practices. He resided in various caves there for an extended period. He was a **Majzub** (one absorbed in divine ecstasy) of great stature. Ganga...

He died by drowning in the river. This Indian spiritualist undertook a long tour of the United States and European countries. He also delivered several speeches there. He even established centers for Indian spirituality and yoga practice. He used to say, "I am within Ram and Ram is in me." He spent most of his time chanting "Ram Ram."

The number of Puranas exceeds 108. However, there are 18 Puranas accepted by Hindu scholars. Among them, the most prestigious and widely circulated is the "Bhagwat Puran" (VHAGWAT PURAN). Members of the Hindu community read it every morning with great reverence and devotion. There is intense controversy among Hindu scholars in determining the authorship of the Puranas.

...exists. The opinion of most of them is that Vedavyasa, the author of the Vedas, also composed the Puranas. However, the baselessness of this claim is quite evident. This is because the name of the Hindu philosopher Shankaracharya is mentioned in the Puranas. He was an individual from the 8th century, which is after the time of Vedavyasa.

Similarly, there are mutually contradictory statements within these texts. For instance, in the **Shiva Purana**, Shiva is described as the supreme God, and other deities are his servants. Conversely, the **Devi Purana** states that the Goddess created the universe, and other deities are her servants.

For these reasons, the Hindu scholar and litterateur Haraprasad Shastri has firmly stated that, except for the **Vishnu Purana** and **Vamana Purana**, all other Puranas are distorted and full of falsehoods. On the other hand, Swami Dayananda, the founder of Arya Samaj, refused to recognize the Puranas as the fundamental source texts of Hinduism.

All praise be to Allah, the Glorious and Exalted. These are all statements from their own scholars. The baselessness of these works is proven by their own declarations. At this point, I would like to pose a question to the followers of the Hindu faith: on what basis do they chant these Puranas every morning and evening?

Why do they recite these in ceremonies such as marriages in the hope of attaining

auspiciousness? Why do they even commence religious ceremonies by reading these? Is this not sheer ignorance and blind following?

5. Mahabharata (MAHA BHARAT)[26]

The name Mahabharata is composed of two words. One is ‘Maha’ and the other is ‘Bharat’. Therefore, an idea of its subject matter can be obtained from the title of the book itself. This...

[26] In the original text, the serial number ‘five’ is provided here. There is no mention of serial number ‘four’. -Translator

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The history of the Great War fought in India. Three Hindu authors participated in its composition. They are: Krishna Dwaipayana Vedavyasa, Vaishampayana, and Ugrashrava Sauti. [27]

Initially, the title of this book was **Jaya**, meaning victory. Subsequently, its name became **Bharata**. Finally, it gained fame as the **Mahabharata**.

The book did not reach us in its exact original form. Instead, it has undergone various changes, refinements, and expansions over different periods. According to researchers, it contained more than two thousand chapters and over one hundred and twenty thousand verses.

Hindu scholar Shri Bal Dev states in his book titled **Tarikh-ul-Hadirat fi al-Hind** that it is well-known that the Mahabharata was composed in the third century BC. It is a monumental work

consisting of one hundred thousand verses.

Context of the Book's Composition

As I have mentioned previously, the Aryans conquered this region before the seventh century BC. Thereafter, they began to formulate their religious, social, and political lifestyles. However, they faced a major setback at the very beginning. They were divided into three communities. These groups...

...were—

1. The Brahma community.
2. The Vishnu community.
3. The Shiva community.

Soon, I will discuss the conflicts among these communities.

Similarly, two new religions also emerged during this period—

1. Buddhism, whose founder was Gautama Buddha.
2. Jainism, whose founder was Mahavira.

Buddha and Mahavira began to challenge the doctrines and beliefs of the Vedas. Consequently, the Hindu scholars of the Aryan civilization were compelled to compose a work, which—

[27] According to the prevalent beliefs of Hinduism, Vedavyasa first composed a book named **Jaya**, consisting of 8,800 verses. Later, his disciple Vaishampayana expanded those verses to

compose the **Bharata**, which consisted of 24,000 verses.

পৃষ্ঠা 100

Later, another disciple, Ugrasrava Sauti, expanded the work **Bharata** to compose the **Mahabharata**, consisting of one hundred thousand verses. —Translator

54 ◂ History of the Hindu People

Page 46

...it would be acceptable to each of the three aforementioned communities. It was then that this Mahabharata was published. The three conflicting communities were united between its two covers. It incorporated the philosophies of Yoga and Vedanta. Consequently, they were united once again. All Hindus accepted this book. They began to regard it as sacred.

The book narrates a historical event, the veracity of which we are not certain. A conflict originated in the royal family centered around a woman named Draupadi. Ultimately, this conflict ended with the victory of one group. Interspersed within these events is the story of Krishna...

পৃষ্ঠা 101

Religious philosophy and conduct are highlighted through the words of a hero. Consequently, it has attained the status of a high-ranking scripture of etiquette and ethics among Hindus.

The book has been translated into many languages of the world, including Arabic. An Indian

Muslim, Abdul Hamid Nomani, translated it into Arabic. However, I have not found any trace of this Arabic copy. I have always tried to rely on the original copy written in Sanskrit, accompanied by a Hindi translation. [28]

Six. Gita (GEETA)

The Gita is considered one of the important religious scriptures of Hinduism. Its significant influence is evident in Indian thought. it compiles the teachings and instructions given by the Indian hero Krishna to the military commander Arjuna. Included within these teachings is a discussion regarding the duties of a soldier. The primary duty of a soldier is to remain dedicated to the defense of the motherland, even if the attackers are close relatives. This war for the motherland is referred to as a holy war.

The book also contains ideas regarding the essence of God. This is because, according to their belief, Krishna is an incarnation of Brahma. Notably, Brahma is that God who descends to Earth in human form.

Additionally, the book states that there are three ways to attain liberation. Namely—

[28] There are many composers of the Mahabharata in the Bengali language. At various times, different poets have written the Mahabharata in their own ways. The Mahabharata composed by **Kavindra Parameshwar** is considered the first Mahabharata in the Bengali language. He composed it during the reign of Sultan Alauddin Husain Shah (1493–1519 AD) at the command of Paragal Khan, the governor of Chittagong. For this reason, in addition to being named the **Kavindra Mahabharata**, it is also called the **Paragali Mahabharata**. According to some accounts,

the Mahabharata written by Sanjay is actually the first Mahabharata composed in the Bengali language. (Source: Banglapedia) — Translator

History of the Hindu Race ► 55

পৃষ্ঠা 103

Page 47

1. Knowledge

2. Worship

3. Action

The way to attain knowledge is to perceive the entire creation within the Great Soul. Similarly, observe the Great Soul within the entirety of creation. Once you reach this level of knowledge, all religious rules and restrictions upon you will be lifted.

The path of worship is to adore God and immerse yourself in His worship. That is, you will endure hardships on this path. There is no other way besides this. And the method of action is to continue fulfilling your worldly responsibilities while residing on Earth. In this regard, you cannot expect any reward. In this manner, all relationships...

পৃষ্ঠা 104

...from which you will become purified. You will be established on the proper path. And here, you

will unite with the Supreme Soul.

In addition to the aforementioned teachings, the following lessons are also provided in the Gita:

1. The soul is immortal. Humans neither live nor die; rather, the soul changes bodies just as clothes are changed.

2. The primary responsibility of the Kshatriya community is to remain engaged in warfare.

3. Engaging in a struggle against the senses for the purpose of self-mastery.

4. Man is his own enemy and also his own friend.

5. God resides within the heart of the realized soul.

6. There is nothing superior to knowledge.

The book contains 18 chapters and seven hundred thousand verses. In reality, the Gita is an integral part of the Mahabharata.

Among the religious scriptures of the Hindus, the Gita has achieved worldwide fame as a repository of diverse knowledge. It contains the philosophy of Karma, discussions regarding the duties of priests and ascetics, political science,

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পৃষ্ঠা 105

Royal decrees, means of attaining liberation from the cycle of the soul, etc.

Despite this, many prominent Hindu scholars have characterized this book as fictional and allegorical. They do not believe in the existence of a hero named Krishna. Similarly—

They also deny the Great Indian War described in the book, as well as the deaths of thousands of people and the destruction of vast wealth in that war.

Indian leader Gandhiji said, "I do not believe in the existence of Krishna. He has no connection with history either."

Dr. Radhakrishnan states that the philosophy of the Gita is a collection of several contradictory ideas. No beacon of knowledge is found there. Multiple authors have contributed to its composition.

Many modern researchers have raised debates regarding this text, as it is centered around the Great Indian War. It even continues to incite people toward war and conflict. Furthermore, this ideology of warfare and strife conflicts with the core principles of Hinduism, since the central tenet of Hinduism is 'Non-violence is the supreme virtue.' Gandhiji himself was one of the primary proponents of this motto.

Such is the significance of the globally renowned Gita and its hero, Krishna. Yet, statues and portraits of Krishna are seen everywhere across India—in every temple, station, and airport. Hindus worship him with profound devotion.

Seven. Ramayana (RAMAYAN)

This book is written based on a historical event that occurred between an individual named Rama and the Lankan emperor, Ravana. The war that took place between the two concluded with Rama's victory. This event is extremely...

পৃষ্ঠা 107

It signifies a profound theme: the eternal conflict between truth and falsehood, and between good and evil.

While the events themselves may not be factual, this historical narrative, presented in the form of a novel, powerfully portrays the struggle between truth and falsehood. As a result, this novel has spread throughout various regions of India since the pre-Christian era. It has also established a firm place in the hearts and minds of the Hindu community.

In other words, it is a nationalistic text that has earned immense dignity and respect among the Hindu public. It has been translated into every Indian language. Furthermore, it has been widely acclaimed beyond India, reaching regions such as Indonesia, China, Burma (Myanmar), and Tibet.

পৃষ্ঠা 108

In terms of reach, the Ramayana is ahead of even the Gita. The reason for this is that the Gita discusses subtle philosophical subjects, which are not easily understood by common people. In

contrast, the Ramayana is a narrative work that appeals even to general readers.

Here, I am briefly mentioning the story described in the Ramayana. Immediately after this, I will focus on the historical analysis of the event.

Emperor Dasharatha of Ayodhya[29] had three wives. Ram was the son of his first wife. Emperor Dasharatha loved his second wife more because she had helped him in a certain battle. Therefore, being pleased, the emperor promised to fulfill one of her wishes. Later, when the emperor decided to seat his eldest son Ram on the throne, the second wife appealed to enthrone Bharata, her biological son. Additionally, she requested that Ram be exiled for fourteen years. The emperor fulfilled his promise. He banished his eldest son Ram from the kingdom. He [appointed] his middle son Bharata to the empire...

...entrusted the responsibility.

Ram went into the forest with his wife and half-brother Lakshman. It was there that a conflict arose between him and Ravana, the emperor of Lanka (modern-day Sri Lanka). Ravana kidnapped Sita. Upon learning of her abduction, Ram formed an army of monkeys and launched an attack on Lanka. Hanuman was the commander of this monkey army. He set fire to Lanka and returned Sita to Ram. The emperor of Lanka was killed in this war.

The narrative written about this war inspires Hindus to revere Ram.

In this legend, it is told that after Ravana kidnapped Sita and took her to his kingdom, Ram assembled an army of monkeys. However, the Indian Ocean stood as a barrier between the two forces. Ram's army remained at the seashore for three days. Eventually, an enraged Ram asked

his brother Lakshman to bring his bow. When Ram fired a fire-arrow into the ocean with the bow, the waters caught fire.

পৃষ্ঠা 110

[29] Ayodhya is the place where the historic Babri Masjid was built in the sixteenth century. On Sunday, December 6, 1992, extremist Hindus demolished this mosque. They established a Ram temple there. As a result, intense violent riots spread across various parts of India. Thousands of Muslims were martyred in the riots.

Page 50

There was a fear that the sea would dry up due to the intensity of the fire. Then the sea sought Rama's help, saying, "O great soul, I am burning in the fire of your wrath. Forgive me. And give me instructions. I am at your service."

Then Rama smiled and said to the sea, "To let us cross..."

পৃষ্ঠা 111

Give. The Ocean said, "O Great Soul, there are two great monkeys named Neel and Nala in your

army. They possess the power to carry mountains. They can place mountains into the sea."

Thereafter, Rama ordered mountains to be brought and cast into the sea so that they could serve the purpose of ships. Neel and Nala followed Rama's instructions. Then the entire army crossed safely and conquered Lanka.

This is the historical novelization of the Ramayana story. **Ramayana** means the "character of Rama." This novel has elevated Rama to the throne of a great deity, but does it not seem strange to the reader that such a deity was unaware of Neel and Nala being present in his own army? Even more surprising is that this deity found himself unable to cross the sea; he even stood there helplessly for three days.

After discussing this fable, we return to the discussion of the original text.

Hindu scholars have been unable to reach a consensus regarding the period of the Ramayana's composition. Some of them have stated that it was written shortly after the Vedas.

...has been completed. Furthermore, many have claimed that it was composed during the period between 500 and 200 BCE.

Similarly, while everyone agrees that **Valmiki (BALMIKI)** is the author, there are disagreements regarding the author's era. It is sometimes said that Valmiki was a contemporary of Rama and traveled with him. At other times, it is claimed that Valmiki composed the Ramayana several centuries after Rama. This suggests that it was not recorded at a single point in time. Rather, various other authors made many additions to it over different periods. An example of this is the

first chapter of the book, known as **'Balakanda' (Childhood period)**.

Western researchers believe that some individuals from King Ashoka's royal family composed the Ramayana in verse form. This text contained 12,000 verses. Hindu mendicants would recite these while seeking alms and would increase the verses according to their own needs and tastes. In this way, the Ramayana attained its large volume.

History of the Hindu Nation ► 51

Page 51

Later, Valmiki came and organized these scattered parts. However, it did not receive much publicity in ancient times. Then, in the sixteenth century, during the reign of Emperor Jalaluddin Akbar, Tulsidas (1532-1623 AD) emerged. He translated it into the Hindi language. It was only after this that the Ramayana spread to all regions of India. People began to read it with great interest.

However, Tulsidas did not maintain fidelity in his translation. Instead, he added many things of his own to Valmiki's composition. For example, Tulsidas elevated Rama to the status of a deity. Yet, in Valmiki's narrative, he was a dignified and resolute man. Therefore, Hindu scholars [could not] accept this interference by Tulsidas...

...could not. They criticized him severely. In particular, they strongly condemned his actions regarding the physical abuse of women and the disparagement of lower-class individuals. However, by that time, the damage had already been done; **Tulsidas's Ramayana** had gained acceptance within general Hindu circles.

At the conclusion of the narrative, it is stated that **Rama** fulfilled his father’s promise. For fourteen years, he lived in exile in the forest, renouncing worldly luxuries. Meanwhile, his younger brother **Bharata** (whose mother had sought to install him on the throne) refused to become king.

Bharata attempted to bring his brother **Rama** back to the kingdom from the forest. However, **Rama** did not return, as he was resolute in completing the term decreed by his father. Consequently, **Bharata** returned to the kingdom carrying **Rama's** sandals. He placed these sandals upon the throne and governed with the understanding that his brother **Rama** was the rightful occupant of the seat. Finally, upon the completion of the designated period, **Rama** returned to the kingdom and was installed as the King of **Ayodhya**. From the throne, **Rama** established justice throughout the land.

For this reason, in Indian literature, he is cited as an exemplar of righteousness...

पृष्ठ 115

...continues to be considered. Gandhiji was one of the key proponents of the movement to re-establish this rule in India. They refer to it as Ramrajya.

Eight. Vedant (VEDANT)

The meaning of the word Vedant is the essence of the Vedas. It is considered a book of philosophy and spirituality by Hindus. Its influence on Hindu philosophy and spirituality is far greater than that of other scriptures.

This book is also called the Brahmasutra. Some Hindu scholars claim that the famous author Vedavyasa himself composed it. However...

Subsequently, they reached a consensus that this was authored by Badarayana. Badarayana was a figure from the period between the Buddha and the Messiah (Jesus), peace be upon him. This is evidenced by the fact that he critiqued many of the Buddha's non-spiritual teachings.

The book is divided into four chapters and sixteen sections.

First Chapter: This chapter discusses the worship of Brahman and the methods of worship.

Second Chapter: This chapter addresses faith in the Supreme God and refutes the non-spiritual principles of Buddhism and Jainism.

Third Chapter: This chapter discusses two methods for attaining salvation. The first method is complete devotion and self-surrender on the path of worship, while the second is becoming enriched with divine knowledge.

Fourth Chapter: This chapter discusses the rewards for individuals who practice spiritual discipline in worship. Additionally, it sheds light on the state of souls merging with the Supreme Soul.

পৃষ্ঠা 117

Briefly stated, ten significant topics of Hindu philosophy are discussed in the Vedanta. These topics are: the nature of God, the soul, the cycle of the soul, the state after death, the law of retribution, worship, divine knowledge, the tempter, and liberation.

This book acknowledges three permanent realities. They are—

First: Absolute, meaning the eternity and indestructibility of the soul.

Second: Empirical, meaning the creation itself is God. He is manifested in human form. For human beings are perfect and most beautiful.

Third: Apparent, meaning the manifestation of illusion under the shelter of reality.

History of the Hindu Nation 61

Page 53

পৃষ্ঠা 118

Perspectives of Vedanta Commentators

The commentators of Vedanta have attempted to explain it from two distinct perspectives. One: Advaitavada (Monism). Two: Dvaitavada (Dualism). The proponent of the first was the famous Hindu philosopher Shankaracharya, who has been discussed previously. The proponent of the

second doctrine was the Hindu scholar Ramanuja.

Differences between the two perspectives:

1. According to Shankaracharya, Brahman is attribute-less and formless. On the other hand, according to Ramanuja, Brahman possesses inherent qualities. He asserts that the existence of an attribute-less Brahman cannot even be imagined. An attribute-less Brahman is equivalent to non-existence.

2. Shankaracharya states that what we see with our eyes is not the truth. It is Maya (illusion). It will soon vanish. The world is like a dream which has no real existence. It is like a rope that a person mistakes for a python in the dark. Ultimately, after this world of play ends, only the existence of Brahman remains.

He further states that people should understand that their external self is distinct, much like other entities in the material world. The self that takes birth, dies, eats, and drinks is not truly noteworthy in reality. A person should look within their own existence, for that is the true **Brahman-self**. Thus, it would not be inappropriate to tell him, "You are man, you are God. You are the creator, you are the creation. You are the worshiper, and you are the worshiped."

He further says that without attaining perfect knowledge and liberating oneself from all worldly ties, a human cannot reach **Brahman**. In this state, he can dissolve into the unseen, merge with God, or attain a level of eternal bliss.

According to him, **shirk** (the sin of polytheism) is the human assumption that they have recognized God. This statement is two-sided. Let the reader compare this statement of

Shankaracharya with that of the Sufi **Ibn al-Arabi**. Ibn al-Arabi said, "Hallowed is the Being who has manifested everything, and He is those very things."

He further says—

পৃষ্ঠা 120

[30] This coincides with the deviant Jahmiyya sect.

Page 54

My eyes did not look upon anything other than His face * and my ears heard nothing contrary to His speech.

My eyes have seen nothing other than His face,
My ears have heard nothing other than His words.

Contrary to Shankaracharya's view, Ramanuja's view is that Brahman and the created universe are distinct. However, the created universe is a part of Brahman. Both are imbued with distinct significance. Both exist in their complete forms. The soul possesses complete freedom. It can perform good deeds if it so chooses; it can also perform evil deeds if it so chooses. The path to its liberation is for Brahman's gaze to be fixed upon it.

...to be.

In the interpretation of Vedanta, there are various other perspectives besides these two. However, they did not gain widespread popularity within the Hindu sphere. Notable among them is the philosophy of Nimbarka; he is a proponent of non-dualistic dualism and dualistic non-dualism. There is also Madhvacharya, who advocates for the eternity of Brahma and the world. He maintains a distinction between the Creator and the creation.

9. Yogavasishta (YOGAVASISHTA)

This book is considered a foundational scripture for Hindus. Like other Hindu religious texts, its author is not accurately known. It was composed during the 6th century BC and the period following it. Primarily, this era is known to Hindu scholars as the period of composing their scriptures. This is because the Aryans concluded their destructive wars during this time. Subsequently, they began to organize their religious, social, and political ways of life. In this context, their scholars started writing religious books in the form of spiritual stories. These stories featured various divine and character-related...

Description of Education.

This book contains 64,000 verses. Sage Vashistha taught his devoted disciple Ramchandra divine scriptures, spiritual scriptures, and meditation scriptures, among others. These scriptures lead a person to the spiritual realm. According to their belief, they even lead one to Brahma.

Three methods of Yoga are described in this book. They are—

A. Belief in one principle, which means believing in the existence of only Brahma in the world.

History of the Hindu People 63

Page 55

B. A tranquil mind, meaning making one's own soul submissive. It is their belief that for the person whose soul becomes steady, all the worldly calamities and hardships that befall mankind...

পৃষ্ঠা 123

...attains liberation.

C. Opposing Desires. For this book presents human life as being filled with errors, sins, and cravings. And these errors, sins, and cravings lead mankind toward destruction. At that point, people fall into sorrow, pain, and hardship. Subsequently, by adopting any one of these three methods, one attains liberation from this state and achieves a life of eternal bliss and happiness. And that life is the union of the soul with Brahman in the higher realm.

Through the book Al-Adyan al-Hind al-Kubra (The Great Religions of India) written by Dr. Ahmad Shalabi, I have learned that portions of this book have been translated into Arabic. He has cited several of its sentences in his work. I am quoting those lines exactly from Ahmad Shalabi's book 31.

No path to happiness and prosperity is open for any being created for death. Everything in the world is moving toward depletion and destruction. The joy of this world is nothing more than illusion and imagination. Happiness is lost due to sorrow. Someone buys us as slaves...

পৃষ্ঠা 124

...did not. Yet we continue to labor like slaves.

Desire is ever restless, like a monkey. The soul is never satisfied. It is not content with the wealth at hand; it is always leaping to acquire more. No matter how much gratification it is given, its hunger and demands continue to grow incessantly.

There is no inherent virtue within the body; it is a vessel for calamity and all manner of suffering. Childhood is a time of weakness, inability, and silence. And what is to be gained from youth? It is like a flash of lightning—it dazzles the vision and disappears in an instant, only to pave the way for the harsh, ice-cold, and painful road of old age.

Life is like the light of a lamp placed in an open field. The wind toys with that light at its whim. The luster of material things is like a flash of lightning; it illuminates the surroundings for a moment and then vanishes into eternity.

[31] Adyanul Hind Al-Kubra, Page: 71.

পৃষ্ঠা 125

Page 56

The book portrays life in this manner. It creates despair and aversion in the minds of people. This

is completely contrary to the spirit of Islam. Because Allah Almighty says—

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

Say, O my servants who have wronged yourselves, do not lose hope in the mercy of Allah. Surely Allah forgives all sins. He is the All-Forgiving, the Most Merciful. [Surah Az-Zumar, Verse: 53]

In short, Hindu priests have been greatly influenced by this book. As a result, they sever all worldly ties and...

For their spiritual practice, they chose mountains, caves, forests, and such.

In the modern age, Rishi Swami Rama Tirath (RAM TIRATH) is an excellent example. In the latter part of his life, he became spiritually absorbed. He used to claim, "Under the heavens, no book like the Yoga Vasistha has ever been written."

From the discussion thus far, it can be understood that according to the wisdom of Allah Almighty, it is appropriate for all previous religions to be superseded. Furthermore, the Holy Quran should be the way of life for humanity for all eternity. This will prevent people from returning to ignorance (Jahiliyyah). All praise is due to Allah Almighty; He has granted us the sublime blessing of Islam.

10. Dharma Shastra (DHARMA SHASTRA)

This is a collection of texts regarding the laws and regulations of Hinduism. It represents the root and essence of Vedanta. However, most of these texts have been lost. Currently, only 16 books remain in existence. Among them, the most famous is Manusmriti, or the Code of Manu.

পৃষ্ঠা 127

Subject Matter of Dharmashastra

Basically, three fundamental headings have been included in these books. The headings are: 1) The four stages of human life. A detailed discussion of this

will be presented ahead, Insha’Allah. 2) Offenses and Punishments. 3) What kind of punishments a Hindu may face for not following religious rules and regulations.

And regarding the person named Manu, the statements of Hindus are contradictory. Sometimes they say that Manu was the one who remained after the entire creation was destroyed in the Great Flood...

পৃষ্ঠা 128

Manu was the first human on the face of the earth. Human civilization began anew through him. Furthermore, it is sometimes said that he is the chief priest who accepts offerings. According to followers of Hinduism, his era was 1000-600 BCE.

Following this introduction to Manu, we return to the discussion of the primary text.

This book contains 12 chapters and 2,694 verses. Here, we outline the subject matter of the chapters:

First Chapter: This chapter discusses the creation of the universe, the existence of life, and the subsequent destruction of the entire world.

Second Chapter: Brahmacharya Ashram. This is the first stage of human life.

Third Chapter: This chapter discusses the types and regulations of marriage, as well as the practice of presenting offerings to Brahma.

Fourth Chapter: Here, regarding the Grihastha Ashram (the second stage of human life)...

...regulations, adherence to Vedanta, and warnings against evil deeds have been addressed.

Chapter Five: This chapter covers marital regulations and the accumulation of merit by a wife devoted to her husband, among other topics.

Chapter Six: This section discusses the Vanaprastha stage of life, namely the renunciation of the world (the third stage of human life), along with the study of Vedanta and research into its meanings.

Chapter Seven: Here, light is shed upon the emperor, the empire, the administration of punishment, the responsibilities of a general, and the conditions of sorrow and distress in human life.

Chapter Eight: This chapter includes discussions on the judicial system, punishment for those

who spread falsehoods, and the nature of reverence toward the ruler.

Chapter Nine: Regulations concerning men, women, and the ruler have been discussed here.

Page 58

Chapter Ten: Discussion regarding the scope of work and responsibilities of the four classes of people in Hindu society has been included in this chapter. Further discussion on this will follow, Insha'Allah.

Chapter Eleven: Discussion has been conducted regarding the types of poverty among worshippers.

Chapter Twelve: In this chapter, the rules of retribution and the means of attaining liberation (Moksha) from the cycle of the soul have been discussed.

This is the book authored by Manu, which is a primary text used in the religious law and code of conduct for Hindus. In the following pages, the reader will see certain topics quoted from this book. This serves as the jurisprudence of Hinduism...

...equivalent. It has been composed based on the fundamental principles derived from the teachings of Vedanta.

History of the Hindu Nation 67

Page 59

Class Stratification in Hindu Society

Class discrimination within Hindu society has been regarded as one of the major flaws of this religion. This is because the Aryan religion categorized humanity into four classes based on lineage. Furthermore, it established distinct rules and responsibilities for each class. No one has the right to move beyond these prescribed boundaries. All prestigious roles are reserved for the Brahmin class. They are considered the highest class of humanity. According to their belief, Brahmins originated directly from the Creator, Brahma. The supreme source of this class...

পৃষ্ঠা 132

It is He. And their ultimate fate is to become unified with that Great Being.

And the Shudras are untouchables and the lowest class of mankind. They are devoid of all human virtues. They are just like quadrupeds, or rather, even worse. Because, in their religion, the cow is considered sacred and worshipped, yet the Shudra community is humiliated. I swear by Allah, this policy of theirs is nothing but absolute oppression and an affront to humanity. There is no other path open for the liberation of this community but to invite them towards the generosity of Islam. For Islam has established Taqwa, meaning piety, as the yardstick for honor and dignity.

Indeed, the most noble of you in the sight of Allah is the most righteous of you.

[Surah Al-Hujurat, Verse: 13]

The primary source of the creation of this class division is their sacred scripture, the Rigveda. Subsequently, its detailed description and the distribution of responsibilities for each class were provided in the Manusmriti.

পৃষ্ঠা 133

Reader, see what has been stated in the Rigveda: God created the Brahmin from His mouth, the Kshatriya from His arms, the Vaishya from His thighs, and the Shudra from His feet. [32]

[32] Rigveda, Mandala: 10, Sukta: 90, Verse: 12.

Page 60

This verse of the Rigveda is the source of the Hindu class division. As long as this teaching exists in their sacred texts, this social stratification will not disappear, and all efforts to eliminate this class discrimination will be considered a futile labor.

What is even more surprising is that Hindu scholars do not hesitate to address the Shudra class as 'Chandala.' In the Chandogya Upanishad, this...

পৃষ্ঠা 134

The classes have been named: **Brahmin, Kshatriya, Vaishya, and Chandala**. Moreover, at

times, Hindu religious books have avoided discussing this class in such a way as if they were not a part of humanity at all. [33]

Hindu scriptures have bestowed status upon the Brahmin class. They have been placed above all forms of accountability, as if they were inhabitants of a celestial realm. In one part of the Rigveda, it is stated that the true husband of a woman on earth is a Brahmin, even if that woman has a husband from the Kshatriya or Vaishya class. [34]

This means it is lawful for a Brahmin to marry any woman, even if that woman is already bound by marriage to a man of the Kshatriya or Vaishya class. Above all, her true husband is a Brahmin.

Here, the Shudra class was primarily omitted out of contempt. For, where it is lawful for a Brahmin to marry a married woman from the two upper classes—namely the Kshatriya and Vaishya—there, marrying a married woman of the Shudra class would be even more so.

Reasonable.

It is stated in the **Shatapatha Brahmana** text that Sukanya, the daughter of Emperor Saryati, was bound in marriage to a person named Chyavana. Subsequently, she married a Brahmin. [35] Similarly, the daughter of Ratavithi was also married. Later, she too was bound in marriage to a person of the Brahmin class. [36]

In this way, we see that in Hindu scriptures, authority is granted to the Brahmins over other classes, and the other classes have been severely insulted. They propagate the idea that Brahmins were created from the creator Brahma. Therefore, anyone's...

[33] Atharvaveda: 5/17/9, Maitrayani Samhita: 3/1/5, Taittiriya Brahmana: 3/2, 9, 12, Taittiriya Samhita: 6/2, 5.

[34] Atharvaveda: 4/24-25.

[35] Shatapatha Brahmana: 4/9, 5, 7.

[36] Brihat Katha: 5/50.

Page 61

...no right to strike or criticize them, even if they commit something dishonorable and unpleasant.

It is my belief that in world history, it is an extremely surprising matter that here the victors are held in high honor, while the vanquished are labeled as vile. Typically, history bears witness to the opposite behavior. Generally, the conquered look upon the conquerors with eyes of hatred.

Following this brief discussion, we are presenting an analysis of the duties and responsibilities of each class of Hindus. This will make the subjects even clearer and will illustrate how acute and lamentable the plight of the two hundred million Dalits in India truly is.

First Class: Brahmin

The term Brahmin refers to one who knows God and is the repository of knowledge and science.

In accordance with the statements of Manusmriti, the responsibilities and scope of work for this class are presented to the reader as follows—

1. However, among these classes, only Brahmins shall engage in teaching; it is not appropriate for the Kshatriya and Vaishya castes to teach. This is the decree of the scriptures. [37]

2. Brahmins alone possess the right of authority over all other castes. [38]

3. A Brahmin is honored and worshipful, even if he performs a dishonorable act. [39]

4. Just as Agni is counted among the principal deities, similarly, a Brahmin is also regarded as one among the principal deities. [40]

5. The highest duty of a Brahmin is the study of the Vedas. The highest duty of a Kshatriya is to protect the country. The highest duty of a Vaishya is to be engaged in commerce

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remain. [41]

[37] Manusmriti: 10/1

[38] Manusmriti: 10/3

[39] Manusmriti: 9/319

[40] Manusmriti: 9/317

[41] Manusmriti: 10/80

Page 62

6. For a Brahmin, begging is legitimate if necessary. No fault will be attributed to him for this. Similarly, it is also legitimate for him to loot the property of others. [42]

7. If a Brahmin has many wives from all castes, then after his death, the property left behind by him will be divided into seven and a half parts. Thereafter, for the Brahmin caste

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The wife will receive three shares. A wife of the Kshatriya caste will receive two shares. A wife of the Vaishya caste will receive one and a half shares. And a wife of the Shudra caste will receive one share. [43]

8. The emperor must refrain from executing a Brahmin as punishment, even if he is involved in the most heinous of crimes. However, if the ruler deems it appropriate, he may banish him along with all his property. But in this instance, he must not be subjected to any form of physical suffering.

9. It is not lawful for a ruler to behave harshly toward a Brahmin, as this may lead to the dissolution of his kingdom. [44]

10. A ten-year-old Brahmin child is entitled to receive respect even from a hundred-year-old person of another caste. [45]

Second Class: Kshatriya

The meaning of the word Kshatriya is hero, powerful, ruler, and so on. This class is also referred to as Rajput. It primarily refers to the vast region stretching from Sindh to the gateway of Agra and

from Southern Punjab to Gwalior...

পৃষ্ঠা 140

Most of India's kings were from among these Rajputs. Due to living in desert regions, they were of a very robust build. Their lifestyle was quite similar to that of nomads. However, among their vast kingdoms, Lahore, Delhi, Kannauj, and Ayodhya were notable.

In the fourteenth century, the Rajputs became engaged in wars against Muslims. This long-standing conflict concluded with the victory of the Indian Emperor Jalaluddin Akbar (1556–1605 AD).

[42] **Manusmriti**: 10/100-104.

[43] **Manusmriti**: 9/151-152.

[44] **Manusmriti**: 9/313.

[45] **Manusmriti**: 2/135.

History of the Hindu Nation 71

পৃষ্ঠা 141

Page 63

After the conquest of India, the Aryans decided to install the Rajputs on the imperial throne in order to resolve internal conflicts. Meanwhile, they themselves took over the responsibilities of the

council of ministers. Essentially, although the Rajputs possessed great physical stature and were powerful, they were dull-witted. In this way, the Aryans were able to establish their colonies in India and solidify the longevity of their reign. They prescribed certain religious rules for the people of the Kshatriya caste. These rules were much like royal duties. Below, some such duties and regulations are presented to the readers—

1. The Emperor shall be from the Kshatriya caste.

2. Those whose conscience and intellect are nourished by the teachings of the Vedas shall be considered fit to be leaders, emperors, judges, and rulers among the people.

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3. If a Brahmin dies without leaving an heir, the Emperor shall not appropriate his assets. Aside from this, if a member of any other class dies without an heir, it is lawful for the Emperor to seize their property.

4. The Emperor shall order that a thief's hands be severed and that they be executed by impalement.

5. For a first theft, the Emperor shall order the cutting of the thief's fingers. If the person steals again, he shall order the amputation of both hands and both feet. Upon a third theft, he shall order their execution. Anyone who harbors a thief, provides them with food, drink, or clothing, or conceals stolen property shall be subject to the same punishment as the thief.

6. The assets of anyone who accepts a bribe during judicial proceedings shall be confiscated.

7. The administration shall collect one-eighth of commercial assets and one-twentieth of agricultural produce from members of the Vaishya class.

Third Class: Vaishya

The term Vaishya refers to farmers and merchants. The Vaishya class is called Turani...

পৃষ্ঠা 143

...occurs. Because they were primarily inhabitants of Turan and Turkistan. Thousands of years ago, they migrated to India. Subsequently, a fierce war broke out between them and the local Indians. The Turanians were powerful and skilled in warfare. As a result, at one point, the locals surrendered. The Aryans united with the Turanians. Through a treaty, they distributed all activities among themselves. In this distribution, the responsibility for trade, commerce, and agriculture fell to the Turanians'

72 ◄ History of the Hindu Nation

Page 64

...share. Because they were more proficient in this field. Laws were formulated for them in the Manusmriti. Some of those laws are as follows—

1. The Vaishya class is for farming, trade, commerce, and the rearing of four-legged animals...

...shall fulfill the responsibilities. [46]

2. If a Vaishya becomes unable to earn a livelihood, it shall be lawful for him to perform the duties of the Shudra class, such as serving Brahmins and others. However, if it is not necessary, he should not engage in such work. [47]

3. The duty of a Vaishya, after marriage, is to concentrate on earning a living through designated tasks such as the rearing of livestock. For, just as the Creator of the universe assigned duties to the Brahmins and Kshatriyas at the time of creation, He likewise assigned the responsibility of rearing livestock to the Vaishya.

4. It is necessary for a Vaishya to know the value of pearls, gems, mineral resources, cloth, perfumes, and so on.

5. Similarly, it is essential for him to be proficient in sowing seeds, determining the suitability of land, measurement, and so forth.

6. Above all, it is his duty to determine the quality of aromatic substances, understand the state of affairs, manage business profits and losses, and oversee the increase in the production of livestock and...

It is a duty to be informed about maintenance.

7. Similarly, it is also essential for him to be acquainted with various languages, various methods and paths of business, and the fundamental principles of buying and selling.

8. The duty of a Vaishya is to endeavor to increase his wealth through prescribed methods and to provide for the food of all creation, etc.

Fourth Class: Shudra

Shudra means oppressed, detestable, and lowly. This class is of indigenous Indian and Turanian descent. They fought with the Aryans for thousands of years. But ultimately they surrendered...

[46] Manusmriti: 9/327.
[47] Manusmriti: 10/98.

Page 65

...and were turned into captives of the Aryans. The Aryans subjected them to extreme torture. Those who survived the torture took refuge on mountain peaks. Many others fled toward North India. The Aryans were able to erase from their hearts the consciousness of freedom and the thought of living a life of dignity. Subsequently, they defined their responsibilities and spheres of activity in the Laws of Manu. In South India, the conflict of this community with the Aryans continues to this day.

In the following pages, I will present some depictions of their hatred and animosity toward the

Aryans. At this stage, I am shedding light on the responsibilities and scope of work for the Shudra class in light of the *Manusmriti*.

1. The habitation of the Chandal (Shudra) class shall be outside the village. They shall use earthen vessels. Dogs and donkeys shall be their assets. Their clothing...

...shall be the clothing of the deceased. Their ornaments shall be made of iron. They shall not travel from one location to another. Their transactions shall be restricted amongst themselves. They shall not be permitted to wander through towns or villages at night. [48]

2. Even if a Shudra is capable of acquiring wealth, they must not be allowed to accumulate riches under any circumstances. This is because it causes distress to the Brahmins. [49]

3. If a Shudra cannot sustain their livelihood by serving a Brahmin, it is permissible for them to serve a Kshatriya or a Vaishya. However, it is preferable to remain steadfast in the service of a Brahmin. By doing so, they shall attain heaven, as this is their highest duty. They have no right to interfere in religious matters. [50]

4. Serving a Brahmin elevates a Shudra to heaven. [51]

5. A Shudra who remains subordinate to a Brahmin will be reborn into a higher social class in their next life. [52]

6. A Shudra who seeks to take revenge against a Brahmin shall be brought to trial...

পৃষ্ঠা 148

...will be confronted and severe punishment will be imposed upon them. [53]

[48] Manusmriti: 10/51-54.

[49] Manusmriti: 10/129.

[50] Manusmriti: 10/121, 122, 124.

[51] Manusmriti: 9/334.

[52] Manusmriti: 9/335.

Page 66

7. A child of a Brahmin born to a Shudra wife shall not be entitled to inherited property. [54]

8. God has given only one instruction to the Shudra. And that is, the other three

পৃষ্ঠা 149

...serving the classes, and there should be no narrowness of any kind in his mind regarding it. [55]

This is a brief description of the duties and functional scope of the four classes of Hindus. From this, a reader can easily understand the extent of oppression and persecution Hinduism has inflicted upon the Shudra class. Yet, this very Shudra class is the original inhabitants of India. They are the ones who fought against the Aryans. They stood as a strong wall before them for

hundreds of years. But in the end, they were defeated and fell into the hands of the Aryans. They were treated in the most inferior manner. Despite their bravery, they had to face severe punishments.

This class system still exists in various parts of India today. In the past, there have been intense conflicts and clashes with this oppressed community.

Here I am mentioning an incident from my memory. The incident is from 1936 AD. At that time, the leadership of this Shudra class was held by **Bhimrao Ramji Ambedkar**. He was a legal expert and the architect of the Constitution of the Republic of India. After long research and verification, he was more influenced by Islam than by other religions. Even in Delhi...

At the conference, in a speech titled **"Why do we call to leave Hinduism?"** addressing the Shudra class, he said—

"Hindu society considers you to be extreme enemies. In their eyes, you are even more inferior than four-legged animals."

He further added, "There is no better religion on earth than Islam. However, Muslims have fragmented this religion of theirs and divided it into many sects. These sects also label each other as non-believers and infidels. Therefore, entering Islam will not be of much benefit to us. Because even after entering Islam, we will still remain infidels in their eyes."

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[53] Manusmriti: 9/248.

[54] Manusmriti: 9/155.

[55] Manusmriti: 9/91.

Page 67

Then he inspired his followers to embrace Buddhism. However, what did they gain from this? Even after entering Buddhism, they were unable to achieve their desired goals, namely dignity, respect, and humanity.
Consequently, at a later time, a group of them converted to Islam.

The Dalit community's conversion to Islam

In the early 1980s, a group of people from the Dalit community in the state of Tamil Nadu converted to Islam. This caused a massive uproar within Hindu circles. I am presenting some aspects of this incident to the reader.

Geographical Location of Tamil Nadu

The state of Tamil Nadu is located on the southern border of India.

Population

The total population of Tamil Nadu is four crore eighty lakh (4,80,00,000).

Muslim Population

Thirty lakh (30,00,000).

Christian Population

Thirty-two lakh (32,00,000).

Besides this, the remaining population is Hindu. Among them, one crore (1,00,00,000) are people from the Dalit community.

In the middle of the last century, Ramaswami Naicker (RAMASWAMI NATAKER) conducted extensive reform programs among the Dalit community. With these reform activities in mind, he founded an organization named Dravidar Kazhagam (DRAWID KAZGHAM). This man's efforts proved successful. Many from the Dalit community began studying various religions including Christianity, Buddhism, and Islam. Many of them were more influenced by Islam than Christianity or Buddhism because it provides a clear concept of Allah Ta'ala. Similarly, in the Islamic religion...

পৃষ্ঠা 153

Among all people

76 ◂ History of the Hindu Nation

Page 68

The perspective of equality also influenced them significantly. However, they did not enter Islam in large groups at that time. In the preceding few years, scholars and preachers had begun extensive outreach and missionary work on a large scale. They translated hundreds of Islamic

books into the Tamil language. Consequently, people began to embrace Islam in large numbers. This widespread conversion to Islam caused a major stir across various parts of India.

Here we present some statements from various Indian newspapers of that period:

Presenting.

One. Tamil Periodicals

In the daily newspaper Dina Malar, on June 29, 1981, an article titled "What lessons have we learned from Meenakshipuram[56]" was published. It stated, "The total population of Meenakshipuram is 945. Out of them, 558 people have converted to Islam. These individuals who became Muslims are much more educated and advanced compared to others. Among them are two doctors, an engineer, and several university teachers. On February 19, 1981, they changed the name of their village to 'Rahmat-nagar'. They were told: the Indian government will revoke all their benefits and facilities. Then they replied in unison: We have entered Islam for a life of dignity. We are prepared to sacrifice all state benefits and facilities."

On June 25, 1981, the same newspaper wrote, "A high-ranking government official announced that the government... these people of the Dalit class... Islam"

...a decision has been made to revoke all civic facilities provided to them after their conversion. These facilities include free education, scholarships for higher education, free textbooks, an 18% quota in government jobs, and so on. Similarly, the government used to provide them with loans for agriculture and house construction. Due to their conversion to Islam, they will be deprived of these benefits.

On June 27, 1981, the newspaper published interviews with several new converts to Islam. Among these new Muslims was an individual named Ahmad. He stated, "Until yesterday, I used to worship Murugan. But today, I worship the one God, who has no partner. Life and death are in His hands. I..."

[56] Meenakshipur is a village on the outskirts of South India. Most of the people here have converted to Islam. —Translator

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পৃষ্ঠা 156

Page 69

I frequent the mosque and offer prayers with Muslims. No other member of my family has embraced Islam, and I am not compelling anyone to do so.

The magazine also noted, "Those who have entered Islam have transformed many of their social conditions."

In an interview, a recent convert to Islam demonstrated great resolve. He criticized the false propaganda of the Indian government, which claimed that people were converting to Islam out of

greed for worldly interests and wealth. The convert stated, "If anyone can prove that I engaged in any financial transaction in exchange for embracing Islam, then let me be sentenced to death." He further added that if the people of India wish to lead a secure and normal life, they should practice according to the teachings of Islam.

These are some selected excerpts from Tamil newspapers.

Two. Urdu Newspapers

The Urdu newspaper 'Pratap' was managed by a staunch Hindu. Since members of the Dalit community began embracing Islam, he has been fabricating and disseminating various tall tales about Islamic nations. Here are some selected excerpts from this publication.

On June 2, 1981, the newspaper wrote: "The conversion of Dalits to Islam is being viewed as an internal and external conspiracy against the Hindu community. Three leaders of the Arya Samaj have urged the Indian government to take necessary measures to halt the propagation and spread of Islam among Dalits. Otherwise, the Arya Samaj will take stern action. They also called for the closure of an educational center in South India dedicated to the education of new converts to Islam."

On May 23, 1981, the newspaper published an article titled "What Happened in Meenakshipuram." In it, the paper noted: "The conversion of Dalits to Islam in Meenakshipuram has caused widespread outrage among Hindus."

পৃষ্ঠা 158

A group of Hindus went there to observe the condition of these newly converted Muslims. It became clear to the delegation that a global conspiracy against Hinduism was at work behind their conversion to Islam. They further stated that the Arab world is spending vast amounts of

money to initiate them into Islam. They also expressed, "We see thousands of Hindu women going to Arab states with nursing visas. There is a fear that they, too, will soon be converted to Islam."

On 15/06/1981 AD, the magazine published an article titled "Hindus Must Be Alert Now." In that article, the magazine called upon Hindus...

পৃষ্ঠা 159

...advised not to hate the Dalit community. Otherwise, they would embrace Islam in large numbers.

These are a few examples of the falsehoods spread by the newspaper **Pratap**. Their objective through this was to create discord between Hindus and Muslims. There was a constant threat that this discord could spread at any moment, day or night.

Another newspaper named **Al-Hayat** published a report on June 21, 1981, under the headline "Why this commotion over the Dalit community's conversion to Islam?" The newspaper wrote, "Was the life of the Dalit community in India not worse than that of animals? What has the Indian government done for their development since independence? When these oppressed people embraced Islam, why is there so much outcry and commotion regarding them?"

The daily newspaper **Ad-Dawah**, published by an Islamic organization in India, wrote under the headline "Dalits' conversion to Islam following Hindu oppression": "They changed the name of their town from Meenakshipuram to 'Rahmat Nagar.' The Arya Samaj is conducting extensive attacks to force them to return from Islam."

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3. English Periodicals

A representative of the **INDIAN EXPRESS** newspaper, published from Madras, visited regions where the rate of conversion to Islam was high. On June 17, 1981, the newspaper published a series of several long and illustrated reports. I am presenting a summary of the representative's written report to the readers—

1. Those who have been initiated into Islam have firmly denied that they accepted Islam under any form of compulsion or financial inducement. They stated, "We have accepted Islam wholeheartedly and of our own volition. We have become convinced that Islam is the true religion. It liberates humanity from the oppression of various religions and brings it under the shade of justice. By granting liberation from many deities..."

Page 71

...devoted to the worship of one Allah. In Islam, there is no discrimination between human beings. Here, dignity is determined on the basis of Taqwa (piety).

2. The representative further stated that Muslims warmly welcome new converts to Islam. As a result, their way of life changes overnight. Meanwhile, fear spread among the Hindus that all the people of this region would soon embrace Islam. In the coming days, no one of the Hindu faith would be found anymore.

3. The representative also said that other Hindus are also waiting, observing the condition of their brothers who have embraced Islam. Seeing the change in their circumstances, they too will soon embrace Islam.

4. Many Hindu leaders have alleged that these people have embraced Islam primarily out of greed or fear for their lives. However, the newspaper representative could not agree with this allegation of the leaders.

5. The same newspaper wrote on 21/06/1981 AD and 23/06/1981 AD...

...that various Hindu organizations are undertaking various plans to bring these new converts back to Hinduism.

6. On June 30, 1981, the publication wrote, "The incident in Tamil Nadu is the result of the oppression of the Dalit community by Hindus. A Dalit leader named Syed Billu has announced that fifty thousand people from the Dalit community are ready to embrace Islam. This is because Islam is the only religion that can liberate them from the shackles of Hinduism."

7. The publication's representative stated, "I have witnessed intense anger and resentment from the Dalit community towards Hindus everywhere. Everyone is eager to be initiated into Islam. It is believed that as soon as their leaders are released from prison, they will embrace Islam in large groups."

Furthermore, the **SUNDAY** magazine, published from Kolkata, released a special article on June 7, 1981, regarding the propagation of Islam in Tamil Nadu. The article describes the reasons for their conversion to Islam.

HINDUSTAN TIMES, May 5, 1981

The newspaper writes, 'Arya Samaj claims that Muslims have forced the Dalit community to embrace Islam. However, the government has found no truth in their claim.'

80 ◄ History of the Hindu Nation

Page 72

The newspaper further writes, 'Until now, the government has found no evidence of forcing Dalits to convert to Islam.'

The newspaper writes, 'New converts to Islam are facing various problems. Nevertheless, they are hopeful that even if they cannot, their next generation will be able to enjoy the blessings of Islam.'

This is a brief account of the events published in Indian newspapers.

On September 18, 1981, Hindus called for a Hindu assembly in the capital city of Delhi. More than one hundred thousand Hindus from various parts of India gathered there. Former central government minister **Karan Singh** presided over the conference.

At the start of the assembly, he stated that Hindus converting to other religions, particularly Islam, would soon give rise to various problems. In his speech, he acknowledged that no human rights for the Dalit community are recognized within Hinduism. He also expressed regret over this fact. Nonetheless, he urged Hindus to set aside all differences and unite, while also calling for

widespread reforms within Hindu society. [57]

Dalit community leader **Jagjivan Ram** claimed that the Government of India had entrusted the hardline Hindu organization RSS with the task of organizing this massive gathering. He stated, "I believe that converting to Islam will not bring any change to their economic or social status. However, they will be liberated from the absolute oppression of Hindu society." [58]

My contention is that the primary objective of this assembly is that of Hindutva's...

...awakening and protecting them, and informing Hindus about the horrors of the religion of Islam in the Indian subcontinent. The assembly can be considered successful in terms of its objectives. This is because several hardline Hindu organizations were formed following the assembly. These organizations conduct extensive activities against Islam in regions where members of the Dalit community are converting to Islam. To this end, the largest assembly took place at the call of Hindu priests. They called for simultaneous attacks against Islam across various parts of India. More than three thousand priests responded to this call. It is anticipated that this number will increase many times over in the future.

[57] Daily Ad-Dawah, 20/09/1981 AD.
[58] Daily Ad-Dawah, 20/09/1981 AD.

Page 73

This organized group, in the guise of priests, will tour the major cities of India. They will prevent the Dalit class from converting to Islam. To appease the Dalit community, these priests will dine with them despite their religious prohibitions. This will evoke a sense of humanity and brotherhood among them.

Keeping these matters in mind, it is the duty of Muslims to rethink and undertake various activities concerning the Dalit community.

Page 74

Scriptural Regulations of Hinduism

(The Regulations for the Four Stages of a Hindu's Life)

Hinduism divides human life into four stages based on age, establishing specific regulations for each. Each of these four stages spans twenty-five years, as it is believed that a typical human lifespan is one hundred years.

In his Samhita, Manu states, "Now we shall mention the regulations for the ascetic vow. They comprise four categories: the first category is the **Brahmacharya Ashram**, representing the era of education and initiation. The second category is the **Garhasthya Ashram**, representing the period

of family life. The third category is the **Sannyasa Ashram**, representing the era of physical and spiritual initiation. The fourth category is the **Vanaprastha Ashram**, representing a priestly life."

He further states that each of these classifications is connected to family life. Just as all rivers eventually flow and fall into the sea, in the same way, each of these stages maintains a relationship with the **Garhasthya Ashram**. [59]

In this section, we present to the reader the regulations associated with each category...

...will discuss in detail.

First stage: Brahmacharya Ashram or the stage of acquiring knowledge

The duration of this stage is from eight to twenty-four years of age. The most important task of this stage is to stay away from the use of perfumes, external adornment, and the company of women.

Swami Dayanand says, if any disciple enters into marriage during the Brahmacharya stage, it is his duty not to be intimate with his wife and not to spend the night with her.[60]

[59] Chapter: 6, Verse: 90-94.
[60] Yathartha Prakash, Chapter: 3, Page: 68.

Page 75

Manu says, “In the first stage, the disciple's first task is to beg for alms from his mother, sister, aunt, or such a woman who will not turn him away.” [61]

“His duty is to eat once a day.” [62]

“At the beginning and end of study, the disciple shall bow to his teacher. Thereafter, he shall stand before him, just as a worshiper stands before God. He shall depart only when the teacher gives permission.” [63]

“An essential duty of the disciple is to exercise mastery over all desires. Staying the night at the teacher's house. Offering oblations to the deities every day after bathing.” [64]

“It is not permissible for a disciple to drink alcohol, eat meat, use perfumes, seek the company of women, kill living beings, etc. Similarly, it is forbidden for him to look with lustful eyes at any woman, so that his...”

He can preserve semen, even during sleep. If, despite all these efforts, he experiences a nocturnal emission, it shall be his duty to bathe and perform sun worship for a prolonged period. [65]

“The duty of a disciple is to seek alms only from those families who observe the teachings of the Vedas. He should especially refrain from seeking alms from his own family and his

Guru's family. However, if he finds no one else to give, there is no restriction on seeking alms from them.” [66]

“A disciple who listens to criticism of his Guru will be born as a donkey in his next life. He who criticizes the Guru will be born in the form of a demon. And he who squanders the Guru's property will be born as an insect.” [67]

“Out of respect for the Guru, it is not lawful for a disciple to sit with his Guru on a vehicle, a mat, a chair, or to travel in a boat together.” [68]

[61] Manusmriti: 2/50.

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[62] Manusmriti : 2/55.

[63] Manusmriti : 3/71.

[64] Manusmriti : 2/175-176.

[65] Manusmriti : 2/177-182.

[66] Manusmriti : 2/183-184.

[67] Manusmriti : 2/201.

Page 76

'If a disciple is unable to wake from sleep before sunrise, it is necessary for him to fast for that day and perform the recitation of prayers to the Sun. Similarly, if the sun sets without his knowledge, it is also his duty to fast on the following day. This is because a great sin has been committed by

allowing sunrise and sunset to pass while in a state of sleep and negligence. It was mandatory for him to worship the Sun during those times.' [69]

'It is the duty of a disciple to remain dedicated to the service of the guru for thirty-six years to achieve proficiency in the teachings of the Vedas. If that is not possible, then serve for eighteen years or at least nine years. After that, he shall enter the second stage of life, namely family life.' [70]

After describing the regulations to be followed by a disciple in the first stage, Manu states at the end of the second chapter, 'He who follows these regulations and codes of conduct during the stage of Brahmacharya will attain heaven. He will not return to this world a second time.' [71]

The regulations described in the **Manusmriti** end here. In an **Upanishad**, it is mentioned that the period of education and initiation is of three types. The first type concludes at the age of twenty-four. This is called **Kanishtha Brahmacharya**. The second type concludes at the age of forty-four. This is called **Madhyama Brahmacharya**. The third type concludes at the age of forty-eight. This is called **Uttama Brahmacharya**. [72]

Swami Dayananda says, 'The appropriate age for marriage is after forty. This is because, at that time, the latent energies of the body reach maturity. The limbs and organs become well-formed. For a seeker of knowledge, this time should be spent in acquiring knowledge and...'

One should lead a life of Brahmacharya. [73]

Are men and women equal in the life of Brahmacharya? In response to such a question, Dayananda says, "No, they are not equal. For twenty-five years for men, sixteen years shall be prescribed for women. For thirty years for men, seventeen years shall be prescribed for women. For thirty-six years for men, eighteen years shall be prescribed for women. For forty years for men, twenty years shall be prescribed for women. For forty-four years for men, twenty-two years for women."

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[68] Manusmriti: 2/203-204.

[69] Manusmriti: 2/220.

[70] Manusmriti: 3/1-2.

[71] Manusmriti: 2/249.

[72] Chandogya Upanishad: 3/16.

[73] Yatharth Prakash, Chapter: 3, Page: 70.

Page 77

...will be determined. Instead of forty-eight years for men, twenty-four years will be determined for

women. Thereafter, the stage of celibacy (Brahmacharya) concludes. [74]

Indian leader Gandhiji prioritized spending one's entire life in celibacy. If a person marries during this period, they should live like brother and sister, refraining from conjugal relations.

Second Stage: Grihastha Ashram or Family Life

In its social structure, Hinduism shows more enthusiasm for practicing asceticism than for family life. This is because Hindu priests consistently condemn worldly life and encourage followers to renounce worldliness. Hindu scholars were able to perceive the future perils of this asceticism for Hinduism. They [view] family...

He began to advocate in favor of life. The first person to prioritize this stage over other stages was Manu. In the Manusmriti, he states, "The householder stage (Grihastha Ashram) is superior to all other stages." [75]

In this stage, the essential duties for Hindus are to marry and to focus on earning a livelihood for themselves and for their children.

Third Stage: Vanaprastha Ashram, or the era of physical and spiritual initiation

Manu says, "When a person reaches old age, their hair turns white, the signs of aging appear on their face, and grandchildren are born, then it is their duty to renounce worldly life and go into exile in the forest. His wife may accompany him if she wishes. Otherwise, the wife will remain with her children. He shall sustain himself on the fruits and produce of the land. He shall wear deerskin. He shall bathe every day. He shall let the hair on his head grow. He shall let his beard and mustache

grow. He shall not cut his nails." [76]

"He shall not seek physical comfort. He shall live an ascetic life, meaning he shall not be intimate with his wife even if she is present. He shall sleep on the ground. He shall adopt the base of a tree as his dwelling. He shall seek shelter in the shade of trees."

...done.[77]

[74] Yathartha Prakash, Chapter: 3, Page: 70.

[75] Manusmriti: 3/78.

[76] Manusmriti: 6/2, 6.

[77] Manusmriti: 6/8, 26.

Page 78

'He shall subsist on vegetables and fruits produced from the earth. And he shall refrain from meat and wine.'[78]

'Consuming grain produced in fields and farmyards is not lawful for him, even if he is hungry.'[79]

'He shall eat on one day and fast on the next. Or he shall eat on one day and fast for two days. Or

he shall eat on one day and fast for three days.' [80]

'He shall lie flat on the ground or stand on his tiptoes throughout the day.' [81]

'He shall endure intense heat. He shall sit in the scorching sun. On rainy days, he shall stay under the open sky. In winter, he shall wrap himself in wet clothes. In this way, he shall restrain his body through self-mortification.' [82]

He (Manu) says, 'In this manner, he shall spend the third stage of his life, which begins at the age of fifty and ends at the age of seventy-five. Thereafter, he shall enter the fourth stage.'

Fourth Stage: Sannyasa Ashrama or Ascetic Life

After completing the previous stages, a person enters a new life. This is the life of renunciation and being a Guru. At this time, he becomes an exemplary figure to the people. From him, all religious...

Obligations vanish. He transforms into a desireless, conscientious human being. His human essence enters the divine essence. Consequently, like God, he also becomes an object of worship. In expressing this stage, the Sufi community says—

Hear from Allah,

Return to Allah.

[78] Manusmriti : 6/13.

[79] Manusmriti : 6/16.

[80] Manusmriti : 6/19.

[81] Manusmriti : 6/22.

[82] Manusmriti : 6/22.

Page 79

It is from here that the Sufis have adopted their famous saying, which states: **"Obey the Pir, be loyal to him, and follow his instructions, even if they are contrary to the dictates of the Shari'ah."**

Hafiz Shirazi alluded to this by saying: **"If the Pir instructs, soak your prayer mat in wine. For he alone knows which path will lead you to your intended destination and what the etiquette of traveling that path is."**

Manu says, **"At this stage, he shall shave off his hair, beard, and mustache. He shall clip his nails and carry a beggar's bag with him."** [83]

"It is his duty to beg only once a day." [84]

Swami Dayananda says, **"He shall sever all ties of attachment to all creation, wealth, and children. He shall adopt the life of a beggar. He shall be immersed in mystical knowledge. He shall spend his time absorbed in meditation. In this way, his Nirvana, or..."**

"Liberation from repeated births will be achieved." [85]

In Sufi terminology, this is called 'Fana-e-Kamil'.

Dayananda has prescribed a complete life of renunciation for the Brahmin class. Since they are the best among all creation, and the best deed of human life is to lead a life of renunciation, the best deed shall remain reserved for the best human class, the Brahmins. [86]

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[83] Manusmriti: 6/51.

[84] Manusmriti: 6/55.

[85] Yatharth Prakash, Chapter: 5, Page: 185.

[86] Yatharth Prakash, Chapter: 5, Page: 191.

Page 80

Family Law

Marriage

In Aryan society, marriages were conducted in three ways:

First method: The father would search for a groom for his daughter. [87]

Second method: Forced marriage. A powerful person would kidnap someone's daughter. Subsequently, he would marry her against the father's wishes. [88]

Third method: A person would present his daughter as a gift to a scholar.

The marriage ceremony was performed at the bride's house. The groom would arrive with his friends and relatives. Then, a fire would be lit in a sacred place within the house. Cow fat would be poured into that fire. After that...

The ends of the garments worn by the bride and groom were tied together. Both would circle the fire several times. During this time, a scholar from the Brahmin class would recite verses from the Vedas. In this manner, the marriage ritual was performed. [89]

Multiple Wives

Hinduism provides legitimacy for taking multiple wives. Therefore, it is seen that Hindu heroes used to take wives in large numbers. For instance, the Hindu hero Arjuna had many wives. Among them, Draupadi, Subhadra, and Gautangi were prominent. Regarding another Hindu hero, Krishna, they say...

[87] Rigveda, Mandala: 15, Sukta: 45, Verse: 10.

[88] Rigveda, Mandala: 7, Sukta: 39, Verse: 10.

[89] Rigveda, Mandala: 10, Sukta: 8, Verse: 534, Mandala: 8, Sukta: 18, Verse: 10.

পৃষ্ঠা 21

Page 81

...that he had seventeen thousand wives. On the other hand, their religious scripture, the Veda, encourages being satisfied with a single wife. [90] Consequently, Hindus are observed resorting to various tactics to adopt polygamy.

Widow Marriage

We find no mention of widow marriage in the religious scripture, the Veda. Rather, the Veda encourages widows to accept death alongside their deceased husbands. Therefore, Hindu women would sit in the fire with their late husbands and be burned to death with them.

This is regarded as an extremely virtuous deed for a woman in Hinduism. Ancient texts mention that Shyalugana committed ritual suicide with her deceased husband Madandar, and Mouri did the same with her husband Bandur. In the Mahabharata, it is stated that several of Krishna's wives immolated themselves...

পৃষ্ঠা 22

...does.

Greek historians have mentioned in various books written before Christ that these customs were prevalent in different parts of India.

Currently, this abhorrent practice is prohibited under Indian law. In 1811, the brother of the Indian thinker and founder of the Brahmo Samaj, Raja Ram Mohan Roy, passed away. His wife immolated herself in the fire along with her husband. Raja Ram Mohan was deeply distressed by this tragic incident. He appealed to the British government to enact a law banning this practice known as **Sati**. The British government accepted his appeal. In 1829, Lord William Bentinck enacted a law prohibiting this practice.

As a result of this law, the number of widows in India began to increase at a geometric rate. In particular, the number of young widows also increased significantly. A survey from the last century shows that the number of widows under 5 years of age was 13,778. And the number of widows under 10 years of age was 644,040. From these two figures, the reader can understand that more than ten...

What could be the exact number of elderly widows?

These surviving widows are forced to lead lives of extreme misery and hardship.

[90] Rigveda, Mandala: 8, Hymn: 105, Verse: 1; Mandala: 2, Hymn: 33, Verse: 101

Page 82

In most cases, they are presented as gifts for the service of places of worship and priests. Stories of the abuse of these women within temple premises are regularly reported in Indian newspapers. Meanwhile, for those who remain at home, there are also increasingly harsh...

পৃষ্ঠা 24

Rules and Restrictions

Manu says, "It is the duty of a widow to subsist on vegetables. She shall weaken her body and shall not even think of taking another husband."[91]

Even for a girl who has become a widow before cohabiting with her husband, it is not lawful to take another husband. This is especially true if the girl belongs to the Brahmin, Kshatriya, or Vaishya classes.

On the other hand, it is lawful for a man to remarry after the death of his first wife.[92] However, Dayananda has expressed disagreement with this. He has declared remarriage for men to be unlawful as well.[93]

Prohibited Relationships for Marriage

Manu says, "Marry a woman with whom there was no kinship within the previous seven generations on either the father's or mother's side."[94]

পৃষ্ঠা 25

Early Marriage and Child Marriage

“Those fathers or elder brothers who do not arrange the marriage of a girl who has reached the

age of ten (the threshold of maturity) will go to hell.” [95]

On the other hand, Manu has stipulated a condition that three years must pass after attaining maturity before a marriage takes place. [96]

[91] Manusmriti: 5/157.

[92] Manusmriti: 5/165.

[93] Yathartha Prakash, Chapter: 4, Page: 165.

[94] Manusmriti: 3/5.

[95] Trishari, Lakshya Chapter: 6/7.

[96] Manusmriti: 9/90.

Extramarital Union

Although Swami Dayananda prohibited second marriage, he granted legitimacy to extramarital unions for widows and others. He named this 'Niyoga'. He states, 'It is legitimate for a widow to conceive twice by cohabiting with an unknown man and four times by cohabiting with four men. Similarly, for a widower, it is legitimate to father twice by cohabiting with a married woman and father four times by cohabiting with four women. This matter is proven by several verses from the Rigveda. [17]'

'O Indra, cohabit with these married women and widows, so that through them, strong children

may be granted to you. Subsequently, a married woman had ten children. Likewise, O married woman, you [with] these...'

"...intercourse with men, so that ten of their children are born in your womb." [98]

The Veil

Hindu women do not observe any conventional veil. For them, free mixing with men on various occasions is permissible, such as wedding ceremonies and religious festivals. Similarly, it is also permissible for them to perform dances before an idol to gain its pleasure.

Staying Separate During Menstruation

Manu says, "It is a man's duty to be cautious of a menstruating woman. During this time, a man shall not sleep with her or have intercourse. If he does, he will be afflicted with physical weakness, impaired vision, and sexual debility. Furthermore, his lifespan will also decrease." [99]

[97] 10/85/45.
[98] Yatharth Prakash, Chapter: 4, Page: 164-165.

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[99] Manusmriti: 4/40-41.

Page 84

Various Sub-sects of Hindus

There are several sub-sects of Hindus. Here, we will discuss two famous sub-sects from different parts of India. The two groups are—

■ Vishnu Sect

■ Shiva Sect

Vishnu Sect

Vishnu is the name of a Hindu deity. His name is mentioned in the Vedas. The sect describes him as being aware of everything in the universe and states that all the attributes of Brahma are also present within him. They

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...believes that Vishnu protects them from danger.

The unique feature of this community is that they consider the worship of Vishnu to be the supreme deed. Over the course of time, the community began to worship Krishna. They believe that Krishna is an incarnation of Vishnu. This is because Vishnu repeatedly manifests on Earth in human form to assist his devotees. They say that Vishnu has chosen ten incarnations so far. Notable among them are Rama and Krishna. The community celebrates two festivals; one is ‘Dussehra’ and the other is ‘Janmashtami’.

There are several places of worship for this community in various parts of India. In these places of

worship, they install statues of Vishnu for prayer.

Important Teachings of Vishnu

1. God's will takes precedence over everything else.

Page 85

2. Liberation can be attained even in the second stage, the householder stage (Garhasthya), without entering the third or fourth stages.

3. One who can control oneself can also control others.

4. A single soul traverses through all of creation.

The Shaiva Sect

This sect was prominent in Sindh. Mention of the sect is found in the Rigveda. Shiva is fundamentally Rudra. In later times, he assumed the name Shiva. He possesses destructive power, for which reason he is given the title 'Mahadev'. This is because he achieved victory over other deities through his own power. Furthermore, through knowledge, he triumphed over worshippers and priests.

One of the primary beliefs of this community is that they place faith in neither the existence nor the non-existence of Shiva. He is the encompasser of all things.

Among the practices of this community, they prioritize remaining hungry over eating to their fill. When food is required, they use a skull as a vessel. They adapt to extreme solitude. Similarly, they spend hour after hour in cremation grounds.

In India, this community is more widespread than other communities. They also have specific places of worship. Some of these places of worship were constructed in the pre-Christian era.

The Chinese traveler Hiuen Tsang visited India in the sixth century. He observed that the worship of Shiva was more prevalent than that of any other deity in all regions of India. Similarly, we see that Hindu historians of that era also granted higher status to Shiva than to other deities. Subsequently, in Al-Biruni's descriptions, it is noted that the adoration of Shiva gradually transitioned into the worship of Shakti, Surya, Brahma, Indra, Agni, and Kubera.

Idol Worship

It is not possible to determine exactly when idol worship began in India. A vast number of idols were found after archaeological excavations in Mohenjo-daro and Harappa. Most of these idols are naked. This clearly indicates that as long as human beings remain interested in worldly

comforts and clothing during their earthly lives, they will not be able to achieve salvation.

In contrast, some idols have also been found that are adorned with various colors, different types of jewelry, and clothing. There is no doubt that these idols were created by the Vishnu sect. They [intended to] attract people towards their own sect...

...gave prominence to external attire for doing so.

Similarly, the tradition of **'Linga'** and **'Yoni'** worship was also prevalent in India. This is because Shiva and his wife Parvati are symbols of the male and female reproductive organs. The creation of the world occurred through the union of these two.

Therefore, naturally, Indian Hindus would worship the phallus and the vulva. This is because these are the sources of creation and the protective shield for the existence of life on Earth. Furthermore, many stones have been found in Mohenjo-daro that are in the shape of a linga or yoni.

A historian states that since ancient times, Hindus sought their natural deities. During this time, stones shaped like lingas and yonis came into their possession. These Hindus used to worship God in the forms of humans, bulls, and so on. For them, worshipping the linga and yoni is not something impossible. Like other natural forces, worshipping these is not contrary to their nature. [100]

The Aryans did not fail to mention and criticize linga worship in their scripture, the Vedas. For example, it is said in the Rigveda, 'He is Indra. With marvelous skill...'

পৃষ্ঠা 34

He entered the war. He acquired vast wealth from his enemies and the enemy goddess. Although these assets

[100] **RELIGION OF INDIA**, Page no: 261

History of the Hindu Race • 95

Page 87

...were kept within a hundred doors, and he banished the impure soul who worships the Linga. [101] Similarly, mentions of the Linga are also found in the Ramayana. Ravana, the King of Lanka, always carried a golden Linga with him.

Sergeant Marshall states that these phallic-shaped stones are crafted with great precision in terms of measurement and composition. [102] In India

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পৃষ্ঠা 35

Another significant idol among those worshiped is the Mother Goddess, representing the Motherland.

Several idols of the Mother Goddess have been found in Balochistan. The glory of this goddess is described in the Vedas. This is because the land is the first lap that assumes the responsibility of nurturing a child. Subsequently, humans rely on this land for the rest of their lives. Therefore, it is

entirely natural for Indians to adopt idols in the name of the Mother Goddess according to their customs.

Following excavations at Mohenjo-daro, several idols of Shiva were discovered. He has three heads. Both hands are placed on his knees. He is seated in a yogic posture on a wooden stool, deeply absorbed in meditation. Surrounding him are idols of various types of animals. On some Shiva idols, a python is engraved, coiled around his neck like a necklace. Hindus regard him as the deity of the animal kingdom.

Theologians have stated with great conviction that idol worship was not present among the Aryans. Upon mingling with the native Indians, they began carving idols of their deities. In the fusion of ancient Indian civilization and Aryan civilization...

A new civilization emerged. This new composite civilization came to be known as Hinduism. Thus, we sometimes observe the dominance of Aryan deities like Indra, Varuna, and Agni over Indian deities such as Vishnu and Shiva. Conversely, at other times, the prominence of Indian deities is seen. In this course of events, prior to the 5th century BCE, Gautama Buddha and Lord Mahavira arrived. Both were able to exert an extensive influence on Hinduism. Consequently, Hinduism evolved into a syncretic religion, incorporating Aryan beliefs and faiths, Indian superstitions, the teachings of Buddha, and the customs and traditions of Mahavira.

[101] Rigveda, Mandala: 9, Hymn: 5, Verse: 21.

[102] MOHENJO-DARO IN INDIAN CIVILIZATION.

পৃষ্ঠা 37

Cow Worship

In Hinduism, the cow is accorded a very high status. This is because the cow was the most valuable asset of the Aryans. Therefore, they held a certain attachment toward the cow, and the importance of cattle rearing was highly significant. These cows were of great benefit to them. Consequently, they composed many verses in their sacred religious scriptures in praise of the cow. For instance, the Rigveda states, 'She who is the mother of the Rudras, the daughter of the Vasus, the sister of the Adityas, and the abode of nectar; O people, do not harm that innocent cow-goddess, Aditi. I have said this to the people of conscious awareness. The man of little intellect discards the cow-goddess, who is the bestower of speech, the utterer of speech, present with all speech, the radiant one, and who represents my identity for the gods.' [103]

'He who strikes the cow-goddess with his foot shall be worthy of punishment.' [104]

'We have made the cow-goddess the source of knowledge. The cows serve Indra.' [105]

পৃষ্ঠা 38

In this manner, the glorification of the Cow-Goddess is found in various verses of the four Vedas. Thus, Hindus worship her and regard her dung as sacred. One of their heroic figures, Krishna, was devoted to cows. Consequently, he was given the title **"Gopal,"** which means **"the protector**

of cows."

To Hindus, the donation of a cow is considered the supreme act of charity. Furthermore, it is regarded as the most sacred gift on various religious occasions and during wedding ceremonies. [106]

Karamchand Gandhi was an advocate for cow worship and urged Muslims to refrain from cow slaughter. To awaken the consciousness of Hindus in this regard, he stated, **"Hinduism will survive on Earth as long as its followers remain dedicated to cow protection."**

However, if Gandhi were asked whether he would be willing to use cowhide as bedding and cow bones as weapons, as the Aryans did? [107] I believe he would not agree. This is because he had come to consider the cow as superior to his biological mother from various perspectives.

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[103] Rigveda, Mandala: 8, Sukta: 101, Verse: 15-16.

[104] Atharvaveda: 4/6/9/13.

[105] Rigveda, Mandala: 9, Sukta: 173, Verse: 1.

[106] Rigveda, Mandala: 6, Sukta: 75, Verse: 11, Mandala: 9, Sukta: 121, Verse: 1, Mandala: 6, Sukta: 47, Verse: 26.

[107] Rigveda, Mandala: 6, Sukta: 75, Verse: 11, Mandala: 9, Sukta: 121, Verse: 1, Mandala: 6, Sukta: 47, Verse: 26.

Worship in Hinduism

Prayer

In Hinduism, prayer is of two types.

First, Yajna: The procedure involves lighting a fire in a designated area. Subsequently, mantras from the Vedas and Upanishads are recited to seek forgiveness and attain the satisfaction of the deities. There are various types and occasions for Yajna, such as consolidating the foundation of power and expressing gratitude to the gods. Over time, significant changes have occurred in the nature of these rituals. A Yajna must be performed by a Brahmin, as the Brahmin serves as the bridge between the Creator and the creation.

Thus, Yajna occupied an important place among the wealthy classes and royalty. Brahmins devoted significant time to these rituals and also authored numerous texts regarding their methodology. [108]

Second, Puja: Puja refers to the worship of deities and the offering of flowers, fruits, and saffron-infused water as an oblation. There are specific and unique rules for the worship of each deity. In the worship of some deities, water is sprinkled from cupped hands. In other instances, the use of large conch shells for sprinkling water is observed. [109]

The detailed descriptions of these are very long.

[108] Shahrastani has mentioned some types of sacrifices in his book Al-Milal wa al-Nihal. See Volume: 2, Page: 261.

[109] Al-Qamus al-Hindi, Page: 412.

Page 90

Fasting

Hindu scholars realized that fasting is the best means for controlling and suppressing the soul, restraining biological desires, and weakening physical strength. Therefore, they have made the practice of fasting mandatory for religious leaders and priests. There are various rules for their fasting. Such as

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To abstain only from solid food. However, milk and water may be consumed as needed. Another type of fasting involves eating only at midday. Yet another form of fasting is eating only once in the evening.

In the Himalayan mountains and various forests, certain groups of Hindu ascetics and priests are found who fast continuously and consume nothing at all. They only extract and swallow the juice of a specific plant. In this manner, they continue to live in a state bordering on death. They even pass away while in this condition. [110]

[110] This is how the role of **YOGA** is performed. Through mental practice, the yogi gains mastery over material elements. Subsequently, they leave eyewitnesses stunned. They observe the yogi standing upon still water. He sleeps on broken glass, yet no shard of glass can wound him. People should be cautious regarding them. This is because Yoga is a matter of religious creed and is a means of spiritual advancement for Hindus. This teaching...

It has been derived from the Vedas. Had this statement not appeared in the Vedas and instead addressed the experiences of ascetics and priests, it would have attained completeness in various aspects, and many benefits could have been realized.

However, its concept is clearly evident in the Vedic eras, as religious preceptors practiced these yogic disciplines to unravel the mysteries of the Vedas. Therefore, the concept of yoga practice is entirely a Hindu religious and Brahmanical notion. Its objective is to establish authority over humanity, and yoga instruction assists them in this endeavor.

I have read in some international journals that **Chandraswami** has declared that many heads of state and administrative officials have accepted his discipleship. They are all like his slaves; he uses them at his discretion. All of this has been made possible through yogic practices. In the modern era, two individuals have gained significant fame for teaching yoga. One of them is **Acharya Rajesh**, and the other is **Mahesh Yogi**.

The first person, **Rajesh**, was born in 1931 AD. A few years ago...

He passed away. The man did not believe in God. He also did not believe in any kind of divine scriptures. He denied the unseen world, such as heaven and hell. He believed that humans possess an inherent power. By utilizing this power, he was capable of performing miraculous deeds. His teachings were limited to providing yoga instruction and spiritual meditation through Sufi methods. He used to praise Sufi Baba Farid. In 1953 AD, he claimed to have achieved complete enlightenment. Complete enlightenment is the knowledge of the relationship between the soul and the body. Therefore, he is now able to become one with this vast universe.

In 1974 AD, he established his office named Rajesh Ashram in the city of Pune. He used to teach yoga there regularly. After that, in 1986 AD, he went to the United States. There too, he established several yoga training centers.

Page 91

On the other hand, fasting days for common people are very limited. For example, someone might make it mandatory for themselves to fast on a certain day or date of every lunar month, or they might make it mandatory to fast on the birth anniversary of Krishna or Rama, or during a solar or lunar eclipse, or on a day of victory over an enemy, such as the day of Rama's victory over Ravana. There is no kind of mandatory fasting for ordinary Hindus. Their fasting is optional.

Pilgrimage

Hindus travel to visit holy places or great personalities. This is called pilgrimage. The meaning of the word 'Yatra' is to cross a river.

The purpose of visiting great personalities is to listen to the words spoken by them and to enjoy their presence.

And the purpose of visiting holy places is to worship the idols of those places. Four such places are famous. These places are—

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1. **Dwarka Dham**
2. **Jagannath Puri**
3. **Badrinath Ashram**
4. **Rameshwar**

Hundreds of his books and articles on various subjects were published in Hindi and English. Among these, the primary subjects were yoga and meditation. Rajesh's followers did not believe in his death. They believe that he has simply retreated from public view and merged with the immortal realm. This, according to them, is the teaching of the Vedas.

The second individual is Mahesh Yogi. As far as I can recall, he went to the United States in 1935, during the 1940s. He presented himself to the public as a holy ascetic. Simultaneously, he was intensely driven to accumulate vast wealth. He taught yoga to the people and called them to the Maharishi movement. He claimed that God had sent him to rescue people from destruction and corruption and to grant them eternal life. Through the practice of yoga, people would be able to live joyfully for ages. Ultimately, they would achieve Nirvana. Forty

পৃষ্ঠা 47

In less than a year, thousands of Americans gathered around him. Everyone was inspired by the spirit of his activities.

Eventually, the man’s ulterior motives were publicly revealed. It was discovered that he was essentially a thief. Consequently, he was expelled from America. The American government confiscated his immense wealth. He moved to India and remained in hiding in various locations to avoid public disgrace.

Page 92

Similarly, Hindus also undertake pilgrimages to sacred rivers. There, they perform ritual baths, such as in the Ganges and Yamuna at Varanasi and Allahabad.

পৃষ্ঠা 48

Etiquette of Pilgrimage

1. A pilgrim must set out on the journey by leaving behind family, kinsmen, and relatives. During the period of pilgrimage, no communication of any kind should be maintained with them, nor should they be thought of.

2. After traveling a distance of one kilometer from the designated place or home, one must discard

their own clothing and put on the prescribed attire for the pilgrimage. The attire consists of a long yellow shirt and a lungi. A bamboo staff should be held in hand. A special type of water vessel will be hung from the staff. Along the path, one must continuously recite a specific chant—

‘Hare Krishna... Hare Rama...’

It is best to travel on foot. For a Brahmin, traveling on foot is mandatory. For others, it is optional.

Important Doctrines and Beliefs of Hinduism

It has been previously stated that Hinduism does not subscribe to any single fundamental creed. Nevertheless, there are several concepts that are widely prevalent among all Hindus. Despite the internal contradictions between these prevalent concepts, almost all Hindus are in general agreement regarding them. Regardless of their specific sect or viewpoint, nearly all Hindus hold beliefs in these or similar matters. Here, we highlight several such important topics:

1. The creation of the universe according to Hindu thought.
2. The doctrine of incarnation (Avatarism).
3. Transmigration or reincarnation.
4. The doctrine of Karma.
5. Nirvana.

পৃষ্ঠা 50

1. Creation of the Universe in Hindu Thought

The first chapter of the Manusmriti is concerned with the discussion of the creation of the universe. There, Manu states—

“At one time, the universe was shrouded in deep darkness. It was beyond perception, and there was no way to reach it. Then, the Supreme Lord, endowed with unimpeded creative power, manifested of His own will. Desiring to create various worlds from His own body, He first created water and cast His seed into it. That seed turned into an egg. Then, Brahma emerged from that egg. He divided the egg into two parts. With one part, he created the heavens. With the other part, he created the earth, the sky, the eight cardinal directions, and the surging sea. Subsequently, from his mouth he created the Brahmin class, from his arms the Kshatriya class, from his thighs the Vaishya class, and from his feet the Shudra class. As long as Brahma remains awake, the universe will endure. He is asleep...”

পৃষ্ঠা 51

Page 94

...then this world will undergo dissolution. (Manu says,) in this manner, Prajapati created the entire universe and me. He repeatedly performs this task after every dissolution. When he is awake, the

universe is created; and when he is asleep, the universe undergoes dissolution. This is the law of God in the universe. [111]

Several objections have been raised regarding this Hindu allegory. These objections are—

1. Brahma is a **makhluq**, meaning a created being. The Supreme Lord has created him from created matter. However, according to Hindu doctrine, the soul of God is beginningless and indestructible. All subsequent souls eventually merge into Him.

2. A transformation occurs in this **makhluq** whereby he is transformed into the **Khaliq**, or the Creator. Thereafter, heaven, earth, sky, and all intermediary objects are created.

...performed.

3. Subsequently, he created the four classes of beings that emerged from this emptiness. As a result, we are unable to ascertain who created the remaining human populations.

4. This Brahma governs the entire universe. Therefore, the role of the Supreme Lord, the creator of Brahma, remains unknown to us.

5. This world will continue from its creation until it undergoes dissolution. Following dissolution, it will be created anew. If this cycle of creation and dissolution continues, its ultimate end remains unknown to us. Regarding this, Manu states, "We are residing in the seventh stage of creation. Before this, six Manus have passed. They each created their own stages and governed the world during their respective eras."

Subsequently, Manu established the divisions of day and night. A blink of an eye is called a

nimesha. Eighteen **nimeshas** constitute one **kashtha**. Eighty **kashthas** make one **kala**. Thirty **kalas** form one **muhurta**. Thirty **muhurtas** comprise a full day and night cycle. The sun serves as the divider of day and night; the night is intended for sleep, while the day is for labor. [112]

পৃষ্ঠা 53

[111] Manusmriti: 1/9-52.

[112] Manusmriti: 1/61-65.

History of the Hindu Nation 103

Page 95

Then Manu says, now listen to the day and night of Brahma. Four thousand days and nights make one Satya Yuga. Four thousand Satya Yugas make one Sandhya Yuga. Four thousand Sandhya Yugas make one Sankhyanishi Yuga. [113]

That is, 4000 x 4000 x 4000 x 30 x 30 x 30 x 18

This day and night represents one level of the created world. There are some more calculations of day and night here in Manusmriti. However, to express this mathematical figure...

পৃষ্ঠা 54

Incapable.

There is another description regarding the creation of the world. It states that the **cosmic soul** assumed a human form. It then looked around itself but saw nothing there except itself. Thereafter, that human-shaped soul cried out, **"Here I am."** This is the origin of the word **"I."** Therefore, humans use the word **"I"** when speaking of themselves. They either sense this cosmic soul or feel the fear of the first human's loneliness. This is why, even to this day, humans are afraid to be alone. However, that human-shaped soul questioned itself: "Why am I afraid? No existence exists other than mine." One can only fear another. That human-shaped soul did not feel any sense of happiness. Therefore, humans also do not experience happiness when they are alone. That human then desired to bring a companion into existence. So, he divided himself into two parts. One part remained in its own form, while the other part was transformed into a woman. This transformed woman became his wife. From that point on, the continuity of human creation began. [114]

Another description of Hinduism concerning the beginning of creation is that Vishnu possesses immense power. His wife, Lakshmi, is the symbol of his energy. Lakshmi permeates him in the same way that light resides within the moon. She has two aspects.

The first aspect is: She represents Vishnu's voluntary existence.

The second aspect is: She is the regulator of the world's existence. The creation of the world begins with her. After sleeping for an unknown duration, Vishnu awakens. He then awakens Lakshmi. At this stage, Vishnu is characterized by six essential qualities. These qualities are: knowledge, power, omnipresence, life, strength, and greatness.

[113] Manusmriti: 1/76-86.

[114] I have quoted this portion from page 52 of Dr. Ahmed Shalabi's book *Muqaranat al-Adyan*. This is because I did not have the original book within reach. The book is titled *Al-Asatir al-Hindiya 'an al-Kawn wa Khalqihi*.

পৃষ্ঠা 56

Page 96

Vasudeva is formed by the combination of these qualities. Through the sacrifice of Vasudeva, three entities are manifested. These entities are **Shankara**, who represents knowledge and the vastness of horizons; **Varuna** represents power and strength; and **Aniruddha** represents life and greatness. These are the three entities for the purpose of governing the world. [115]

At this stage, I am highlighting the contradictions in the primary Hindu scriptures regarding the description of the creation of the world.

The renowned Hindu philosopher Dr. Tara Chand, in his book titled **INFLUENCE OF ISLAM ON INDIAN CULTURE**, expresses the following words—

পৃষ্ঠা 57

The Creation of the Universe in Vedic Thought

Animal sacrifice is a sign of the world's functioning. This is the medium of the Creator's power.

Because, in the process of creation, the Creator becomes weak. His power is diminished. Then the celestial messengers perform animal sacrifice to restore this power. Consequently, rain falls, the sun rises, and storms come. This is the only means to bring the Creator's will to fulfillment. [118]

While explaining Vishnu's philosophy, he says that He is the second God. The creator of the heavens, the earth, and everything in between. He preserves everything. He has eyes in all directions. Even His face is on all sides. Furthermore, He has many hands and feet. He is one and unique. [117]

And He is the singular entity, who is called 'Paramapurusha' (The Supreme Person). He has thousands of heads, eyes, and feet. He encompasses all the worlds. Yet, He is distinct from the world. Whatever has happened and whatever will happen, everything is from Him. He is the possessor of eternal life. He does not have to face punishment for any of His actions. Because, His...

All work is auspicious.

[115] Readers may compare the Christian doctrine of the Trinity with this Hindu triad.
[116] Page: 30.
[117] Rigveda, Mandala: 10, Hymn: 81, Verses: 2-4.

Vedantic Thought

Hindu scholar Vivekananda [118] says, 'By the will of the Creator, this world has transitioned from non-existence to existence. Matter, the soul, and the Creator are each imperishable. Time has no influence over any of them. None of these are destroyed...'

...will not be. As long as the Creator exists, life will also exist. Similarly, creation will continue for just as long. However, changes will occur in it with the passage of time. The Creator is present in every era and every place. He is all-knowing. He has no form that can be perceived. No one can reach His stature. If anyone claims to be God, it is as if they have denied Him. [119]

Mythological Thought

The Puranas are considered sacred scriptures of the Hindus. The number of books is countless. However, each of them is attributed to Vedavyasa. The authors of the Puranas have provided mutually contradictory accounts regarding the creation of the world. In this regard, they have also given many obscene and distasteful descriptions. Some examples are presented here for the reader.

In the description of the Devi Bhagavata Purana, it is stated that the creator of this world is a woman from Shripur. Her name is Shri. This woman named Shri created the three famous Hindu deities: Brahma (the creator of life), Vishnu (the provider of sustenance), and Mahesh (the destroyer of souls). When this woman created the world...

পৃষ্ঠা 60

...decided to do so, she placed her own hands one over the other. Then, Brahma emerged from there. At that time, Shree ordered Brahma to marry her. But Brahma refused, as he considered himself to be her child. At this, Shree became extremely angry and burned Brahma to ashes. Afterward, Shree repeated her previous action (placing one hand over the other). This time, Vishnu emerged from there. She also ordered Vishnu to marry her. But Vishnu too refused to marry her. So, she burned Vishnu to ashes as well. Then, Shree repeated her previous action again. This time, Mahesh emerged from there. She also ordered Mahesh...

[118] Vivekananda is considered the most famous disciple of Ramakrishna. He was born in 1863 AD and passed away in 1902 AD. He gained significant fame in America by delivering lectures on Hinduism. He believed that religion cannot be established based solely on conscience and description. Rather, there is a need for spirituality through inner spiritual practice. He [viewed] Wahdat al-Wujud...

পৃষ্ঠা 61

...would deny.

[119] HINDUISM, Page no. 61-64

...to marry her. Mahesh agreed to marry on a conditional basis. However, he set a condition that the wife's appearance must be changed. Shri did exactly that. Then Mahesh demanded that his two brothers (Brahma and Vishnu) be brought back to life. Shri accepted this demand as well. She brought them back to life. Following this, Mahesh demanded that two more women must be created so that his two brothers could also marry. Shri accepted this demand too and created two women. Then they were all bound in marriage. These are the three deities who created the universe and are subsequently governing this universe. [120]

In their sacred scriptures, Hindus attribute such qualities and actions to their Lord that it would be shameful to even attribute them to an ordinary human being. Great Allah Ta'ala is completely pure and free from such descriptions of theirs.

Two. Doctrine of Incarnation

In the Sanskrit language, the word 'Avatar' means to descend. In Hindu terminology, an Avatar is defined as, 'God Himself descending to earth in human form for the purpose of reforming mankind.' This is the definition provided in the Gita.

Krishna says, "To deliver the righteous, to suppress the wicked, and to re-establish the principles of religion, I myself will descend again and again."

He further says, "Wherever there is a distortion in the practice of religion and unrighteousness increases, I myself will descend." [121]

He also says, "When truth trembles before falsehood, and evil people gain dominance over the righteous, then God will descend to earth to establish the truth and protect the righteous."

While defining the term 'Avatar', Shri Dayal Govinda says that an Avatar means manifesting from the hidden realm into the visible world.

In the Bhagavad Gita, four purposes of an Avatar have been described. These are:

a. To make the ascetics and worshippers victorious over the sinners.
b. To achieve success on Earth after destroying the liars.

[120] True Manifestation, Chapter: 11.
[121] Gita, Verse: 7.

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other means is illegal and punishable by law.

Page 100

c. To deliver the world from the burden of sins.

d. To set a noble example for everyone.

Types of Avatars

There are four types of avatars. Namely:

a. Purnavatar (Full Incarnation)

The objective here is a complete descent. The condition for being a full avatar is,

---

Sent incarnations (avatars) possess infinite power like Brahma. Examples include Rama, Krishna, and others. This is because their source is God Himself. God has descended in their forms to suppress the disobedient and the wicked.

Earlier, while discussing the epic Ramayana, we provided an account of the life of Rama. Here, we are narrating the story of Krishna in the light of Hindu scriptures.

It was thousands of years ago. A tyrant named Kansa ruled the Mathura region. His sister's name was Devaki. Devaki was married to a man named Vasudeva. Astrologers informed Kansa that his sister's eighth son would kill him and seize his kingdom. Consequently, Kansa imprisoned his sister and brother-in-law.

Six of their children were born in prison. Kansa killed each of them. The seventh child was saved

through a clever ruse. Then, when the eighth child, Krishna, was born, his father began seeking a way to save the child's life. According to the astrologers' prophecy, this child would save him. Thus, he secretly left the prison in the darkness of night. At this time, Krishna's miraculous powers were manifested. That night, the prison doors opened...

পৃষ্ঠা 66

...and the guards also fell asleep. The father took Krishna to the opposite bank of the Yamuna, to the kingdom of Gokul. There, he had a friend named Nanda. That night, a baby girl was born to Nanda. Both friends exchanged their infants. Vasudeva returned to the prison with his friend's daughter.

At dawn, Kansa was informed of the birth of a daughter. Then, Kansa became furious with the astrologers and rebuked them, because they had predicted the birth of a son...

108 ◂ History of the Hindu Race

Page 101

...would take and kill him. Kansa took the baby girl and threw her onto the ground. Then, a voice emanated from the child's mouth, "Your slayer...

পৃষ্ঠা 67

...is alive. Did not die.

Krishna continued to grow up with Nanda. He used to play with young women, herd cows, and drink their milk. This is the avatar Krishna, who later killed the tyrannical Kamsa and liberated the people of the world from his oppression.

B. Partial Incarnation (Amshavatar)

That is, one who has been sent with a specific purpose. Partial incarnations are of a lower level than the first type of incarnation. For example, Narasimha. He came for a fixed period specifically to suppress the demon named Hiranyakashipu.

The description of the mythology regarding the avatar Narasimha is that Hiranyakashipu was a demon king. A son named Prahlada was born to him. This child used to worship Vishnu. His father Hiranyakashipu used to deny God and claim himself to be God. Therefore, he became extremely angry at his son’s worship of Vishnu. He tried to kill his son using various tactics, such as throwing him into the sea, crushing him under the feet of elephants...

...and finally threw him into the fire. However, Lord Vishnu protected him from all dangers. Consequently, he emerged safely in every instance. This further strengthened his faith in Vishnu. He continued to chant the praises of Vishnu day and night. Having failed to bring his son back to his ways, the enraged father asked him, "Is your god Vishnu present even within this pillar?" Prahlad replied in the affirmative. Then, Hiranyakashipu struck the pillar forcefully with his foot.

The pillar broke into two pieces, and from there, Vishnu emerged in the form of the **Narasimha** avatar. Narasimha is one whose body is human-like and whose head is lion-like. He is named thus because he is formed by the combination of 'Nr' (meaning human) and a lion's form.

Subsequently, Narasimha captured Hiranyakashipu, placed him on his knees, and tore open his stomach with his claws. As a result, Hiranyakashipu died.

In this way, the story of the tyrant Hiranyakashipu came to an end. At the conclusion of the story, Narasimha instructed Prahlad to ask for anything according to his own wish. Prahlad [freed] himself from desires...

History of the Hindu Nation ► 109

Page 102

...asked to grant liberation and requested to forgive his father. Narasimha fulfilled his request. After performing his duty, Narasimha disappeared from public view.

Hindus consider this narrative to be an emotionally stirring event, as it serves as an example of a son's righteous conduct toward a tyrannical father. Moreover, it contains the eternal tale of the conflict between good and evil, truth and falsehood, which is a fundamental subject of Hindu philosophy. Over the course of time, Hindus, according to their custom, accepted this devotee of Vishnu as a deity. It is a custom among Hindus to elevate natural and human forces to the status of God...

...starts to perform worship.

This story is narrated in the seventh chapter of the Bhagavad Gita.

C. Kala Avatar

The position of the Kala Avatar comes right after the Amshavatar (partial incarnation). An example is Sage Kashyapa. In the Manusmriti and other scriptures, his story is described as follows: Brahma resolved to create the world from his own being. To this end, he gave birth to four sons one by one to establish his relationship with the creation. However, none of them wished to be the cause of human creation. Thereafter, he created a fifth person. His name was Shanka.

This fifth person remained for five years. Subsequently, his life became immortal. Brahma then created a sixth son. This son's name was Sage Kashyapa. It is from him that the creation of the world originated.

D. Adhikari Avatar

An Adhikari Avatar is one who is endowed with power similar to Brahma; thereafter, that power is withdrawn. This occurred, for example, in the case of Vedavyasa.

During the composition of the Vedanta and the Puranas, he was granted such power. Subsequently, after the completion of the work, that power was taken away. He lived the remainder of his life like an ordinary human being.

According to Hindu belief, there are 24 avatars. Among them, I have presented a discussion on the most prominent avatars.

Some modern Hindu researchers have adopted a different perspective regarding the doctrine of Avatarhood. Realizing that the descent of God in human form is impossible, they have attempted to present it as a concept similar to the Prophets and Messengers of Islam.

...have continued. With this objective in mind, they have begun researching Hindu religious scriptures, including the Vedanta and Puranas, from a new perspective.

I am presenting some discussions by the renowned scholar Satyaprakash for the readers. He has written several research-oriented works on the doctrine of **Risalat** (prophethood) within Hindu scriptures. He states that in the twelfth chapter of the Rigveda, it is said—

'Agni dyotang ori mohi'
'I have chosen Agni as a messenger.'

Agni = the name of the messenger. Dyotang = messenger. Ori mohi = I have chosen. However, previous scholars have interpreted the word **dyotang** in this verse as God/deity. And they have referred to Agni as the god of fire.

In the Veda itself, there is a verse that is sufficient to prove the interpretation of the previous scholars incorrect. The verse is: **'Manu sahya kunamang,'** meaning Agni is certainly human.

By citing various verses of this nature, this scholar has sought to prove that incarnation

(Avatarvada) in Hinduism is a distorted belief. It is primarily a celestial...

The creed of the prophets and messengers of religions.

3. Reincarnation

Reincarnation refers to the soul leaving one body and entering another according to its own actions (karma). The human soul departs from its own body and enters the bodies of animals and insects. Conversely, the teachings of the Puranas state that if a person deviates from their life's purpose—namely, the worship of God—their soul wanders through one hundred and seventy-four thousand bodies of quadrupeds, birds, and insects before re-entering a human body.

A Hindu scholar states that the reasons for reincarnation are:

a. Although the soul leaves the body, its attachment (maya) and desires for the material world remain connected—things it was unable to experience—meaning the soul remains unfulfilled.

b. The soul leaves the body. However, due to its relationships with others, many of its debts remain. It is its duty to repay these debts. Due to the remaining debts, other...

In life, it will no longer be possible to fulfill the desires of this birth. And the soul will continue to experience the consequences of the actions of its previous lives. [122]

The foundation of this doctrine is that Hindu belief which states: God, the soul, and matter are indestructible. The soul is never completely destroyed. Rather, it leaves one body and enters another. This cycle continues until the occurrence of the cosmic dissolution (Pralaya).

The Dissolution (Pralaya) in Hinduism

According to Hinduism, the age of the earth is divided into four stages. These stages are—

■ **Satya Yuga:** The era of honesty and the fulfillment of promises.

■ **Treta Yuga:** The age of knowledge and science.

■ **Dvapara Yuga:** The age of chaos.

■ **Kali Yuga:** The age of darkness and ignorance.

Each of these four ages has its own unique characteristics. For example:

■ **Satya Yuga:** In this age, only those who love dharma (righteousness) are born.

■ **Treta Yuga:** In this age, those who love the material world along with dharma are born.

■ **Dvapara Yuga:** In this age, those who love desires and cravings along with dharma and the world are born.

■ **Kali Yuga:** In this age, those who only chase after desires and cravings are born.

The duration of each stage spans hundreds of thousands of years. For example:

■ **Satya Yuga:** 4800 divine years.

■ **Treta Yuga:** 3600 divine years.

■ **Dvapara Yuga:** 2400 divine years.

■ **Kali Yuga:** 1200 divine years.

পৃষ্ঠা 76

Note: 1 divine year is equivalent to 360 human years.

[122] Saqafat-ul Hind wa Biddahatuha ar-Ruhiyya, page: 43.

Page 105

After this cycle is completed, the world repeats. Time progresses from the Satya Yuga through the Kali Yuga. After repeating in this manner several hundred thousand times, the dissolution (Pralaya) occurs. The soul, gaining liberation from its cycle of wandering, merges with the Supreme Soul. Thereafter, the world is created anew, and the same process continues. Once, twice, thrice—it proceeds in this way over an infinite duration. **[123]**

The reason they describe for this is: the soul's three

পৃষ্ঠা 77

There are characteristics. Namely:

A. Sattva Guna

Its manifestation is that the soul will be inclined toward knowledge and wisdom.

B. Tamoguna

Its manifestation is that the soul will distance itself from knowledge and wisdom. Foolishness and ignorance will prevail over it.

C. Rajoguna

Its manifestation is that at times the soul will be interested in virtuous deeds, while at other times it will show an aversion to well-being.

It is primarily because of these characteristics that the soul returns repeatedly. The purpose is for the soul to liberate itself from inferior qualities and reach a higher state. Only a liberated soul is capable of reaching the desired goal of Sattva Guna. Otherwise, the soul continues to migrate from one body to another. This cycle continues until the desired goal is attained.

Based on this fundamental principle of the eternity or permanence of the soul, Hindu

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Scholars endeavor to establish several pieces of evidence to prove the doctrine of reincarnation. Here, I am discussing a few such pieces of evidence.

[123] For more details, see Yathartha Prakash, Chapter: 8.

First Evidence

Nature itself bears the proof of this reincarnation. For the sun, moon, and stars each rise and then set. They appear and then disappear from sight. The stars occupy different galaxies at different times. In the same way, souls are also transferred.

Refutation of Arguments

The sun has never become the moon, and the moon has never become the sun. Similarly, a star has never become the ocean. Rather, everything rotates in its own orbit by the command of the Creator. In contrast, according to your philosophy, a soul sometimes resides in a human body and at other times takes its place in the body of a dog. The same soul is also sometimes transferred into the body of a pig. Therefore, compare nature and the soul; can any kind of similarity be found between them?

Second Argument

If reincarnation were not a reality, then all children should be born the same way. Why then is one child born blind, another deaf, and another lame? If the soul has no influence in this, then it must be said that the Creator has been unjust or unfair. This is because He would have punished the child without any crime. Surely, the Creator cannot be like that.

Refutation of Evidence

If the variation in a child's birth is due to the reincarnation of the soul, then why does someone who possesses a healthy and robust body in youth become weak in old age? Do they even become paralyzed and blind as they grow older? Does another soul enter their body while they are still alive? But you do not claim that. According to your claim, the soul's change of body occurs only after death. The differences in a child's characteristics are primarily due to inheritance, which you also acknowledge.

Page 107

Third Document

They argue that if reincarnation is denied, it becomes necessary to consider souls as redundant; yet, the soul is immortal.

Refutation of the Argument

Their claim is based on another erroneous belief, which is the immortality of both soul and matter. According to them, the Creator is dependent on soul and matter for the act of creation. However, the reality is that the Creator is independent of everything and is All-Powerful. Even Hindus believe in this sovereignty of the Creator; they refer to the Creator as the Almighty.

Their third argument can also be refuted by the verse of the Quran which states—

Say: "The soul is by the command of my Lord." [Surah Al-Isra, Verse: 85]

Fourth Argument

They say that those who deny reincarnation and claim eternal heaven or hell based on limited and brief actions are, in effect, suggesting injustice on the part of God. Therefore, to save God from the label of oppression, the concept of reincarnation must be acknowledged.

Refutation of the Argument

Punishment or reward cannot be measured solely by time or space. Rather, the primary factor in this regard is the impact of the action, whether it be good or bad. We see the same in our worldly lives as well. How many immense tasks do people perform without any reward or incentive! On the other hand, vast rewards are granted in exchange for many small deeds that have a significant impact on human society.

Page 108

From another perspective, we can say that those who believe in reincarnation assert that the

liberated soul merges with the Supreme Soul. Thereafter, it enjoys eternal bliss and never returns to the earthly world. The question arises: does this not also constitute an infinite reward for limited actions?

This is the doctrine of reincarnation held by followers of Hinduism and Buddhism.

This belief has also been observed to have entered some sects that have strayed from Islam.

Abu Muhammad ibn Hazm states that the proponents of reincarnation are divided into two groups. Among them, the opinion of the first group is that souls transfer to other bodies after leaving their current one. These new bodies might not even resemble the ones they left behind.

Supporting this claim are **Ahmad bin Habit**, his disciple **Ahmad bin Namus**, **Abu Muslim Khurasani**, and **Muhammad ibn Zakariya al-Razi**. He has expressed this clearly in the book titled **Al-Ilm al-Ilahi**. This is also the position of the Qarmatians. Al-Razi states in some of his books that if the soul were not granted release from an animal-shaped body into a human-shaped body through slaughter or killing, then slaughtering any animal would never have been lawful.

Ibn Hazm says that this statement is nothing more than pure fiction and an absurd claim. They argue that the transmigration of souls essentially occurs for the sake of punishment or reward. Consequently, the soul of a wrongdoer is transferred into the body of a base animal, which then undergoes suffering and slaughter.

However, there is a difference of opinion among them regarding the fate of those souls whose every aspect is evil. Some of them say that souls of this class are devils. **Ahmad ibn Habit** states

that these souls are transferred to Hell, where they continue to suffer eternal punishment.

Furthermore, they also differ regarding those souls whose every aspect is beneficial. Some of them believe that souls of this class...

পৃষ্ঠা 85

Souls are angels. Ahmad ibn Habit says that, beyond any doubt, these souls are transferred to Paradise and continue to enjoy eternal blessings.

This group wearing the guise of Islam—namely Ahmad ibn Habit and Ahmad ibn Namus—attempts to present evidence for their views using several verses from the Holy Quran. The verses are—

Page 109

"O mankind, what has deceived you concerning your Lord, the Generous, Who created you, fashioned you, and balanced you? In whatever form He willed, He assembled you."

O man, what has misled you regarding your Most Exalted Lord...

পৃষ্ঠা 86

...did? He who created you, then proportioned you and balanced you. He who assembled you in

whatever form He willed. [Surah Al-Infitar, Verses: 6-8]

He has created for you pairs from among yourselves and created pairs from among the cattle. In this way He multiplies you. [Surah Ash-Shura, Verse 11]

Ibn Hazm says, this group attempts to provide evidence that the soul does not perish. Similarly, for a fixed period, the world also does not perish. Therefore, the soul is always migrating. And this migration of the soul to another category rather than its specific category is better. [124]

There is no need to refute the evidence presented by these sects. Because, firstly, their statements are contrary to the **consensus of the Ummah**. Secondly, these are purely borrowed statements from Hindu-Brahmins. There is not even the remotest connection between this and Islam.

Although this belief is widely popular in Hindu society, at its inception it...

It did not gain acceptance among all of them. Even at present, a disagreement has arisen among them regarding the acceptability of this irrational creed anew.

In the book titled **"Afterlife and Rebirth,"** the author Gobinda mentioned an incident while presenting evidence in favor of rebirth. However, there is a clear indication in that very incident that the matter is controversial even among the heavenly angels themselves.

[124] *Al-Fasl fil Milal wal Ahwa' wan Nihal*, Volume: 1, Pages: 90-91.

In the description of the incident, it is stated: "Waj Suresh [had] a cow unfit for milking..."

He used to give in charity. He hoped that through this he would gain merit. However, his son Nachiketa raised an objection. Then, his father became enraged and sent him to the world of the dead. In that realm, the Messenger of Death welcomed him.

He was even delighted by the arrival of such an intelligent person. The Messenger of Death told him to ask any question of his choice. Then the son asked, "People dispute over the state of a person after death. Some say that the souls of the dead remain even after death. On the other hand, many deny this. What is the actual reality?" Then the Messenger of Death said, "O wise child, this matter is extremely difficult to understand. Even the heavenly messengers do not know any definitive account regarding the fate of the soul. You should ask another question." But the boy continued to ask the same question repeatedly. Finally, the Messenger of Death gave the answer.

From this incident, it appears that in the beginning, the subject of reincarnation was not a matter of consensus among Hindu philosophers. Otherwise, the Messenger of Death would not have hesitated to provide an answer. Nor would he have said that even the heavenly messengers are unaware of this matter.

Some modern Hindu scholars have denied this belief in reincarnation.

They have cited several verses from the Vedas to claim that the matter pertains to resurrection.

The Rigveda states, "Strive to attain the sun so that you may know the magnitude of the fire. My messenger Bharata, the Bhikshu, and the Matarishi—all believe in two lives."[125] Here, "two lives" refers to the worldly life and the hereafter.

It further says, "When I permit you to partake of eternal sustenance, then, O Indra, you too abide with those who strive to attain eternal life."[126]

This is the Vedic doctrine regarding rebirth, which contradicts the conclusions of the Hindu scholar Dayananda, the founder of the Arya Samaj. Conversely, there are many who reject the claims made by Dayananda[127] and his followers. Notable among them is Rahul Sankrityayan, who is regarded as the most renowned modern writer on the Vedas in India. He states,

[125] Rigveda: 1/11/60/10.

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[126] Rigveda: 1/9/44/5.

[127] Birth: 1824 AD, Death: 1883 AD.

Page 111

'Those who spoke of reincarnation were people of the Upanishadic era. Perhaps they did not know that this subject would soon create doubt. No sound conscience would accept such a belief.'

Dr. Farida Chauhan says, 'Yes, the Vedas establish reincarnation. But reincarnation can only occur once. Not thousands of times.' [128] By this, she meant the resurrection after death.

Satyaprakash says, 'I challenge those who speak of reincarnation; this belief is not in the Vedas.' [129]

Hindu scholar Dwarka Shankar, who has attempted to prove Quranic teachings within the Vedas with the aim of reducing the distance between Hindus and Muslims. He has even been largely successful in achieving his intended goal. Due to his efforts, many Hindu youths have begun studying the Quran. He says, among the many surprising questions I am asked, one of the most prominent is: Is the Day of the Hereafter described in the Vedas? He says, this is essentially like asking about the existence of the soul within the body. The Vedas are, in fact, full of discussions about the Day of the Hereafter.

This is the Hindu belief regarding reincarnation. I do not know what they will do after this discussion?

And Allah guides whom He wills to the straight path. [Surah Al-Baqarah, Verse: 213]

Four. Doctrine of Karma (Karmabad)

Action or work. In Hindu religious terminology, the Doctrine of Karma refers to the law of retribution—that is, if a person performs good deeds in one of their lives, they will receive the reward for those good deeds in the next life. Similarly...

পৃষ্ঠা 92

If someone performs evil deeds in one lifetime, they will receive an evil retribution in their next life.

[128] At-Tanasukh wal Ved, Page: 93.

[129] Agamon, Page: 104.

Page 112

It is stated in the book Yoga Vashistha, "There is no place in the world—be it mountains, the sky, the sea, or even heaven—where a person can escape the consequences of their actions. No matter whether their deeds are sinful or virtuous."

The doctrine of Karma is the foundation of the belief in reincarnation. Because the punishment for an oppressor's tyranny...

পৃষ্ঠা 93

Karma is not exhausted without being experienced. Therefore, Hindus have adopted the belief in reincarnation so that no one can escape from their deeds. They will experience the consequences in a subsequent life.

The three states of karma—

First state: Parampara (Successive) Karma.

Second state: Sanchita (Accumulated) Karma.

Third state: Kriyamana (Current) Karma.

First state: It governs the current state and ensures the retribution for human actions.

Second state: The fruits of karma already exist from the past. However, it is possible to remove them through knowledge.

Third state: It influences the present, and its results manifest in the future.

Despite this, some Hindu scholars believe that karma sometimes does not perform its function. Many actions do not produce any significant impact.

...ends just by casting it away.

Therefore, these scholars introduced various methods of worship and religious rituals, claiming that these actions are the only means for humans to obtain liberation from the cycle of the soul.

5. Nirvana

The tendency toward ill-omens is very strong in Hindu philosophy. Therefore, their scholars introduced the doctrine of Nirvana to seek liberation from these ill-omens. Nirvana means liberation. Nirvana refers to that state of the soul where, after repeated rebirths, the soul attains suitability and is no longer subject to further reincarnation. At that point, the soul achieves Nirvana and unites with the Creator.

পৃষ্ঠা 95

Page 113

Krishna says, "Whoever gains knowledge about the nature of My manifestation and My inviolable deeds, will not have to be reborn in this world after leaving the body. Rather, he will enter My eternal world." [130]

It is from here that the creed of 'Wahdat al-Wujud' or pantheism originated in Hinduism. This doctrine first influenced the thought processes of Indian Sufis. Subsequently, it spread from there to neighboring states such as Turkistan and then to other Muslim nations. Within this tradition, Ibn Arabi says—

*My eye saw nothing but His face * and my ear heard nothing but His words*

My eyes have seen nothing other than His face,
My ears have heard nothing other than His words.

To Hindus, the exalted goal of life is to achieve liberation from the slavery of desires and passions. This is because the soul continues to migrate from body to body. This process continues in this manner until Nirvana is attained. Therefore, Nirvana

পৃষ্ঠা 96

...is to return to the source, meaning returning to the point of origin and becoming unified with it. And that place of origin is Brahman. In Sufi terminology, this is referred to as **'Fana fillah'**.

Dayananda states that the soul assumes a physical form again after attaining nirvana and experiencing bliss, and its activities begin anew. This is because the soul is immortal; it is never destroyed.

There is no doubt that Sufism was extensively influenced by Indian creeds and beliefs. The source of the **'Wahdat al-Wujud'** (Unity of Existence) doctrine of Sufis like Hallaj and Ibn Arabi is Vedanta, which was translated into Arabic at Dar al-Hikma during the era of the Abbasid Caliph al-Ma'mun. Meanwhile, after leaving his homeland of Andalusia, Ibn Arabi spent a long time in the East. There, he received fundamental initiation into Sufism from the spiritual masters of the East. Subsequently, he authored his famous work, **Al-Futuhat al-Makkiyya**, in Makkah al-Mukarramah. This book is consistent with Indian Sufism. He claimed that the **'Haqiqat-e-Muhammadi'** (Reality of Muhammad) is simply another form of **'Wahdat al-Wujud'**.

Some Orientalists have firmly stated that, 'in the Tariqah...

'Akbariyya' (Ibn Arabi's title was Shaykh al-Akbar. In relation to him, his spiritual path is called the Tariqa-e-

[130] Gita, Verse: 9

History of the Hindu Nation 121

Page 114

Akbariyya). It was established in Hindustan in the sixth Hijri century by Muhiyuddin Ibn Arabi. Subsequently, it spread among the Muslims. [131]

It is not impossible that Ibn Arabi, a believer in Wahdat al-Wujud (Unity of Existence), had visited Hindustan—much like his Shaykh, Hallaj—for the purpose of gaining fundamental knowledge of Indian philosophy. However, this claim remains a matter subject to proof.

Goldziher has claimed that there is a strong relationship between Indian creedal beliefs and Islamic Sufism. He stated that Kremer has proven that many methods of religious asceticism and spiritual striving associated with the Sufi **dhikr**, which similarly lead them to their state of ecstasy, originated from India. [132]

The result of Brahma is the annihilation of the individual and becoming unified with the Supreme Soul. It is from this concept that the practice of cremating the deceased began among Hindus, so that the soul could achieve complete liberation from the worldly body and reach the higher realm. Fire is a deity, signifying the divinity of Agni. It delivers the soul to the Supreme Lord.

In short, Nirvana is the level of supreme honor and ultimate desire for every follower of Hinduism and Buddhism. A person can reach this stage only when they can rise above all cravings, worldly and physical needs, and finally transform into a desireless entity.

[131] **Dr. Abu Wafa al-Taftazani**, titled *Tariqa-e-Akbaria*

See the article written by.

[132] Al-Aqida wa al-Sharia fil Islam, pages: 161-164.

122 ◄ History of the Hindu Nation

Page 115

A Brief History of the Origins of Buddhism

Buddhism is the name of an escapist movement that guides one toward an imaginary and unrealistic life, is incapable of fulfilling human needs, and fails to provide solutions to the difficult and complex issues of human life. Although Buddhism is close to human philosophy, it is far from religious philosophy. The teaching of Buddhism is to embrace solitude and asceticism with the aim of deliverance from desires and suffering. Its founder is surrounded by supernatural stories and various fables that go against logic and conscience.

It is said that the founder of Buddhism, in Kapilavastu of southern Nepal...

He was born in the nearby city of **Lumbini[133]**. His father, **Suddhodana[134]**, was the king of the **Shakya** clan. Historical records indicate that the Shakya king at that time was **"Bodhiya"** or **"Dandavani."** Historians became utterly perplexed while attempting to reconcile this contradiction (whether the Shakya king was Suddhodana or Bodhiya). They endeavored to resolve the disagreement by offering many explanations divorced from reality. One of their primary

explanations was that the governance system of that time was democratic, where all members of the parliament were referred to as **king** or **monarch**.

The author of the book **Buddhist Philosophy[135]** also attempted a resolution through such an explanation. However, the explanation is difficult to accept as it lacks logic. This is because the prevalence of a democratic system in ancient India is not historically substantiated.

[133] It is located approximately eight miles east of the **'Nautanwa'** railway station.
[134] **Gustave Le Bon** states, "Buddha, like **Jesus (peace be upon him)**, was the child of a virgin mother" (Hadarat-ul Hind: p. 344). This is a blatant falsehood. This is because Indian Hindu and Buddhist historians all agree that...

He is the biological child of his parents. Some Arab historians of Indian religions, following Gustave Le Bon, also accept this account.
[135] Page: 19. He (Rahul Sankrityayan) is one of the foremost prominent authors of Buddhism.

Page 116

There is extreme disagreement among historians regarding Buddha[136] and his historical existence. This is because his teachings were compiled during the reign of King 'Ashoka'[137], three centuries after his passing. He took up the scepter of India in 273 BC, about two hundred and fifty years before the appearance of Jesus Christ (peace be upon him). 'Ashoka' was one of the main propagators of Buddhism. He sent Buddhist missionaries to many countries including

China, Japan, Tibet, Sri Lanka, and Burma. The aforementioned darkness...

Over the centuries, he ordered the wise sayings and teachings of Buddhism to be inscribed on stone tablets. Much of it was lost to the passage of time. What remained also became groundless due to King Ashoka's lack of proper verification and scrutiny. A school of thought prevalent among Hindus in India is that 'The source of all appropriate philosophy is the Vedanta [138]'. It is the habit of monks and priests to suddenly become emotional through groundless advice and wise sayings.

[136] The root of the word Buddha is 'Bodha', meaning the wise one. His original name was Siddhartha (Sidharta). Historians have differing opinions regarding his date of birth. It is generally assumed that Buddha appeared five centuries before the birth of Jesus (peace be upon him).

[137] The ancient texts containing Buddha's teachings are the 'Betakat' (Pitaka), written in the Pali language. It means law or rules. This information was prepared for presentation at the Buddhist Council held in 241 BC. The council or conference agreed that everything in the authoritative sources was indeed the teaching of Buddha. Some of these were translated into Arabic in a book titled 'Injil Buja'.

...is.

[138] A sacred text to Hindus. Its discussion has been completed in the Hinduism section.

YAVANAS

(GREEKS)

To the Hellenistic kingdoms

GANDHARA

KASHMIRA

Himavanta

Pataliputra

Aparanta

Maharattha

পৃষ্ঠা 104

Mahimsa

Vanavasa

Suvannabhumi

Tambapamni-dipa

(Sri Lanka)

Map of Buddhist missions during the reign of King Ashoka.

Buddhist philosophy compels them (the monks) to believe in many matters devoid of logic and religious proof. Buddhist monks traveled around cities, towns, and villages, propagating the teachings of Buddha.

There is a widely discussed legend regarding the founder of Buddhism. It is said that when he reached adulthood, one day he came out of his palace and saw an elderly man. On the second day, when he went out, he saw a sick person. On the third day, when he went out, he saw a dead person on a cot. He inquired with his bodyguard about the elderly man and the cause of aging, about illness and its cause, and about death and its cause. The bodyguard informed him that the final stage of every living creature is old age (senescence), illness, and then (destruction) death. Hearing his answer, Buddha [regarding] the material world and living there...

পৃষ্ঠা 105

They dislike.

History of the Hindu Nation 125

Page 118

And one night, in search of liberation from old age, disease, and destruction (death), he left the palace and set out into the desert and forests. The author of the Buddhist philosophy text mentions this story and attributes it to the Buddha. [139] In Buddhist scriptures, this story is widely discussed and has been narrated consistently from generation to generation.

I do not understand how people recount such stories and attribute them to their revered great Lord—one who, even after reaching thirty years of age, does not know the meaning of old age, disease, and destruction. Even after learning [of these] from a bodyguard, he renounces the world

in search of liberation from it.

পৃষ্ঠা 106

...gives?

How is that possible? Is it even possible for humanity to resist the laws of nature?

During six years of association with elderly monks and priests, he carried out futile efforts to liberate the soul from old age, disease, and death (annihilation) by renouncing food and drink, enduring physical suffering in winter and summer, experiencing torment during both stays and travels, and wandering incessantly from one end to another. Finally, he became despondent about achieving his goal. Due to excessive hardship, he became emaciated. He returned to the kingdom again to begin a new, comfortable life.

It is said that at one point during this period of despair, the entire world became radiant for him. He acquired knowledge of all things. He claimed that this knowledge was divinely bestowed. The darkness over land and water vanished for him. The true nature of life and death was revealed to him. Consequently, inspired by renewed vigor, he embraced an ascetic life once more. While living as an ascetic, he invited people to the religion he had introduced. In this state, he passed away.

পৃষ্ঠা 107

His final teaching was that whoever places faith in Buddhist initiation, the community, and the doctrine, shall attain Nirvana. Seeing the hour of his death approaching, his faithful disciple

Ananda began to weep. The Buddha said to him, "O Ananda, those who, during my lifetime or after my passing, become a guiding light for themselves and a refuge for themselves—none of these individuals will ever seek refuge from others; and whoever clings to the truth as a lamp will not seek shelter from anyone else. Only such persons will be able to reach the highest peak. However, their intense thirst for knowledge must remain unceasing."

[139] Addressing the monks, he said, "You knew of my life of ease and luxury. I told myself, a foolish man will suddenly grow old, just as that old man has grown old. And he is not far from old age..." He added, "Thereafter, I began to seek supreme peace and the tranquility of Nirvana."

পৃষ্ঠা 108

Page 119

He said to him, "Do not weep. For the final state or destiny of every existing thing is annihilation or destruction. Your duty is to persist in the struggle with the mind and attain Nirvana by keeping the mind away from sin. I am not the first nor the last Buddha. As long as my disciples observe the mandatory precepts, this religion will continue to spread. When the light of truth grows dim, another Buddha will come as a reformer of my religion. His name will be 'Maitreya'. Let none of you think that after me, there will be no guide or teacher. Remember, the rules of the order are its teacher and guide."

His final words were, "The destiny of every existing thing is decay and destruction. O disciples, struggle against the mind like diligent seekers to attain Nirvana." After this, in 483 BC, the Buddha final...

...passed away. [940]

I draw the attention of the honorable readers: Buddha did not embrace faith in Allah Subhanahu wa Ta'ala even in the final moments of his life before death, nor did he give any final instructions to his follower monks to embrace faith in Allah. Therefore, a group of experts has stated that Buddha was a disbeliever (kafir) and an atheist. He died in a state of disbelief. Furthermore, it is a matter of surprise that the people of India designate him as a messenger or a prophet.

Buddha believed in the doctrine of Karma and campaigned against Hindu customs. However, Buddhist monks could not remain steadfast in this struggle. Since Buddhist views were not accepted by Hindus, they (the monks) abruptly returned to those very rituals against which Buddha had fought.

The Teachings of Buddha

Buddha did not compose any scriptures during his lifetime. Instead, he used to deliver speeches and advice to his disciples. They also did not prioritize compiling the collection of advice given by him. Nevertheless, according to some clear statements in Buddhist scriptures, to record Buddha's lessons/teachings...

...used to forbid his follower monks. These were practiced and recounted orally. Historians have

not been able to definitively determine the language of Buddha's conversations.

[140] World Religious Philosophy, pages: 151-152, Qissat al-Hadara (Story of Civilization): Volume: 3, pages: 89-90.

History of the Hindu Nation | 127

Page 120

Thus, after several centuries had passed since his teachings, distortions occurred in most of them. However, Buddhists claim that all their sects agree on certain points. Although there is much divergence in interpretation and analysis, there is no significant conflict among them regarding the Four Noble Truths. The description of the Four Noble Truths is provided below:

First Noble Truth: The Existence of Suffering

Buddha says, "Birth is suffering. Old age is suffering. Falling ill is suffering. Death is also suffering. Not reaching what is dear is also suffering."

Our opinion is that Buddha wants to live with his eyes closed to reality. He wants to lead a serene life in the desert. If birth, old age, disease, and death are suffering, can humanity keep itself away from these? Are these things under their will or part of the laws of nature?

[The innate nature of Allah upon which He has created mankind. No change should there be in the creation of Allah. That is the correct religion, but most people do not know.]

Follow the nature of Allah, the nature according to which He has created mankind; there is no change in Allah's creation. This is the upright religion. But most people do not know. [Surah

Ar-Rum, Verse: 30]

Buddhist philosophy is contrary to nature. Buddha also wanted to deliver the soul from old age, disease, and death. But was that ever possible?

পৃষ্ঠা 112

The Second Noble Truth: The Cause of Suffering

He states that the cause of suffering lies in false hope and destructive desire, which leads humans toward rebirth.

128 ◂ History of the Hindu Nation

Page 121

The Third Noble Truth: The End of Suffering and Pain

He says that the end of suffering will occur when one is able to slay (bury) worldly desires. It will then be possible to renounce excessive needs (demands). One must strive to sever worldly ties and embrace complete solitude.

Our Opinion: Through these discussions as well, Buddha's [intent] to slay the instincts...

পৃষ্ঠা 113

Under the guise of (renunciation), he has attempted to escape from facing the realities of life.

Instead of inspiring people toward beneficial and auspicious deeds, he calls for the total eradication of all desires. For this reason, many Buddhist monks (Bhikkhus), unable to fully control their sexual instincts, live their lives as eunuchs by severing their private parts. I do not know, if this tendency (becoming eunuchs and renouncing worldly life) were to persist among the entire human race, how this world and its inhabitants would survive? Therefore, it can be said beyond doubt that Buddha did not understand the meaning and nature of carnal desire. Had he understood, he would never have called for something so unnatural and impossible for humans. History bears witness to the despicable acts occurring under the cover of night in Buddhist monasteries and underground hideouts. The poverty of Buddha's logic and philosophy is clearly evident in seeking liberation through unnatural means that are contrary to human nature, violate natural laws, and are devoid of universal principles.

The Fourth Noble Truth: Actions conducive to ending suffering and distress.

Buddhist scholars state that there are eight actions (The Eightfold Path) conducive to the cessation of suffering.

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1. Right Faith (Right View)

By Right Faith, they refer to the aforementioned Four Noble Truths.

2. Right Resolve

By this, they mean the renunciation of self and striving for the benefit of all creation.

Right Resolve is achieved through the following three ways:

a. By renouncing the world and worldly pleasures.

b. By avoiding hostility.

c. By avoiding war and conflict.

History of the Hindu Nation • 129

Page 122

পৃষ্ঠা 115

3. Right Speech

The purpose of Right Speech is to avoid useless talk and actions and to stay engaged in beneficial work.

4. Right Action

The purpose of Right Action is to receive instruction through a body composed of impure parts.

5. Right Livelihood

(To earn and enjoy a livelihood through honest means.) It is unknown from where Buddhist scholars incorporated this principle. This is because monk-ascetics lead their lives through begging; maintaining a conventional livelihood is forbidden for them. They consider obtaining food for at least one day as a sufficient livelihood.

6. Right Effort

The purpose of Right Effort is to perform beneficial work.

7. Right Mindfulness

পৃষ্ঠা 116

Right Mindfulness refers to the remembrance and description of the Buddha's states and his life history.

8. Right Concentration

The purpose of Right Concentration is meditation on the Buddha, remembering him, seating him in the heart, and reflecting his divine form in the mind's eye.

These are part of the (Eightfold Path) which helps in the cessation of sorrow and suffering. Based on the Eightfold Path, ten famous core principles have been organized for monks.

The principles (conducive to attaining Nirvana) are as follows:

1. Killing living beings is prohibited.
2. Stealing is prohibited.
3. Speaking falsehoods is prohibited.
4. Consumption of intoxicants is prohibited.
5. Eating after midday is prohibited.
6. Singing is prohibited.

পৃষ্ঠা 117

7. Playing musical instruments is forbidden.

8. Using perfumes is forbidden.

9. Sitting on roads or elevated places is forbidden.

10. Accepting gifts made of gold and silver is forbidden.

These are known to Buddhist monks as the ten unwholesome or forbidden deeds.

One of Buddha's primary teachings is that he did not support the class discrimination of Hinduism. Instead, he gave priority to egalitarianism.

To Buddha, the class discrimination of Hindus had no basis. Rather, an individual's integrity and the deeds of their past life are the fundamental basis of human excellence. Furthermore, even a person from a lower class achieves liberation if they possess love, devotion, and meditation...

...continues.

This teaching of Buddha was highly encouraging for people oppressed and neglected by Hindu caste discrimination to convert to Buddhism.

Causes of Suffering and Misery

Buddha states that suffering and misery begin when an individual considers themselves superior to others. This is because everything in the universe is interconnected as an inseparable whole. If an individual deems themselves superior, it is impossible for them to change the world; while humanity may struggle and strive, effecting actual change remains impossible for such a person.

Consequently, the doors of danger and misfortune are opened for them.

He further asserts that in this aesthetic world, the ignorance of a fool is inexcusable.

In short, Buddha's fundamental belief is that suffering outweighs enjoyment—the scale of suffering is heavier than that of pleasure. Therefore, according to Buddha, it is better for mankind not to have been born at all. A group of experts, upon comprehending the significance of Buddha's teachings, argue that Buddha validates suicide. This is because, according to him...

Living is the cause of suffering.

Buddhists are not interested in procreation. Therefore, marriage is forbidden for monk ascetics, so that they do not become the cause of birth.

Perhaps the Arabic poet Abul Ala al-Ma'arri was also influenced by Buddhism. In one of his poems, he says—

This is what my father committed against me—and I committed against no one.

This (my birth) is the crime committed by my father against me; and I do not impose the burden of crime on anyone.

পৃষ্ঠা 120

Nirvana will be achieved through the complete renunciation of a Buddhist's physical carnal desires.

They say that the means of attaining Nirvana are—

a. Complete control of the soul.

b. The search for truth.

c. Diligence.

d. Silence or solitude.

e. Envy.

f. Concentration.

g. Elevated soul, etc. [141]

[141] Qissat al-Hadara, Vol: 3, Page: 85.

Page **125**

পৃষ্ঠা 121

The Concept of God in Buddhism

Buddha used to abstain from discussing God for fear of getting involved in controversy and confusing people. I do not understand how Buddha can claim that he has attained Nirvana and

God-given knowledge, yet he does not recognize his Lord, his Creator, or the object of his worship. Furthermore, he supposedly invites humanity toward his religion to liberate them from the shackles of sorrow, misery, and danger. In that regard, it makes people think deeply about whether Buddhist ideology is a religion at all. This is because the primary foundation of all world religions and ideologies is the knowledge of the Lord and Creator. One group of experts says that Buddhism is not a religion at all. Rather, Buddhist ideology is the name of an opposition group or movement fighting against Hindu myths, new customs, and especially the well-known class inequalities within Hinduism. Buddha seeks to attract neglected communities to his side. In fact, Buddhism spread more extensively among the neglected and overlooked classes in India than among other groups.

But the question remains: for all these weak and helpless people, recognizing the Lord and Creator and...

Has the purpose of meditating on the Lord for inner peace been achieved?

Undeniably, the answer to this question is in the negative. This is because, although the social status of these neglected communities in India has increased slightly, the right direction and the path of truth have not enlightened their lives.

Islam is capable of filling this spiritual void through elevated teachings encompassing life in both this world and the hereafter. Islam does not support class disparity; furthermore, it does not harbor separate perspectives based on race, color, or lineage. According to Islamic belief, all of humanity is created from clay, and the best human is the one who is most God-fearing or possesses the

highest degree of piety (Taqwa).

Returning to the previous discussion regarding God in Buddhism: there is intense disagreement among experts concerning the concept of God in Buddhism. They are divided into two groups. One group believes...

History of the Hindu Nation | 133

পৃষ্ঠা 123

Page 126

...contend that Buddha did not believe in God. The other group believes that Buddha did believe in God. The evidence presented by each side is worthless by the standards of critical analysis. Nevertheless, I am presenting the evidence from both groups to clarify the matter.

Evidence from the First Group

They say that Buddha did not believe in a Creator or a deity. He used to discourage his followers from seeking a deity. It is narrated about Buddha that two Hindu ascetics sought refuge in him. They wanted to know about the doctrine of Brahma's incarnation. A fierce argument broke out between the two while determining the method of Brahma's incarnation. Finally, they appealed to Buddha. Buddha asked, "Do you know where Brahma resides?"

পৃষ্ঠা 124

They said: No.

The Buddha asked: Have you seen Brahma?

They said: No.

The Buddha asked: Do you know the nature of Brahma?

They said: No.

The Buddha asked: Do you wish to become one with the sun?

They replied: No. Because the sun is very far from us and it is a burning substance.

The Buddha said: If you cannot become one with the sun, then what will be your state with the creator of the burning sun?

And he asked them: **Is Brahma envious and arrogant?**

They replied: No.

The Buddha asked: Are envy, malice, and arrogance found within you?

They said: Yes.

The Buddha said: Then how is it possible for you to become one with Brahma? Your nature and Brahma's nature are different. [142]

[142] Buddhist Philosophy, Page: 114.

Page 127

A conversation once took place between the Buddha and a Hindu scholar named Vashistha. **The Buddha said**, "Have you seen Brahma with your own eyes? Has any of your predecessors seen Brahma with their own eyes?" The Hindu scholar remained silent without giving an answer.

They further state that there is a consensus among the following scholars regarding the Buddha's denial of God. They are—

পৃষ্ঠা 126

1. Nagasena, 150 BCE.
2. Nagarjuna, 175 CE.
3. Asanga, 360 CE.
4. Vasubandhu, 400 CE.
5. Dignaga, 420 CE.
6. Shanta, 750 CE.
7. Shakya Shari Badar, 1200 CE, etc.

They further state that there is no mention of the existence of a deity in the sacred Four Noble Truths of Buddhism. He did not even give his favorite disciple, Ananda, any final instructions to believe in God. He only gave the final advice to make himself his own refuge.

These are the arguments of the opponents. Anyone desiring more analysis than this should read

Rahul’s book titled "Buddhist Philosophy." [143]

Evidence of the second group, the proponents:

The Buddha believed in a Supreme God. However, he did not give Him much importance. Since having faith in a Supreme God was a known concept in Indian society...

For this reason, he did not give much importance to it.

Their evidence is provided below—

First Proof

They present proof using both logic and citations.

[143] Buddhist Philosophy, page: 1, 41, 53, 171.

A. Logic-based proof

Religion cannot be conceived without believing in the Lord. Because, the Lord is the primary foundation of faith in all religions. Therefore, the opponents term Buddhism as a religion

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...unwilling to give.

B. Citation-based Evidence

The mention of the word 'Ishwara' (God) is found in the two texts, Anguttara Nikaya[144] and Majjhima Nikaya[145].

Response to Opponents

A master without attributes is merely a purposeless philosophy. This is because Buddha did not offer any such praises from which the existence of God could be inferred.

Second Evidence

Buddhists do not believe in Brahma as a Lord as the Brahmins do. Rather, they accord Buddha a higher status than Brahma.

This show of respect for Buddha, instead of being an argument in their favor, becomes a powerful tool for their opponents. This is because they place Buddha on the pedestal of God and worship Buddha to the exclusion of Allah. Yet, Buddha is merely a created being (makhluq) just like them.

Proponents state that doubts have arisen regarding this matter for several reasons mentioned below:

1. Siddhartha is one of seven individuals who claimed to be Buddha. Those seven are: 'Sakshya Buddha', 'Bacha Buddha', 'Vishad Buddha', 'Kousangak Buddha', 'Karanakuna Buddha', and

'Saba Buddha'. Due to the conflation of the subject matter, people confuse one with another.

2. Buddha spoke against Brahma and showed disrespect toward the teachings of the 'Vedas'. Consequently, Hindus slandered him as an atheist. They spread this notion throughout Indian society. By labeling Buddha as a 'fasiq' (truth-abandoner) and a 'kafir' (unbeliever), they attempted to ostracize Buddhism in its own country and homeland.

3. How is it imagined that the teachings of Buddhism are free from supernatural elements? Yet, they remain submerged in an ocean of 'shirk' (associating partners with God) and new rituals. Buddhists continue to worship Buddha instead of Allah. [146]

পৃষ্ঠা 130

[144] Chapter: 41.

[145] Chapter: 101. (These are fundamental sources of Buddhism)

Page 129

However, this fundamental conflict (regarding the presence or absence of the concept of God) undermines the foundation of this religion, which has spread to several nations across Asia, Africa, and Europe. This is because devoutly religious individuals will never accept a religion that holds such deeply controversial views concerning the existence and attributes of Allah. How can people of firm belief and faith embrace a Buddhist ideology of seeking salvation from adversity

and suffering, when that ideology does not acknowledge the existence or divine power of Allah at any stage of that salvation? Furthermore, it claims that its Nirvana has been attained.

Any thinking individual can perceive the contradictions and discrepancies between these two matters. This contrast is one of the primary reasons for the failure of Buddhism in its own birthplace and land of origin. The reason is that the people of India could not find satisfaction in Buddhist philosophy in the same way they were satisfied with the sublime teachings and guidance of Islam. This also occurred in far-off European countries, distant from divine teachings, when Christian missionaries reached Europe. This is because it was accepted only after transformations and distortions had been made. Yet, Jesus (peace be upon him) arrived five centuries after the Buddha. At that time, Christianity did not spread in Europe. Currently, Europeans are once again searching for a logic-based religion that distinguishes between the Creator and the creation, and between Jesus and his Lord. There is no doubt that only the pure teachings of Islam—free from those deviations, errors, alterations, and distortions—can fill this void.

Just as Islam played a timeless role in ancient times in the regions between Afghanistan and Indonesia (which were once vast centers of Buddhist thought), leading the majority of people to seek refuge under the shade of Islam, it can fulfill this same role in present-day Europe as well.

Although Buddhism captivates or dazzles people with its simple teachings, it is only when individuals regain consciousness from its intoxication and charm that they will realize the true nature and objectives of Buddhism.

[146] It is evident to Buddhists that as Buddha’s long life approached its end, his followers came to regard him as godlike. They did not even wait for his death.

The Four Buddhist Councils (Assemblies)

The First Council

Immediately after the death of Buddha, a memorial gathering was held. In it, his

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The famous disciple ‘Ananda’ was instructed to collect the Buddha’s tenets and beliefs. Others were ordered to formulate the monastic code of conduct.

Second Council

The second assembly was held 100 years after the death of the Buddha. The primary purpose of this meeting was to verify and evaluate the Buddha's guidelines regarding various religious customs and rituals that were influencing Buddhists.

Third Council

This assembly took place in 226 BC during the reign of King 'Ashoka'. The objective was to

resolve various disagreements among Buddhists.

Fourth Council

The fourth council was held towards the end of the first century AD during the reign of King 'Kanishka'. The purpose of this council was the purification of the Buddha's teachings from misinterpretations.

Buddhist Sects and Sub-sects

পৃষ্ঠা 134

Before King Ashoka's reign began, Buddhists had already split into eight sects. Among them, two sects are prominent.

1. Hinayana.
2. Mahayana.

First group: Hinayana

This group rejects God, the soul, and intuition or the inner conscience. Similarly, this group believes in the human nature of Buddha. They believe that Buddha was a person born of parents,

merely a human. He lived his life like others and passed away.

...achieved (Mahaparinirvana).

However, by acquiring certain great qualities, he was elevated to a sanctified status and became worthy of being honored with the title "Acharya Manash." This group has adopted the following words of the Buddha:

"Do not seek refuge in others." They have made this teaching of the Buddha their core principle for achieving Nirvana. This group (Hinayana) relies on the decisions of the Third Council. Hinayana spread throughout South India and the island of Sri Lanka. The scriptures of Hinayana are written in the Pali language. Their famous scripture is the "Tripitaka," which is a collection of three books. The compilation of these books was completed approximately four centuries after the Buddha.

Second Group: Mahayana

They believe that those who adhere to the creed of this group and advance within Mahayana along with the community of monks can achieve Nirvana. This group believes that the Buddha has no physical body or form; rather, he is a divine radiance and an illuminated shadow in the world. He is the eternal and supreme God. This group remains immersed in the ocean of polytheism (shirk). They worship every monk...

...accepts [them] as such, invents many rituals, and provides philosophical discourses on the paths of worship and salvation. It is believed that this sect was established during the reign of King Kanishka, and its regulations were formulated at the Fourth Council.

The Mahayana sect spread across Northern India, Tibet, Mongolia, China, and Japan. They adopted many beliefs and tenets from these countries. Most Mahayana scriptures and books are written in Sanskrit, Chinese, Tibetan, and Japanese.

The most famous texts are the Diamond Sutra and the Lankavatara Sutra.

Worship in Buddhism

The method of worship in Buddhism is not through physical movement.

1. According to their belief, it involves extensive praise and glorification of the Buddha's grace, beauty, and perfection.

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2. Savoring his memory, visualizing him in both solitude and society, and praying for the soul to be transformed into his likeness in rebirth. Chanting the Buddha's name and visualizing him is the highest level of worship for Buddhist monks.

This doctrine teaches monks reverence and worship. According to Buddhist belief, liberation is not achieved through the study and review of books. Rather, for liberation, it is necessary to renounce worldly desires and receive guidance from a perfect ascetic of the same stature as the Buddha. A

perfect ascetic is a unique personality who can unveil the mysteries. [147]

At the second stage, this worshiper will take the place of the object of worship. The believer will take the place of the belief. Creation will take the place of the Creator. Consequently, his...

There will be no minimum distance between oneself and the Creator. Therefore, one claims divinity for oneself. You can compare this Buddhist creed with the Sufi belief of visualizing the Peer (spiritual guide). This is because a disciple in Sufism visualizes his absent or deceased Peer. He draws an image of him in his heart. He performs all actions in relation to him, as if he is living with the Peer. In the second stage, he visualizes the Great Prophet (peace and blessings be upon him) and draws his image. In the final stage, he claims to have ascended to the gate of Ihsan.

Buddhist Hymn during Worship

I bow to the perfectly worshipful Buddha, for whom the entire world has been unveiled.
I bow to the perfectly worshipful Buddha, for whom the entire world has been unveiled.
I bow to the perfectly worshipful Buddha, for whom the entire world has been unveiled.
I seek refuge in God Buddha.
I seek refuge in the Dharma.

I seek refuge in the community of monks.

I seek refuge in Lord Buddha for the second time.

I seek refuge in the Dharma for the second time.

[147] Some scholars refer to this state as **Wantlessness**, meaning a human being rising to such a level that they can become completely independent or detached from all creation.

Page 133

I seek refuge in the community of monks for the second time.

I seek refuge in Lord Buddha for the third time.

I seek refuge in the Dharma for the third time.

I seek refuge in the community of monks for the third time.

I have adopted a precept in which there is no suffering.

I have adopted a precept in which there is no stealing.

I have adopted a precept in which there is no lust.

I have adopted a precept in which there is no falsehood.

I have adopted a precept in which there is no intoxication.

The Spread of Buddhism

Buddhism was not confined to the people of the highest classes of Indian society. Its doors were open to all who wished to be initiated into Buddhism. Hinduism was the opposite. As a result,

Buddhism achieved widespread expansion. People from the lower Hindu castes also received initiation into Buddhism. King Ashoka embraced Buddhism, declared it the state religion, and sent missionaries both within and outside of India. He also sent his son Mahendra to South India and Sri Lanka for the propagation of the religion.

Consequently, Buddhism spread through East Asia and Central Asia. Buddhism spread to Burma, Thailand, Cambodia, Laos, many provinces of China, Korea, and Japan, as well as Mongolia and Sri Lanka [148]. The vast expansion...

The primary reasons behind the vast expansion were Buddha's simple and captivating personality, the decision not to get entangled in the prevailing philosophies of those regions, and the teaching of etiquette. Nevertheless, during that era, there was no major conflict between Buddhists and Brahmins. Faxian, a Chinese traveler who visited India in the fifth century AD, stated, "The people of India respect Buddhist monks and Brahmins equally. Places of worship for both religions are built side by side."

In the seventh century, various disputes and ideological conflicts began to arise between Buddhism and Hinduism. In 634 AD, an assembly of followers from both religions was held in Kanauj. The said debate and...

[148] Al-Buziyya Tarikhuha wa Akaiduha, page: 361.

পৃষ্ঠা 142

Page **134**

The Brahmins emerged victorious in the review meetings. Subsequently, they began to curtail the power of the Buddhists. Later, Shankaracharya (788-830 AD), the renowned commentator of Vedanta and a great Hindu preacher, arrived and drove Buddhist power out of the Indian subcontinent. It is said that Shankaracharya’s adoption of an intellectual approach was more effective than the authoritarianism of King Ashoka.

Following this, the light of Islam arrived and remained victorious thereafter. In the presence of the divine light of Islam, Hinduism and Buddhism were simultaneously defeated from Sindh to Indonesia and Thailand. As a result, a vast number of people abandoned Buddhism and Hinduism and embraced the religion of Islam.

"And say, 'Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.'"

And say, "Truth has come and falsehood has vanished; indeed, falsehood is ever bound to vanish." [Surah Isra, Verse 81]

পৃষ্ঠা 143

Page 135

Jainism

It is essential for researchers of Indian religions to discuss Jainism [149], even if the number of its followers is small. This is because it has exerted a profound influence on other religions in India.

A Brief History of Jainism

Followers of Jainism claim that their religion is as ancient as the world itself. The final fundamental reformer and ideological preacher of this religion was Mahavira Swami (540–486 BC). He was a contemporary of Gautama Buddha [150]. Many conflicts and clashes occurred between them. Gautama Buddha criticized Mahavira Swami in many of his discourses and teachings. Mahavira...

পৃষ্ঠা 144

Before the Swami, 23 other Tirthankaras (whom Jains believe in as God) had passed. Mahavira Swami was the last of them. The time interval between the appearances of each of those Tirthankaras was millions of years, which even mathematicians are unable to calculate.

Lala Dewan Junad wrote in his book titled **"Is Jainism Eternal?"**: "This universe is beginningless and endless. It has no beginning and no end. Similarly, Jainism is also beginningless and endless."

The most appropriate observation regarding Jainism is that nothing is known about its beginning or end. No history of any kind has been preserved.

[149] According to 1951 statistics, the number of followers of Jainism was approximately 1,618,405. Due to explicit atheism and an indecent lifestyle, this religion could not spread outside

of India; moreover, it could not even expand to different parts within India. Jains remain confined to the state of Gujarat, and there are remarkably vast places of worship in Gujarat. The word 'Jain' means conqueror, referring to one who has been able to control their carnal passions.

পৃষ্ঠা 145

[150] Dr. Mohanlal suggests that although Gautama Buddha and Mahavira Swami were contemporaries, they never met. (Jain Philosophy, Page No.: 81)

Page 136

Jainism became divided into two major sects. These are—

■ **Digambara** [151]

■ **Shvetambara** [152]

Furthermore, each sect is further divided into two sub-sects. One group practices idol worship, while the other declares idol worship prohibited. The sub-sect of the Digambara group that declares idol worship prohibited is named ‘Taran Panthasar’. The sub-sect of the Shvetambara group that declares idol worship prohibited is named ‘Das’.

পৃষ্ঠা 146

Commentary

This division destroys the fundamental basis of religion. This is because division shatters the very foundation of ideology.

Compilation of Lord Mahavira's Knowledge and Wisdom

After the passing of Lord Mahavira, the guardians of religion and ascetics taught the Dvadashanga [153] to people from their memorized knowledge, as their era was close to that of their Master. However, after seven centuries had elapsed, the number of individuals who had completely memorized the teachings was exhausted. Only a small number of partial memorizers remained among them. Kanad Swami [154] recognized this vulnerability and resolved to compile the remaining memorized knowledge. He authored several volumes. Subsequently, his disciple, Uma Swami, composed a work that holds a status among Jains comparable to that of the Torah and Gospel. Today, it is well-known as the Tattvartha Shastra (TATWARTH SOTRA). This scripture is currently regarded as the unparalleled source of Lord Mahavira’s teachings (these are the accounts of the Digambara sect).

On the other hand, according to the Shvetambara sect, as stated by the author of the Jain scriptures, nearly ten centuries after the Nirvana, in 453 AD, a gathering of about five hundred Jain scholars was organized in the city of Vallabhi, and instructions were given to compile their remaining memorized knowledge into a volume.

[151] Digambara implies that the sky is their clothing. That is, they prioritize remaining naked.

[152] It means those who prefer white clothing. **Jain Religious Philosophy, Page No. 19.**

[153] According to the belief of the Jains, all these are the teachings of Mahavira Swami.

[154] This was around 156 AD.

Historical Criticism

Following the presentation of the two aforementioned descriptions, we can easily state that the teachings of Mahavira Swami have not reached us in an undistorted form. Rather, a large portion has been lost over the course of time, and we cannot place our trust in the historical purity of the remaining parts. Since the Diwayadi could not place their faith in the veracity of the groups of monks and memorizers who arrived from all directions—as the Diwayadi would listen to everything they spoke and then instruct writers to record it—a significant question arises: how can any person of sound mind place their trust in the narrative of those books related to the Diwayadi? Furthermore, those books cannot be found in any reliable or historical sources. It is a matter of great regret for those who believe in these stories, anecdotes, and descriptions.

Fundamental Differences Between the Two Major Groups

There are disagreements between the two groups on 84 points. However, most of them are trivial matters arising from thought. Therefore, we refrain from describing them.

...staying. Furthermore, Jainism is based on three fundamental points of contention.

First: Worldly Attachments

According to the Digambara sect, perfect knowledge and permanent liberation will be achieved only when a person can completely sever worldly ties. This includes, for example, renouncing clothing and remaining naked. Therefore, followers of the Digambara sect are observed living in nudity. In contrast, the Shvetambara sect accepts necessary items for daily life, including clothing, bedding, and a staff.

Followers of the Digambara sect consider three things to be sufficient: 1) Scriptures (their sacred texts). 2) Peacock feathers for sweeping the ground to keep it pure. 3) A water pot for hygiene.

In religious booklets, cultural centers, airports, stations, places of worship, and ceremonies—all the nude images displayed represent the identity of the Digambara sect.

Followers of the Shvetambara sect pull a cloth over their faces while speaking and during travel. On the other hand, followers of the Digambara sect remain unclothed.

They do not wear any clothes at all. They eat only once in the entire day.
They do not even use utensils; they eat by holding the food in their hands.

Shvetambaras eat twice a day, using utensils.

History of the Hindu Nation ► 145

Page 138

This is the fundamental difference in their relationship with worldly life and the world.

Secondly: Dispute regarding the attainment of Moksha by women

The Shvetambaras' opinion regarding women is that women will attain Moksha in a woman's body. (They do not believe that a woman will achieve liberation by being transformed into another gender.)

পৃষ্ঠা 151

According to the Digambaras, women will not achieve liberation. This is because they have tiny microorganisms in their armpits, which are killed when the arms are moved.

The second reason is that they menstruate every month. Therefore, even if they wear clothes, they are not capable of performing complete penance. Thus, it becomes necessary for them to be reborn in a second life in the form of a man (i.e., reincarnation).

In this manner, their beliefs are filled with various absurdities and unrealities.

Thirdly: The Perfect Ascetic

The belief of the Digambaras is that in earthly life, a perfect ascetic does not experience hunger, thirst, or disease. The Shvetambaras hold the opposite belief.

The aforementioned three are the fundamental differences between both groups. However,

branch and minor differences are countless. In an effort to keep the discussion concise, we are refraining from those discussions.

পৃষ্ঠা 152

Page 139

Blank Map of India

Foreign Territory

Disputed: Foreign Territory

Conflict Zone: Siachen Glacier

Disputed: Indian Territory

Indian Territory

Fresh Water Body

Salt Water Body

Other International Boundaries

Extent of Indian Claim (Disputed)

Line of Control (Projected)

Extent of Foreign Claim (Disputed)

Recognized Indian Boundary

State / Union Territory Boundary

District Boundary

Shoreline

below 1%

1 - 10%

10 - 25%

25 - 50%

above 50%

Currently, the number of Jains in India is very small.

The figure shows the proportion of the Jain population in various regions of India.

Fundamental Beliefs of the Jains

1. The world is the collective result of soul and matter. Beyond this, there is no creator or controller.

2. The existing relationship between soul and matter is the consequence of one's actions (karma). For it is karma that repeatedly sends the spirit or soul back into the world.

3. The soul attains liberation from the cycle of repeated rebirth only through pure faith, pure knowledge, and pure conduct. This is called salvation or Moksha.

4. A liberated soul is a Supreme Soul (Paramatma). Even after attaining liberation, these souls sometimes return to the world to guide wayfarers on their path. Therefore, it is the duty of humans to strive for liberation from the cycle of the soul's return.

5. The world is the center or abode of the spirit or soul. The spirit or soul manifests continuously within the world.

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6. Non-violence is the supreme virtue.

7. For a Jain monk, choosing a life of celibacy; that is, renouncing the company of women, perfumes, and adornments.

8. Establishing complete control over the five senses. This is because the five senses drive humans toward a life of worldly attachment and base instincts. Consequently, human nirvana is not achieved.

The Concept of God to the Jains

Considering the primary beliefs of the (aforementioned) Jains, it becomes clear that they do not believe in the existence of a creator and controller of the universe. Instead, they believe that the birth of the world is the result of existing relationships between the soul and matter. The world is eternal, just like soul and matter. Since the world was never non-existent, it did not require a creator to bring it into being. Rather, the world has existed or been present in different forms since time immemorial. Furthermore, the world takes its current form through the blending of the relationships between the spirit and the soul.

Based on this, some scholars argue that Jainism is a reaction to the rituals of the Brahmins. However, Jains refute this, stating, "We do not deny the existence of a Creator; rather, we deny His attributes of creation and governance, as His existence is not external to the world."

Jainism expert B.R. Kean states, "Jains do not believe in a single God who is beginningless, eternal, omnipresent, omniscient of all things great and small, omnipotent, and the creator of the universe and life. Instead, they believe in souls that are liberated from rebirth and have attained moksha. These souls, upon reaching nirvana, are elevated to the status of God."

From the preceding discussion, it is evident that the number of gods in Jainism...

(Arwah-e-Najiha, meaning) Is equal to and matches the number of souls that have attained salvation (Moksha).

Thus, we see that they worship the Tirthankaras, known as souls who have achieved salvation. They say, "I pay homage before the Tirthankara, who is God and bestows security and peace upon creation. Alas, if only I could attain Nirvana through his gaze and grace!"

Allah is Pure and Exalted far above what they attribute to Him. In attempting to flee from one Lord, they fell into the clutches of many gods.

Classification of men among the Jains

Jains divide their men into five categories.

1st Level: Arihant

The souls that have attained salvation. Those who have acquired perfect knowledge and complete realization. Consequently, during their earthly life before natural death, they were elevated to the status of God. There are 24 of them, whose discussion has been covered previously.

2nd Level: Siddha

Those souls who have been liberated from the cycle of repeated rebirths in this world and attained

salvation (Moksha) after natural death. Their number is also 24.

3rd Level: Acharya

The head of the ascetics and an individual who has reached the threshold of attaining salvation.

4th Level: Upadhyaya

A guiding ascetic who travels from place to place. They serve as disciples of the Acharya.

5th Level: Sadhu

An ordinary ascetic who has initiated the Jain way of life.

The Philosophy of Idol Worship Among Jains

According to the fifth stage, novice Jains beginning their monastic life are unable to practice steady contemplation, prolonged chanting, and meditation. Since they cannot firmly establish a conception of the Divine within their hearts, they require an external manifestation of God. When Jain experts recognized this difficulty, they granted permission for the creation of idols possessing desired attributes. Subsequently, each sect focused on fashioning a deity in accordance with their respective creeds.

The Digambaras install nude idols of their masters so that an imagery of liberation from worldly needs is reflected. However, the Shvetambaras are the opposite. This marked the first time that idol worship was introduced into Indian religions. This is because we do not find mention of the

construction of idols or places of worship in the teachings of the Vedas or the Buddha. Therefore, Hinduism and Buddhism were influenced by Jainism.

Among modern Jains, idol worship is considered an auspicious and highly essential practice. This is because their scholars express regret regarding the new generation that has abandoned idol worship. In the history of Indian religions, since Islam was the first to declare the creation and worship of idols as forbidden (haram), they also towards Islam...

...continue to cast arrows of criticism.

At this point, the esteemed readers may pose a question: Jains do not believe in any attributes of God. Therefore, by what method do they construct idols?

In response, we would say that they do not create depictions of a Lord whose existence they deny. Rather, they represent the lives of spiritual practitioners—souls who have attained liberation from returning to this world. Examples include great spiritual figures such as Deoji, Parshvanathji, Mahavirji, Somnathji, and others. Currently, these kinds of practitioners are the great lords to the Jains.

The Influence of Jainism on Hinduism and Buddhism

Hinduism has been influenced by Jainism in various fields of jurisprudence and creed. This serves as proof that original fundamental and primary creeds are absent in Hinduism, as we have previously highlighted. I am presenting some of the rituals and creeds adopted by Hindus and Buddhists from the Jains.

1. Idol Worship and the Construction of Places of Worship

During the Vedic era, Hindus did not know what idol worship and the construction of places of worship were. Buddhists also did not know. Hindus and Buddhists gradually began to adopt these practices by imitating the Jains.

2. Non-violence (Ahimsa)

The clear teaching of the Vedas is that horses, buffaloes, and cows can be slaughtered. The Jains arrived and labeled animal slaughter and even the killing of tiny flying insects as a grave sin. The wise poet Abul Ala al-Ma'arri, influenced by the Jains, hinted at this. He was not influenced by the Buddhists, as some historians have opined.

Hinduism has also declared the killing of animals to be a great sin. Specifically, cow slaughter is considered a major sin. Now they, like the Jains, take pride in saying "Non-violence is the supreme duty."

3. Reincarnation

Previously, we have proven that the existence of Heaven and Hell is clearly stated in the Vedas. The Jains came and exerted influence over Buddhists and Hindus. As a result, it became difficult for Hindus and Buddhists to emerge from the doctrine of reincarnation.

4. Sannyasa or Renunciation

The discussion regarding human lifespan according to Hinduism has been conducted previously. The first two types are related to family life. In contrast, Jains encourage the renunciation of worldly attractions and the adoption of an ascetic life. Influenced by this, Hindu and Buddhist priests abandon worldly attachments and choose a life of renunciation.

5. Nudity

The culture of nudity is not found in Hinduism and Buddhism. It has undoubtedly originated from Jainism. Hindu and Buddhist priests adopted the culture of nudity from the Jains. Now, they observe rituals every year in the nude and roam through streets and open spaces unclothed. However, the Government of India has prohibited them from practicing such nudity in villages and towns. After a fierce verbal battle, the government granted permission to perform ceremonies in the nude in deserts and forests.

These are the tenets and beliefs of Jainism. I have described them as briefly as possible. A detailed discussion of them would fill thousands of pages. Access to these discussions is easy; however, they are also difficult to comprehend. Finally, I hope that the above discussion regarding Jainism, between truth and falsehood and...

It is sufficient for a truth-seeker who is accustomed to comparing the weak with the strong and choosing what is beneficial for this life and the hereafter.

Almighty Allah is Most Holy and Pure. He has revealed clear verses in His magnificent book, the Al-Quran. Everyone, from the cities to the villages, can understand the Al-Quran. The learned and the unlearned benefit from it according to their respective needs. I express my gratitude to Almighty Allah. And Allah is sufficient for grace and mercy. May Almighty Allah shower peace upon the Great Prophet (peace and blessings be upon him), his family, and all his companions. Ameen.

Page 145

Sikhism

The Intellectual Environment of India at the Time of the Introduction of Sikhism

India was illuminated by the light of Islam at the very dawn of Islamic history. From that time onwards, India became a convergence point for Muslim warriors, conquerors, scholars, and preachers. In the face of Islamic education, humble ideals spreading in all directions of India, and the blessed armies led by Muslim conquerors, the idolatrous beliefs prevalent throughout India began to falter. Consequently, their idols and statues were unable to protect their temples and religious centers from destruction and ruin.

Hindus, Buddhists, and Jains became despondent upon seeing their fate and the precarious state of their religions. Cracks appeared in the leadership of monks and priests. In such circumstances, a group of reformist Hindu poets and writers emerged in eastern India. To boost their

self-confidence and morale, they focused on creating an unimaginable, incomprehensible, immortal, and unbreakable devotion toward the love of Brahman. However, the general disposition of Hindus did not embrace this poetic language because they were accustomed to worshipping stone idols. Thus, the two ideologies began to move along different paths.

পৃষ্ঠা 4

A. The Path of Acquiring Knowledge

This ideology does not believe in good deeds. It maintains that everything it possesses is acquired through knowledge and meditation. This is because the core tenet of this view is that this life is not sufficient to know the true identity of God, let alone His worship and obedience.

History of the Hindu People ► 153

Page 146

Indian weaver-poet Kabir Das (1440-1518 AD). He was one of the twelve disciples who followed the Ramananda school of thought (1360-1450 AD). Having been born into a Brahmin family and raised in a Muslim household, he became a major proponent of this ideology. In his philosophy, by harboring hostility towards everyone regarding the caste and essence of God...

পৃষ্ঠা 5

He used to call for immersion in deep contemplation. He described Allah or God as unimaginable

and invisible. Therefore, why all these rituals of worship, customs, ceremonies, or sacrificial festivals?

In my opinion, he was the first proponent of **"Wahdat-ul-Adyan,"** or the **"unity of all religions,"** in Indian history. After **Shankaracharya** (788–820 AD), he was a profound believer in the doctrine of **"Hulul and Ittihad"** (the incarnation or indwelling of God).

To clarify his philosophy, I am quoting a fragment of his poetry. It says:

1) Where do you search for me? I am right beside you. You will not find me in cows or goats.

2) You will not find me in knives or wounds. I am not in the skin of animals, nor in flesh or blood.

3) I am not in rituals or festivals; I do not dwell in asceticism. When you seek me, you will find me in an instant.

Kabir Das further says:

a) O ascetics and priests, I run with every breath. I dwell everywhere.

b) The world is utterly mad. The world worships stone idols. It does not worship the stone of the grinding mill...

Food ground on stone is consumed.

For the purpose of penance or attaining knowledge, he would rely on an elderly guru as his support. This was because he believed that God had descended into or resided within the said guru. Therefore, Kabir Das is quoted as saying: 'I once saw God and the Guru before me. In the next moment, I fell in prostration (Sajda) at the feet of my guiding Guru.'

Kabir Das used to harshly criticize Hindu customs and rituals. He also held unique ideas, not all of

which can be detailed here. Guru Nanak, the founder of Sikhism, was influenced by Kabir Das in the philosophy of "Wahdat-ul-Adyan" (Unity of Religions). This will be clearly understood in the following discussion.

B. Ideology of Devotion and Love for the Guru

This ideology is identical to the first-mentioned ideology in the pursuit of knowledge and penance. However, it does not give much importance to excessive penance. Instead, it places great emphasis on devotion and love. The poet...

Jayasi is one of the foremost proponents and pioneers of this ideology. He is the author of a famous epic poem titled Padmavat.

C. Representation of Ram

This ideology is not content with mere imagination. Instead, it selects a beloved personality and elevates them to the status of God. This is done so that one can engage in deep meditation and not feel detached from the Divine. In their view, Ram is the living embodiment of an ideal model. Tulsidas (1517–1643 AD) is considered a prominent exponent and spokesperson for this school of thought. This is because Tulsidas himself portrayed Ram's personality with qualities such as a noble son, a blessed husband, a generous brother, an intimate friend, and a righteous ruler. (Previously, regarding Ram and his historical position in Hinduism...

...I have shed light on.)

D. Representation of Krishna

This ideology is similar to the aforementioned one; however, there is a difference in the selection of the model. Tulsidas, the spokesperson for the former ideology, selected Rama as the model. Conversely, Surdas (1407–1583 AD), the spokesperson for this ideology, chose Krishna as the model and propagated various myths and legends centered on Krishna.

Such was the intellectual and social condition of India at the time of the birth of Guru Nanak, the founder of Sikhism. Guru Nanak was born into a Hindu Kshatriya family in a village located in the Lahore district of the Punjab province. Since childhood, Guru Nanak's disposition favored solitude and seclusion. He used to interact and maintain companionship with Muslim Sufis such as Hossein Darvesh, Ismail Bukhari, Ali Hujwiri, Baba Fariduddin Ganjshakar, and Jalaluddin Bukhari, among others. Guru Nanak introduced a religious doctrine that was a blend of all faiths. He was one of the primary disciples of Kabir Das. Related to Guru Nanak, the 'Guru Granth Sahib' [155]...

...is done, which has been accepted as a sacred and prestigious scripture by all followers of the Sikh religion. Guru Granth Sahib [is full of] self-contradictory beliefs—

[155] Kirtar Singh states that Arjun had the book titled Guru Granth Sahib written through Bhaidas

Ji during the mid-period of 1606-1681 AD. 112 poems of Baba Faridganj and Kabir Das's vast collection of poetry have found a place in the 'Guru Granth Sahib'.

History of the Hindu Nation ▸ 155

Page 148

...full of beliefs and mutually conflicting matters. A peculiar mixture of India's Islamic, Hindu, Buddhist, and various other religions is found in the Guru Granth Sahib.

Upon studying the Guru Granth Sahib, it becomes evident that the author's views and paths—

পৃষ্ঠা 10

In the aforementioned book, an attempt has been made to establish itself as highly prestigious so as to be accepted as a model for followers of all religions indiscriminately. However, this effort misses its mark from the very beginning. This is because Sikhism emerged as a third power in India, which was at war with both Islam and Hinduism at the same time.

Below, I will discuss some of the beliefs and creeds of the Sikhs. The Sikhs have essentially selected these from Hinduism.

1. The unity or oneness of all religions

Regarding the Bhagavad Gita, the sacred scripture of the Hindus, Guru Nanak previously stated that in whatever way you worship me, I shall protect and maintain you in that same manner. People adopt various forms to worship me. All methods and opinions bring you to me.

It is stated in the Vedanta that, surely, Vedanta does not oppose any religious philosophy or

philosophical thought.

All these ideologies are deeply rooted in the minds and intellects of Hindus. As a result, they...

পৃষ্ঠা 11

They accept all mutually contradictory creeds and beliefs without any narrow-mindedness or critical review. Thus, among them, we find some who believe in monotheism, some in the trinity, and some in polytheism. There are also atheists among them, or those who do not believe in any God, yet they remain bound within the fold of Hinduism. This is because birth makes their presence within its religious philosophy mandatory, and it is impossible for an individual to escape from any level. It only becomes possible when the soul is transferred from one body to another and transformed from one level to another. This is the core key or ideology of the unity of all religions (Wahdat al-Adyan) in the history of India.

Guru Nanak, taking advantage of the philosophy of 'Wahdat al-Adyan', intended to re-implant it into the minds of Hindus. With great ingenuity, he blended Islam with his philosophy and formulated some creeds containing created human attributes—

পৃষ্ঠা 12

He selected beliefs from Islam. Driven by the desire to become the spiritual guide for followers of all faiths and opinions, he founded this new religion.

Drawing from that, Nanak said, "Certainly, the Hindus have six intellectual schools of learning. Each institution has its founder and authority. All founders drink from the same fountain (everyone drinks water from the same source). Although their outward forms, rituals, and customs differ, you should accept the school of thought that believes in the Creator, His greatness, and His infinite power. Consider this school of learning as your lost or misplaced treasure, for in it lies growth, progress, and excellence. Do you not see that the sun is one, while the environments are varied?"

O Nanak, surely God is one, although the forms of His worship and adoration are distinct.

And the forms of His creation are manifold. [156] Sikh leader Gobind Singh says, there is no difference between a temple (Hindu place of worship) and a mosque (Muslim place of worship), nor between Hindu worship and Muslim prayer.

In response to Guru Gobind Singh, we would say that from the perspective of goal and purpose, temples and mosques are not one and the same. Even the external appearance of temples and mosques is different. This is because a temple is a center for idols and statues. The floor of a temple is purified with cow dung and urine. A mosque is on a completely different pole. This is because a mosque is built solely for the worship of Almighty Allah, and the floor of a mosque is purified with water and soil. Almighty Allah declares—

"And that the mosques are for Allah, so do not invoke anyone with Allah."

And indeed, the mosques belong to Allah. Therefore, do not call upon anyone along with Allah.

[Surah Al-Jinn, Verse 18]

Hindu worship involves dancing, musical instruments, songs, prostrating to idols, and obscene acts such as women touching male genitalia for children, specifically phallus worship—these actions constitute Hindu worship. Conversely, the prayer of Muslims and

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Worship is entirely different. Remembering Allah (dhikr) with a tranquil heart, pure speech, and clean attire, and praising His attributes.

[156] Guru Granth Sahib, Chapter: Raag Aasa.

History of the Hindu Nation ► 157

Page 150

(Tasbih) and being devoted and submissive to the one Almighty Allah is what constitutes the Salat or prayer for Muslims.

Therefore, it is incomprehensible how Gobind Singh considered temples and mosques, or Hindu rituals and Muslim prayers, as equal. He was solely preoccupied with Nanak's philosophy. Nanak envisions a daydream of oneness and unity in everything.

Nanak says, it is difficult for a person to be a true Muslim. If a Muslim is found, we do not block their path.

O Nanak, you shall not let go of any person, whether Sikh or Muslim, once they accept your ideology.

Addressing Guru Gobind Singh, I would say that when a true Muslim adopts your mythical notions and corrupted cultures, they no longer remain a Muslim. This is because Islam rejects any form of intrusive ideology with all its might.

Allah the Almighty declares—

"And whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers."

Whoever seeks a way of life other than Islam, nothing will ever be accepted from them. In the Hereafter, they will be among the losers. [Surah Al-Imran, Verse 85]

Page 151

Elements Adopted by Sikhs from Hinduism

Sikhism is greatly influenced by the Hinduism spread throughout the Indian subcontinent. However, Sikhism did not adopt everything from Hinduism. Instead, attempts were made to refine it with the objective of shaping Sikhism into a new form and model. Hinduism, as described previously, is a religion without a fundamental creed or foundation. Hinduism does not view the

newly incorporated unique philosophies of Sikhism as contradictory. Rather, Hinduism accepts Sikhism quite simply, even considering it to be a part of itself.

Below, I will highlight some of the beliefs and creeds that Sikhs have adopted from Hinduism.

A. The Goal of Life

The goal of life in Hinduism, as commonly understood, is the attainment of Nirvana (meaning the union of the soul with Brahman and liberation from the cycle of the soul). Sikhism adopts the doctrine of Nirvana from Hinduism. However, when Sikhism is influenced by Islam and faces complications in presenting evidence in favor of Nirvana, it adds to the concept by stating, "If the Almighty, All-Knowing Allah wills, He will grant liberation from the cycle of the soul by His own grace."

It can be stated beyond doubt that the doctrine of reincarnation does not exist in Sikhism. If it did, then it would become necessary for others besides Brahmins to also attain liberation from it. Although some Hindu scholars support such a view, the beliefs of the majority are at the completely opposite pole.

B. Pantheism

This doctrine has been prevalent in India for ages. Among the elite and thinkers in India, a person of 'Haqiqat' (AL MUWAHIDUN) is one who knows the Peerless One. According to the clear description of Vedanta, this is the highest philosophy of the Hindus.

First stage: Knowing the Creator through the recognition of the creation.

Second stage: Being able to distinguish between the nature of the Creator and the universe.

Third stage: Perceiving this truth within the nature of the Creator and the atom through which this universe was created.

Fourth stage: The ultimate goal for Hindus is for the particle of creation to merge into the essence of the Creator. This is because the Creator's essence is the very dust of the created world, and its ultimate objective is to become unified and merge with God by any means. That is why, according to Vedanta, one who [sees] no other beside God...

...calls upon the object of worship and worships Him, he does not become a sinner.

In the realm of Indian philosophy, a philosopher named **Shankaracharya** emerged. He was a renowned commentator on **Vedanta**. It was Shankaracharya who introduced this doctrine among the intellectual society and presented various arguments and evidence in its favor. This doctrine spread to every corner of India. Many Hindus, Buddhists, and Jains believe in it. Even today, Hindu sages, ascetics, and priests go to great lengths in subjecting their bodies to various forms of

suffering. They voluntarily endure diverse hardships for the sake of renunciation, with their ultimate goal being to sacrifice their lives to merge into God.

Another teaching of Shankaracharya is that the **soul**, **Brahman**, and the **universe** are one and the same entity. However, because we do not properly understand their true essence, we have differentiated or separated them. If we keep our minds pure from lust, anger, greed, and ego, and strive to attain divine knowledge through penance and spiritual practice, we will certainly see these three things as unified and inseparable.

Another commentator on Vedanta says, we cannot see God. No...

...not in reality, but within the created world. Because we are tested by 'Maya' (illusion). Maya is the name for deception, which surrounds us from all sides. That Maya awakens 'Ananiyat' or egotism within us. If we can erase this division, our

inner soul will be able to dissolve into things that are pleasing and according to the will of God. We will be able to realize how to dissolve, and just as waves dissolve and become one in the depths of the ocean, we too will be able to dissolve and merge into the essence of the Creator.

These are the so-called illusory and groundless sayings of Shankaracharya and his associates, which Guru Nanak, the founder of Sikhism, has completely embraced.

In the Guru Granth Sahib, he is quoted as saying: "You are the pen. You are the line or the writing. You are the ink. You are the table." Nanak further says: "Only You and You. No one else." He says elsewhere: "You are the fish. You are the net. You are the fisherman. You are only You. No one else."

This is the Sikh creed regarding the essence of Allah Subhanahu wa Ta'ala. Sikhs deceive Muslims by claiming to be believers in monotheism, or Tawhid, just like in Islam. Pure and clear monotheism, "Tawhid," is far, far removed from this erroneous and deviant creed that calls toward incarnation.

C. Hindu Fables

Sikhs claim that they believe in monotheism and do not associate any partners with Allah. Rather, they claim to be the ones who first understood the meaning of monotheism. They argue that they have selected scattered parts of various religions, freed them from doubt, and presented intellectual and sensory-based evidence for them, which no one has done before. However, anyone who glances at their scriptures will find the corrupt cultures and myths that are fundamentally destructive to the core of "monotheism" (Tawhid).

One will be struck with wonder upon seeing it.

The following are some of the teachings of Nanak as recorded in the **Guru Granth Sahib**, presented for the reader—

Certainly, the Brahmin emerges from the navel of Vishnu and begins to recite the verses of the Vedas. However, being unable to fully comprehend the Sustainer, he remains submerged in the profound darkness of the cycle.

Elsewhere Nanak says, the Sustainer is Vishnu. He is Shiva. He is Brahma. He is Parvati. He is Lakshmi. [157] Therefore, he who wishes to reveal the identity of the Creator, does not adequately... the Creator

[157] These are all Hindu deities.

Page 154

Upon recognition, one will become speechless and mute. The Puranas, Krishna, Buddhists, and ascetics bear witness to this. And the divine faith sings your praise and glory.

This chapter is the introduction to the Guru Granth Sahib, the holy scripture of Sikhism, which Sikhs chant morning and evening. In this chapter, there is not even a trace of Tawhid (monotheism). It contains only Hindu myths and various names of idols. If anything is to be understood from the said chapter, it is that Sikhs completely commit Shirk (associating partners) with Allah. Sikhs have not understood real monotheism and true Tawhid at all. If they seek refuge

under the shade of Islam, they will certainly find their true direction and desired goal in Islam.

D. Music and Song

Female Hindu ascetics express devotion to the Lord and love for God through dance, song, and musical instruments. The women infatuated with Krishna, known as Gopis, and subsequent women, expressed love and affection for Krishna. Mirabai...

There was a renowned woman (c. 1516–1546 AD) who traveled to various temples and courts alongside ascetics and sages. She captivated and enchanted these ascetics with her beautiful voice and mesmerizing melodies. She played a musical instrument known as the **kartal** and would dance before the idols of Lord Krishna. She frequently visited the temples of Vrindavan and Dwarka (two cities famous for their statues of Krishna).

In this manner, music and instrumentation permeated the intellectual framework of Hinduism. Hindu scholars and philosophers embraced music as a linguistic medium for the universe's transition from non-existence into existence. They perceived the resonance of these melodies within every atom of the world. Initially, there was no philosophy regarding musical instruments in Sikhism. However, Guru Nanak, the founder of Sikhism, subsequently elevated music to a state of profound wonder. He adopted music as a medium for disseminating his core principles and philosophies. He even structured his scripture, the **Guru Granth Sahib**, according to the rhythm of musical melodies. There are approximately 31 such melodies. A comprehensive index of these melodies is found at the conclusion of the **Guru Granth Sahib**. Each melody consists of five branches and eight sounds. Nanak personified these through the concepts of "wives" and

"children." And this is the tradition of the Sikhs.

পৃষ্ঠা 25

...the holy scripture.

Sikh scholar Dr. Gopal Singh states that most Sikh Gurus[158] were proficient in beautiful music. The first founder, Nanak, used to sing in a melodious voice at gatherings and assemblies. A Muslim companion would play the wooden tabla alongside him. Nanak [filled] his scripture with the resonance of poetry and melody...

[158] This refers to the ten reformers who brought the Sikh religion to fulfillment.

Page 155

...has decorated it with. In fact, Sikhism is recognized through music. Music holds immense significance in their worship and essential religious rituals. Music is an indispensable and inseparable part for Sikhs. Sikhism is renowned among people for its grace and beauty. Sikh men and women...

পৃষ্ঠা 26

Music flows through everyone's body, just as blood flows through their veins and capillaries. In this manner, we see Sikhism being influenced by Hinduism. Sikhism is seen adopting the

philosophy of music and melody from Hinduism. It further incorporates certain obscure and unknown elements into Hindu philosophy.

Through the aforementioned aspects, Sikhism has been influenced by Hinduism. However, the points on which Sikhism and Hinduism are in opposition are numerous. I am highlighting some of those below.

The Contrast Between Sikhism and Hinduism

One.

According to Sikhism, liberation (moksha) is not attained through the path of action (meaning the performance of certain rituals and making offerings). Similarly, liberation is not attained through the path of knowledge (remaining immersed in the pursuit of knowledge and penance). Rather, liberation is achieved only through the worship of one God and by following His path.

There is no doubt that, in this regard, Sikhism has been more influenced by Islam than by Hinduism. This is because Hinduism does not even know the meaning of worship (ibadat). Rather...

The Path of Action (Karma-marga) and the Path of Knowledge (Jnana-marga) are the two fundamental paths of the Hindus. Both of these paths are the means to attain liberation (Moksha). [159] In contrast, Islam calls toward worship and obedience. Observe the words of Almighty Allah—

"And your Lord has decreed that you worship none but Him."

Your Lord has commanded that you shall not worship anyone other than Him. [Surah Al-Isra, Verse: 23]

The word of Allah—

"And I did not create the jinn and mankind except to worship Me."

[159] Along with the aforementioned two paths, a third path for achieving Nirvana is added. That is the Path of Devotion (Bhakti-marga), namely meditation and spiritual practice.

Page 156

I have created jinn and mankind only so that they may worship Me. [Surah Az-Zariyat, Verse: 56]

Allah Almighty also says—

“O My servants who have believed, indeed My earth is spacious, so worship only Me.”

O My believing servants, My earth is spacious; therefore, worship only Me. [Surah Al-Ankabut, Verse: 56]

There are many other verses in the Quran with similar meanings and interpretations regarding worship.

In the sense of “Ittiba” (following) or obedience, Allah Almighty states—

“Follow what has been revealed to you from your Lord and do not follow any allies besides Him.

Little do you remember."

Follow what has been revealed to you from your Lord, and do not take others as protectors or helpers besides Allah. Little is the advice you take.

...you remember. [Surah Al-A'raf, Verse: 3]

Allah the Almighty has commanded—

And follow the best of what was revealed to you from your Lord...

Follow the best of what has been revealed to you from your Lord. [Surah Az-Zumar, Verse: 55]

Furthermore, there are many verses regarding following or obedience in the Glorious Quran.

Two.

Sikhism forbids asceticism and prohibits its followers from abandoning worldly means and resources or from turning away completely from worldliness.

However, Hindus, Buddhists, and Jains believe that worldly means and resources are the source of misfortune and evil. In contrast, Sikhism [encourages] people...

...encouraged and in making a living

164 ◄ History of the Hindu Nation

Page 157

...inspires. However, there is no doubt that this line of thinking is much closer to Islam than to Hinduism. Islam also encourages people to acquire worldly means and resources.

In the Holy Quran, Allah Almighty declares—

"O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy."

O believers, from the wealth you have earned and from your...

পৃষ্ঠা 31

...and spend from what We have produced for you from the earth. Do not aim for the inferior things to spend from it, while you yourselves would not accept them except with eyes closed. And know that Allah is Self-Sufficient and Praiseworthy. [Surah Al-Baqarah, Verse 267]

Allah the Almighty says elsewhere in the Quran—

"And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed."

Then when the prayer is finished, disperse throughout the land and seek of the bounty of Allah, and remember Allah frequently so that you may be successful. [Surah Al-Jumu'ah, Verse 10]

There are many Hadiths that encourage believers in earning a livelihood, and the Hadiths also forbid believers from dependency on others, laziness, and begging from people.

A famous Hadith, narrated by Abu Hurairah (may Allah be pleased with him), states that the Messenger of Allah (peace and blessings of Allah be upon him) said:

...has done—

By Allah, it is better for a person to take a rope and gather firewood to carry on their back than to go and beg from a wealthy individual whom Allah the Almighty, in His glory, has made affluent.

History of the Hindu Nation 165

Page 158

To earn a living (by selling) or to give (from earned wealth) in charity is far better for him. This is because the upper hand is superior to the lower hand. [160]

Three.

Reincarnation on Earth is not essential. However, humans sometimes [at/towards] Allah's...

One achieves liberation from transmigration through supreme mercy and generosity. Undoubtedly, the matter of attaining salvation through Allah's supreme mercy and generosity is unknown to Hindus, Buddhists, and Jains.

4.

In Sikhism, the equality between men and women regarding forgiveness and grace stands in contrast to Hinduism. In Hinduism, women are regarded as the foundation of evil and misfortune, while Jainism considers it necessary for a woman to be reborn as a man to attain liberation.

Allah the Almighty says—

“O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.” [Surah Al-Hujurat, Verse 13]

On the other hand, Islam does not differentiate between men and women. Rather, it considers both as complementary to each other, each with distinct characteristics.

Five.

Sikhism respects all languages equally and does not regard any particular language as having special status. This is because the Lord understands all the desires, aspirations, thoughts, and consciousness of the human heart. Conversely, the opposite is seen in Hinduism. Hinduism

considers the Sanskrit language sacred and views it with reverence. And this is...

[160] Sahih al-Bukhari and Sahih Muslim

166 ◂ History of the Hindu Nation

Page 159

পৃষ্ঠা 35

The language of their religious scriptures is the language of the Vedas. It is in this language that Brahma addresses his worshippers. He does not accept worship in any language other than this. Currently, in India, that Sanskrit language is one of the lost languages, making it difficult to find. Even Hindu scholars do not engage in conversation or communication with others in the Sanskrit language.

On the contrary, in the Holy Quran, Allah the Almighty has stated—

"And We sent not a messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise." [Surah Ibrahim, Verse 4]

Furthermore, Allah the Almighty has revealed the final Book in clear Arabic, and He has said—

পৃষ্ঠা 36

"Indeed, We have made it an Arabic Quran that you might understand."

I have made it a Quran in the Arabic language so that you may understand. [Surah Az-Zukhruf, Verse 3]

Six.

The Lord does not differentiate between any nation or group. Rather, His religion is for everyone and for all levels of society. Therefore, whoever accepts the Lord's religion is entitled to attain salvation. On the other hand, Hinduism does not acknowledge this. This is because they believe that Brahmins are the Lord's holy servants, and it is they alone who worship Him and offer sacrifices for Him.

In the Holy Quran, Allah the Almighty has said—

"O mankind, worship your Lord, who created you and those before you, that you may become righteous."

History of the Hindu Nation 167

Page 160

O mankind, worship your Lord, who created you and those before you, so that you may attain righteousness. [Surah Al-Baqarah, Verse: 21]

In a famous Hadith, the Messenger (peace and blessings of Allah be upon him) said: All prophets were sent only to their respective peoples, but I have been sent to all of mankind. [161]

Seven.

Sikhism opposes the doctrine of incarnation. Incarnation is: God descending to earth in human form to grant salvation to His honest and pious servants. And Sikhism [recognizes] the Islamically approved prophethood and

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...supports the Prophethood (Risalat).

Allah Almighty tells the noble Prophet (peace and blessings be upon him) to announce among the people that—

"Say, 'I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.'"

(O Prophet) Say, "I am also a human being like you; it has been revealed to me that your God is the only God. Therefore, whoever desires to meet his Sustainer, let him perform righteous deeds and not associate anyone in the worship of his Sustainer." [Surah Al-Kahf, Verse: 110]

However, after the death of the Sikh reformers, the Sikhs did not persist for long with the aforementioned beliefs and ideologies. Rather, they very soon turned their Gurus and reformers into deities and began worshipping them instead of the Lord. They became involved in polytheism (shirk) and disbelief (kufr). To them, their reformer became the one who commands and forbids. He is the legislator and the expert commentator. In deep meditation and self-absorption...

পৃষ্ঠা 39

Remembering the reformer is the best form of worship to them.

In the aforementioned matters, there are certainly some ideological and belief-based differences between Hinduism and Sikhism.

[161] Sahih al-Bukhari, Hadith No: 335 and 439.

168 ◄ History of the Hindu Nation

Page 161

Matters adopted by Sikhism from the light of Islam

Despite having conflicts with the religion of Islam, Sikhism adopted many things from Islam and incorporated them into its own faith, including the attributes of Almighty Allah. Some of those matters are presented below:

পৃষ্ঠা 40

Some Attributes of Almighty Allah

Hinduism divides certain attributes and characteristics of Almighty Allah into multiple entities. They believe that God, the soul, and matter are eternal. For a long time, Hindu scholars have endeavored to present arguments and evidence in support of their beliefs and ideologies. However, a free and independent mind strictly rejects such explanations and evidence. It does not yield to their flawed and baseless arguments.

Sikh reformers maintained close ties with Muslim scholars. Consequently, it is not surprising if they adopted some Islamic tenets. However, because of this, no Muslim should hold the belief

that Nanak was outwardly a Hindu and secretly a Muslim, as some people in India and Europe do believe.

Every Muslim needs to understand clearly that Islam never accepts a "partial Muslim policy." Therefore, Islam is entirely dissociated from those who mix certain Islamic rulings with the tenets of other religions. Islam does not support this under any circumstances.

পৃষ্ঠা 41

Let us return to our previous subject. We say that the Sikhs believe in the oneness of Allah. They say that Allah is eternal and beginningless. He is the Creator, the Sovereign Ruler, and the cause of all things. He is pure and holy, free from envy, malice, inconsistency, and division. He is a just, merciful, and noble Lord for every nation. He did not create humanity for the

History of the Hindu Nation ► 169

Page 162

atonement of sins. Rather, He created them to worship Him. [162]

Through the aforementioned words, we can undoubtedly perceive many aspects of Islam. For example, the word of Allah the Almighty—

পৃষ্ঠা 42

One.

He is the First and the Last, the Manifest and the Hidden, and He is the Knower of all things. [Surah Al-Hadid, Verse: 3]

The terms 'eternal' (azal) and 'pre-eternal' (qadim) do not appear in the Quran for Allah. These words are found in the terminology of philosophers. It is better to avoid using these words.

Two.

And He created everything, then He proportioned it with precise measurement. [Surah Al-Furqan, Verse: 2]

Three.

In a well-known Hadith, Abu Huraira (may Allah be pleased with him) narrates that Fatima (may Allah be pleased with her) [to] the Great Prophet (peace and blessings of Allah be upon him and...

পৃষ্ঠা 43

...came to the Prophet and requested a servant. The Great Prophet said to her, "I have nothing of that kind to give you." Fatimah (may Allah be pleased with her) returned. Shortly thereafter, the Prophet (peace and blessings of Allah be upon him) came to her and asked, "Is what you requested more beloved to you, or shall I tell you of something better than that?" Ali (may Allah be pleased with him) said to Fatimah (may Allah be pleased with her), "Say, 'No. What I requested is not more beloved to me. Rather, if there is something better than that, then that is more beloved to me.'" Fatimah responded accordingly...

[162] Dr. Gopal Chand Singh has expressed the matter in this way in the introduction to the book **Guru Granth Sahib**.

পৃষ্ঠা 44

...said. Then Muhammad (peace and blessings of Allah be upon him) said, "O Fatimah, say—

"O Allah, Lord of the heavens, Lord of the earth, and Lord of the Magnificent Throne. Our Lord and the Sustainer of all things. You are the Revealer of the Torah, the Gospel, and the Quran. O Allah, You are the First, there is nothing before You; and You are the Last, there is nothing after You. You are the Manifest, there is nothing above You; and You are the Hidden, there is nothing beyond You. Pay off our debts for us and grant us prosperity from poverty." [163]

Four. He is the Lord of all nations. Allah the Almighty says in the Quran—

"O mankind, worship your Lord, who created you and those before you..."

পৃষ্ঠা 45

...so that you may become righteous.

O mankind, worship your Lord, who created you and those before you, so that you may attain righteousness. [Surah Al-Baqarah, Verse: 21]

And the Hindu deity Brahma is the deity of only the Brahmins, whom he created from his own mouth. Brahma accepts their worship. Hindus refer to others as Chandalas.

[163] Sahih Muslim, Hadith No: 2713.

Page 164

...gives. They further believe that unless they are born in the mold of a Brahmin in a reincarnation, they will not achieve salvation (Moksha).

According to Hinduism, impurity is established by birth and creation, which is entirely contrary to the religion of Islam. Allah Almighty says in the Quran—

"Indeed, the polytheists are impure; so let them not approach the Sacred Mosque after this year of theirs."

The polytheists are indeed impure. Therefore, after this year, they should not come near the Masjid al-Haram. [Surah At-Tawbah, Verse 28]

The aforementioned filth or impurity refers to the impurity of polytheism, disbelief, and oppression. Do you not see that if a polytheist brings faith in Allah and His Messenger and follows them, he joins the ranks of the believers. Sikhs adopt this creed from Islam.

Five.

The justice of Allah Almighty. Allah Almighty says in the Quran—

"And the word of your Lord has been fulfilled in truth and in justice. None can change His words, and He is the All-Hearing, the All-Knowing."

পৃষ্ঠা 47

The word of your Lord is perfect in truth and justice. There is no changer of His words. He is the All-Hearing, the All-Knowing. [Surah Al-An'am, Verse 115]

Six.

The mercy of Allah the Almighty. Allah the Almighty says—

And your God is one God. There is no deity except Him, the Entirely Merciful, the Especially Merciful.

And your deity is one deity. There is no deity but Him. He is the Most Compassionate, the Merciful. [Surah Al-Baqarah, Verse 163]

Seven.

The greatness of Allah. Allah the Almighty says—

পৃষ্ঠা 48

Page 165

"O mankind, what has deceived you concerning your Lord, the Generous,"

O human, what has misled you regarding your most glorious Sustainer? [Surah Al-Infitar, Verse: 6]

Elsewhere, Allah the Almighty says—

"So exalted be Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne."

Therefore, Allah is exalted in supreme glory; He is the True Owner, there is no deity except Him. He is the Lord of the honored Throne. [Surah Al-Mu'minun, Verse 116]

Eight.

The true aim and purpose of creation:

Allah the Almighty says—

"And I did not create the jinn and mankind except to worship Me."

I have created humans and the jinn species only for My worship.
[Surah Adh-Dhariyat, Verse: 56]

On the other hand, Hindus, Buddhists, and Jains believe in doctrines such as reincarnation and karma. As a result, creation will be reborn on the earth's surface carrying the consequences of good and evil deeds from previous lives. Thereafter, they will suffer punishment in this ongoing prison. Finally, they will attain Nirvana by merging with the creator, Brahma.

In this way, we can see that Sikhism is more influenced by Islam than by Hinduism. The primary scripture of Sikhism, the Guru Granth Sahib, is full of the noble words of Allah and His most

beautiful attributes. In contrast, the beautiful names of Allah are not found in Indian Hindu religions. Furthermore, those names are not related to the nature or essence of Allah.

Dr. Gopal Dutt Singh, while describing the religious creed and beliefs of the Sikhs, says—

In the judgment of the Lord, all of humanity is equal. God [has created] humanity without any...

पृष्ठ 50

[He] does not differentiate between ethnic groups, clans, or castes. Rather, everyone will face accountability through their own deeds.

History of the Hindu Nation • 173

Page 166

Gopal Datta Singh, in a comparative analysis between the class discrimination prevalent among Hindus and the egalitarianism of Sikhs, states that the lowest class of Hindus, the Shudras, are more degraded and base than animals and insects. Conversely, the highest level, the Brahmins, are the most superior. According to the Hindu religion, even Brahmins are worshipped. The people of India, in their history, first [experienced] the Lord's egalitarianism...

पृष्ठ 51

Hear it from the words of the Sikhs themselves. Undoubtedly, Sikhism has adopted the aforementioned egalitarianism from the luminous creed of Islam.

Sikh Guru Nanak said, "Surely the Lord is the Creator of all things in the universe, both perceptible and beyond perception."

And in the Quran, Allah Almighty says—

"While Allah created you and that which you do."

And Allah has created you and all that you perform.

[Surah As-Saaffat, Verse: 96]

Guru Nanak further stated, "In the act of creation, He is not dependent on anyone."

In the Quran, Allah Almighty says—

"He said, 'Thus [it will be]; your Lord says, "It is easy for Me, for I created you before, while you were nothing."' "

He said, "Your Lord has said, 'It is easy for Me. I have created you before, when you were nothing."'

[Surah Maryam, Verse 9]

In another verse He has said—

Has there not been over man a period of time when he was nothing worthy of mention?

A period of time has passed over man when he was nothing worthy of mention. [Surah Ad-Dahr, Verse 1]

And according to the Hindus, Brahma is dependent on the soul and material elements in the process of creation.

Guru Nanak has said, the Lord is beyond the senses. He is not perceivable by the senses.

And in the Quran, Allah the Almighty says—

Vision cannot grasp Him, but He grasps all vision; He is the All-Subtle, the All-Aware.

Page 167

Vision cannot perceive Him, but He perceives all vision. He is the Most Subtle, the All-Aware. [Surah Al-An'am, Verse 103]

From the selected quotes and descriptions above, clear indications can be found of how much Nanak was influenced by Islam. Nanak could not remain free from mixing idolatrous beliefs and doctrines into Sikhism. His efforts toward reconciliation between various religions and ideologies also proved futile. This is because the glorious sacred scripture of the Sikhs, the Guru Granth Sahib, has turned into a collection of contradictory ideologies, various religious rituals, and diverse viewpoints.

The reader will also find unfounded claims and myths from Hindu philosophers like Kabir Das, Rai Das, Surya Das, and Premananda. It also contains some "Marifat" and "Haqiqat" (spiritual and ultimate truths) narrated by senior Muslim Sufis such as Baba Faridganj, Baba Mardan Khan, and Sai Baba...

পৃষ্ঠা 54

Mystical pursuit and true knowledge. Even though the ultimate goals of these Sufi and Hindu philosophers were the same, there were deep-seated conflicts in their perspectives and ideologies.

Furthermore, Sikh preachers take pride in having compiled these thoughts. However, they overlook the inconsistencies and contradictions inherent in the fundamental core concepts of Sikhism, as well as the complexities and obscurities encountered in understanding them.

History of the Hindu Nation 175

Page 168

The Five Foundations of Sikhs

The following five foundations are mandatory for every follower of the Sikh religion everywhere

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পৃষ্ঠা 55

Maintains:

First: Kesh.

Keeping the hair on the head and the beard long. This is because shaving the head and beard is forbidden for followers of the Sikh religion.

Second: Kangha.

Braiding the hair on top of the head instead of simply combing it.

Third: Kachera.

Choosing knee-length, loose-fitting undergarments. Additionally, the six-meter 'dhoti' worn by Hindus, which wraps around the lower body from the navel, is forbidden for Sikhs.

Fourth: Kara.

Wearing an iron bangle around the wrist. All types of jewelry, gems, and pearls are prohibited.

Fifth: Kirpan.

A type of sword carried by Sikhs. It is used by them as needed to confront enemies.

Sikh Ideology Regarding Prophethood and Messengership

A prominent philosophy among Hindus is the belief in incarnation (Avatarhood). (The essence of this philosophy is the Lord descending to Earth in human form). The discussion on the futility of incarnation has been detailed in the section on Hindu beliefs and creeds.

Page 169

Nevertheless, 'incarnation' is a well-established ideology among Hindus. They still...

...believes in the religious reformer as the Lord. However, the founder of Sikhism was not satisfied with this alone. He was influenced by the Islamic creed of sending human prophets and messengers, namely Prophethood (Nabuwwat) and Messengership (Risalat). This doctrine of Messengership remained prevalent among the Sikhs until their fifth Guru, Arjun Das (1563–1601 AD). When Arjun Das was appointed as the Sikh leader, he declared all previous reformers as deities and introduced the doctrine of incarnation (Avatarvada) into Sikhism.

A list of Sikh reformers is provided below—

One: Guru Nanak (1469–1538 AD).

Two: Angad (1504–1552 AD).

Three: Amal Das (1479–1574 AD).

Four: Ram Das (1534–1581 AD).

Five: Rajan Das (1590–1606 AD).

Six: Har Govind (1590–1664 AD).

Seven: Hare Rai (1630–1661 AD).

Eight: Hare Krishna (1656–1664 AD).

Nine: Tegh Bahadur (1621–1675 AD).

Tenth: Gobind Singh (1666–1708 AD).

The aforementioned list represents the succession of the Sikh Gurus. This lineage began with Nanak and concluded with Gobind Singh. Because some of the preceding Gurus did not nominate a successor at the time of their passing, intense disagreements arose within the Sikh community regarding this matter.

Has Sikh ideology then evolved and reached fulfillment without the necessity for further reformers? Regarding this, Sikhism became divided into two factions. According to one faction, there is no longer a need for a new reformer; Gobind Singh is the final reformer.

According to the other faction, the necessity for a reformer will persist over time. This group nominates a new reformer in every era. This reformer provides interpretations of religious laws and offers scriptural analysis to them according to the passage of time and the demands of the age.

Page 170

The reader will observe that the Sikh ideology, which was introduced with the aim of 'Wahdat al-Adyan' (the unity of religions) and reducing the divide between various opinions and paths, failed to achieve its goal. It even transformed into a new ideology and a third power, which became embroiled in conflict with both Hinduism and Islam simultaneously. Numerous battles and conflicts took place between the Sikhs and Muslims within India. These Sikhs were the primary reason for the failure of the jihad organized under the leadership of Sheikh Ahmad ibn

Irfan Shahid Barelvi (may Allah have mercy on him) and Shah Ismail Shahid (may Allah have mercy on him). The Muslims were defeated by this group on the plains of Balakot. With the defeat of the Muslims, the crimson sun of a vast Islamic territory ruled by Muslims for eight long centuries finally set. Subsequently, British colonialism seized the reins of power in India. From that time until today, Islamic rule has not returned to the Indian subcontinent. Allah the Almighty is the Helper.

পৃষ্ঠা 60

All life is bound together by mutual support.

Symbols of these four religions: Hinduism, Buddhism, Jainism, and Sikhism, respectively.

178 ◄ History of the Hindu Nation

Page 171

Glad Tidings in Hindu Scriptures

Despite not recognizing Hindu scriptures as divine revelations, Muslim scholars in India have spent time uncovering the glad tidings discussed within those scriptures.

One of India's most learned Hadith scholars, Shaykh Muhammad Ibrahim Sialkoti (d. 1376 AH), authored a book titled **Bisharat-e-Muhammadiyya (The Glad Tidings of Muhammad)**. In India's Jamiat...

পৃষ্ঠা 61

The leader of the Ahl-e-Hadith and the distinguished debater **Sheikh Sanaullah Amritsari** (d. 1367 AH) abridged "Basharat-e-Muhammadiya" and compiled a booklet titled **Muhammad Rishi**, which was published by Sheikh Muhammad Dawud Raaz in 1377 Hijri.

Professor Muhammad Matiur Rahman Chaturvedi also authored a book titled **Khatamun Nabiyyin**.

A new book on the aforementioned subject was published by **Shams Nubayed Usmani**. In it, various matters that were overlooked or denied by other authors are discussed in detail. These authors strive to present evidence from Hindu scriptures in their respective works.

Non-Muslim writers, including Hindus and Qadianis, have also authored books emphasizing this subject. **Abdul Haque Vidyarthi Qadiani** wrote a book titled **Mithaqun Nabiyyin**. In this work, he compiled all the glad tidings found in the scriptures of non-Muslims, including Jews, Christians, Hindus, Buddhists, and Zoroastrians. The book was published in 1936 AD and has been translated into several languages of the world.

Some Hindu authors have also written books on this subject. Dr. Ved Prakash wrote two books regarding the glad tidings of the Great Prophet (peace and blessings of Allah be upon him) in Hindu scriptures. Dr. Ramesh Prasad wrote the introduction to a book written by Salamullah Siddiqui on the relevant topic. In it, he acknowledges that the Arabic equivalent of the word "Narashansa" mentioned in the Hindu scripture Atharvaveda is Muhammad.

The word "Narashansa" is a compound word. "Nara" means human. "Shansa" means praised. The word "Narashansa" is formed from these two words. Its full meaning is "Praised Human." Ramesh Prasad claims, "Who else could he (Narashansa) be besides Muhammad (peace and blessings of Allah be upon him)?"

The Qadianis also, in their Quran translation and exegesis, regarding the aforementioned matter...

Discusses in detail.

Syed Adyar (born 1935), a respected author in Indian civil society and the editor-in-chief of the daily newspaper 'Nerutham' based in Tamil Nadu, authored the book titled 'I Love Islam'. The book contains a complete chapter regarding the glad tidings found in Hindu scriptures. [164]

However, a question lingers in the minds of most people. That is: how did such prophecies enter Hindu scriptures, even though they are not considered divine books? And what is the stance or statement of the Hindus themselves regarding these prophecies?

In response, I would say—

One.

Perhaps the Aryans selected these messages of glad tidings from the teachings of Ibrahim (peace be upon him). This is because Ibrahim (peace be upon him) [prayed] to Allah for sending a Messenger from the descendants of Ismail (peace be upon him)...

পৃষ্ঠা 64

...prayed to Him. As it is stated in the Quran—

"Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

O our Lord, send among them a messenger from among themselves, who will recite to them Your signs, and teach them the Book and wisdom, and purify them. Indeed, You are the All-Mighty, the All-Wise. [Surah Al-Baqarah, Verse 129]

On the other hand, the migration or Hijrah of the Aryans while Ibrahim (peace be upon him) was preaching in Iraq and its neighboring regions is historically recognized. The Aryans...

[164] Information has reached me that Sayyid Adiyar has embraced Islam.

পৃষ্ঠা 65

Page 173

During the migration, they reached Sindh through this region. At this time, they brought the philosophies of the Chaldeans and Babylonians to Sindh. This was discovered on the stone

inscriptions found in the archaeology of Mohenjo-daro in the Indus Valley.

I used to think that the Brahmins were related to Ibrahim (peace be upon him). Then, I became certain from a citation in the book titled "Al-Burhan fi Ma'rifat al-Adyan" written by Abul Fazl Saksaki Hanbali (may Allah have mercy on him) (died: 783 AH). He says, "The reason they are called Brahmins is that they acknowledge Allah and reject all intermediary Messengers (between Allah and the community) except Ibrahim (peace be upon him). Because they believe in the messengership of Ibrahim (peace be upon him), they are given the name 'Barahima' or Brahmin in relation to him." [165]

Dr. Puran Nath, a professor at Banaras Hindu University, claimed in an article published in the July and August 1935 issues of the **Times of India** newspaper, "A large part of the Rigveda is derived from the Torah and the scrolls of Abraham." [166]

It is not understood where this Hindu researcher found the scrolls of Abraham (peace be upon him). However, by "Scrolls of Abraham," he might have meant the book titled **The Book of Abraham**, attributed to Abraham (peace be upon him), translated into Greek and published in 1892 by James. Alternatively, he may have been referring to the book **The Testament of Abraham**, translated into English by G. S. Fox from a Greek translation of a Hebrew original.

But I do not believe in the authenticity of attributing the aforementioned books to Abraham (peace be upon him). Furthermore, I do not know the whereabouts of the scrolls mentioned in the word of Allah the Almighty. According to the prevailing opinion, they are non-existent.

পৃষ্ঠা 67

Two.

Surely, the Hindus have reformed their scriptures many times. They may have added those aforementioned glad tidings to their scriptures during the era of Muslim rule with the objective of pleasing the Muslims.

[165] Al-Burhan fi Ma'rifatil Adyan, page: 78.
[166] Mithaqun Nabiyyin, page: 96.

Page 174

India's religious expert, Professor Sultan Mubin (Rahimahullah), Professor of Sanskrit at Shibli College in Azamgarh, in response to my question regarding the glad tidings mentioned in Hindu scriptures, sent to me on June 25, 1979 AD...

পৃষ্ঠা 68

In a letter, he states, "Undoubtedly, they (the prophecies/glad tidings) are fabricated and baseless. Hindus added these to their scriptures at a later period. During the Muslim era, they authored many books and promoted them as sacred and divine scriptures. For example: the **Bhavishya Purana** and **Kalki Purana**."

There is also a specific reason for this opinion. It is that most Arabic translations of Hindu books were completed at the **Dar al-Hikmah** (House of Wisdom) in Baghdad during the reign of Caliph Ma'mun ibn Rashid. I have not seen any subsequent author hint at the presence of these 'glad tidings' in the books translated into the Arabic language. The mention of **Abu Rayhan Muhammad ibn Ahmad al-Biruni**, a learned scholar of the Sanskrit language, is particularly noteworthy here. He translated the two books into Arabic. In his famous work titled **Tahqiq ma lil-Hind min Maqulatin Maqbulatin aw Mardhula**, he did not give any indication of the presence of these 'glad tidings'. Therefore, it is essential to exercise caution and prudence in accepting these 'glad tidings'.

After examining the comments of Hindu scholars regarding these 'glad tidings', the following points have become evident to me—

1. One group applies these 'glad tidings' to their leaders and gurus...

...have done.

2. Others are waiting for the appearance of the person mentioned in these glad tidings during the end times.

3. Some Hindu scholars, such as Dayananda and his followers, label these glad tidings as fabrications.

4. Some Hindu scholars, even while acknowledging its truth, have embraced Islam. For example: Dr. Ved Prakash and Dr. Ramesh Prasad.

5. Some have acknowledged the truth of the aforementioned glad tidings and even wished to become Muslim. However, due to fear for their lives or the apprehension of losing their leadership, Islam was not destined for them. On the other hand, those who favored Islam, became Muslim, and declared their faith, have been subjected to various forms of punishment, beatings, verbal abuse, and persecution. Among them, those who were able to escape from the hands of the Hindus,

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Page 175

They have been liberated. And as for those who remained in the clutches of the Hindus, Allah knows their fate best.

6. Some have maintained silence. I had sent newsletters to some people in India and told them to deliver these letters to the professors of Hindu universities. The recipient replied to me that all the professors to whom the letters were presented remained silent. Then, to console myself, I recited the truthful word of Allah. Allah the Almighty says—

"So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe."

Therefore, whomever Allah wishes to guide, He opens his heart to Islam, and whomever He wishes to let go astray, He makes his heart constricted—extremely constricted,

পৃষ্ঠা 71

...makes it constricted as though he were climbing into the sky.

Thus does Allah place defilement upon those who do not believe. [Surah Al-An'am, Verse 125]

My point is, this is a matter for the Hindus themselves. Since such glad tidings are mentioned in their scriptures, they will be questioned regarding this matter. Therefore, it is their duty to clarify their position.

Following the above introduction, I will attempt to apply some glad tidings found in Hindu scriptures to the Great Prophet Muhammad (peace and blessings of Allah be upon him). Although in some cases, finding consistency is difficult. Allah the Almighty is the helper.

I will begin with the story of Adam and Eve (peace be upon them).

Along with that, there will be the purpose of sending the prophets according to the descriptions in the Hindu scriptures.

History of the Hindu Nation ► 183

পৃষ্ঠা 72

Page 176

The Story of the Presence of Adam and Eve

A handsome man named 'Adamu' and a woman named 'Havyuti' were created. [167]

The word 'Adamu' appears in the Bhavishya Purana. The word 'Adamu' is not found in other Hindu scriptures. 'Adam' is a Hebrew word meaning human. The word 'Adamu' is derived from Assyrian roots; it means 'he works and earns'.

Judaism, Christianity, and Islam agree that the name of the first human created by Allah the Almighty is Adam. It is stated in the second chapter of the Book of Exodus that the Great Lord created Adam from the dust of the earth. He breathed the breath of life into his nostrils. As a result, Adam became a living soul. [168]

The Noble Qur'an hints at the creation of Adam in several verses—

"And [mention, O Muhammad], when your Lord said to the angels, 'I will create a human being out of clay from an altered black mud. And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.' So the angels prostrated—all of them entirely, except Iblees, he refused to be with those who prostrated."

Remember when your Lord said to the angels, "I will create a human from dry, ringing clay of molded mud. When I have fashioned him and breathed into him of My soul, then fall down in prostration to him." So the angels prostrated, all of them together, except Iblis. He refused to be among those who prostrated.
[Surah Al-Hijr, Verses: 28-31]

[167] Bhavishya Purana: 4/18-19.

[168] Exodus: 2/6.

Page 177

The word ‘Adam’ appears 24 times in the Holy Quran. The word ‘Haiyyati’ is derived from ‘Hauwa’ [169], which means ‘Hayat’ or life. She was Adam’s wife. Hawwa is named so because she is the mother of every living human. Allah knows best.

Adam’s Violation of the Prohibition

Adam went to see his wife in an aesthetic garden created by Allah Almighty on the eastern edge of the village of ‘Baradan’. Under the tree of sin, by Allah’s decree, Satan appeared in the form of a python. Then Adam’s wife ate fruit from the tree. As a result of eating it, Adam and Hawwa were expelled from Paradise to the Earth. [170]

The incident of the violation of the prohibition by Adam is indicated in the Holy Quran. Allah Almighty says—

“And We said, 'O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will...'”

...and do not approach this tree, lest you be among the wrongdoers. Then Satan caused them to slip from it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

And I said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in ease and abundance as you wish; but do not go near that tree, otherwise you will be among the wrongdoers." Thereafter, Satan caused both of them to slip from there, then he removed them from where they were; and I said, "Go down, you are enemies to each other; and on earth, there is for you a residence and provisions for a specific time." [Surah Al-Baqarah, Verses: 35-36]

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[169] The account regarding Eve is recorded in Sahih al-Bukhari, from the Hadith of Hazrat Abu Huraira (may Allah be pleased with him) (Hadith No: 3330).
[170] Bhavishya Purana: 4/31-33.

Page 178

The Sending of Prophets and Messengers

Krishna says, "O Arjuna, for the salvation of the righteous, the destruction of the wicked, and the re-establishment of righteousness, I descend time and again." [171]

Krishna is the name of a great warrior of the Hindus. They believe in him as God, viewing him as a physical manifestation of the Divine who descended to earth himself. This is a distorted doctrine or belief regarding Prophethood and Messengership. Influenced by Krishna, Christians regard Hazrat Isa (Jesus), peace be upon him, as God in physical form, claiming that the Messiah, peace be upon him, is a corporeal God in human form. This doctrine is known among Hindus as 'Avatarism'. 'Avatar' is a Sanskrit word meaning 'to descend'.

In Hindu terminology, 'Avatar' means the Creator appearing on earth in human form for a special...

Descending to deliver news. Its explanation has been discussed earlier.

To Hindus, the doctrine of incarnation (Avatar) is a distorted form of the creed of Prophethood and Messengership. The Holy Quran hints at this. Allah Almighty has sent a Prophet and a Messenger to every nation.

The Word of Almighty Allah—

“Indeed, We have sent you with the truth as a bearer of glad tidings and a warner. And there is no nation but that a warner has passed within it.” [Surah Fatir, Verse 24]

“For every nation there is a Messenger; when their Messenger comes (on the Day of Judgment), the matter will be settled between them with justice, and they will not be wronged.” [Surah Yunus, Verse 47]

পৃষ্ঠা 78

[171] Gita: 4/8.

186 ◄ History of the Hindu Nation

Page 179

Following that lead, Muslims began researching other religions at the dawn of their history. They were all fully aware from the beginning about the changes and distortions carried out in all pre-Islamic religions.

Allah the Almighty says in the Holy Quran—

“So woe to those who write the scripture with their own hands, then say, ‘This is from Allah,’ in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.”

পৃষ্ঠা 79

Woe to those who write the book with their own hands and then say, "This is from Allah," to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn. [Surah Al-Baqarah, Verse 79]

Indeed, Islam is the final code of life and the true religion in the sight of Allah. Allah the Almighty says—

"Indeed, the religion in the sight of Allah is Islam."

Indeed, Islam is the only (chosen) religion in the sight of Allah. [Surah Ali 'Imran, Verse 19]

In Hindu scriptures, the sending of 24 messengers (Rasul) is clearly mentioned. Except for one messenger, all others have already appeared. They are still awaiting the arrival of the 24th messenger.

...in the sky. Multiple names have been given to this awaited messenger.

One.

Kalki, meaning the one who will purify humanity from sin and filth.

Two.

Narashansa, meaning the praised human.

Three.

History of the Hindu Nation 187

Page 180

Jagatguru, meaning the spiritual guide or teacher of the entire world.

They have determined the arrival time of the awaited Prophet as being in this Kali Yuga...

On this basis, it can be said that the appearance of the awaited Prophet will occur in the end times. The end times refer to the **Kali Yuga**, which began thousands of years ago. World history testifies that after Jesus (peace be upon him), no one has appeared who could be a prophet and savior except Muhammad (peace be upon him). The time has come for Hindu scholars to reconsider their perspective regarding the Prophet who appeared 1,400 years ago.

The glad tidings in Hindu scriptures are partly unambiguous and clear, while others are brief and obscure, necessitating explanation. However, it is certain that because the history of Hinduism remains shrouded in darkness, the prophecies found in their scriptures are not accorded proper significance. The objective of discussing the aforementioned subject in this article is to present evidence from their own scriptures against them.

This is because there is no need for Hindu scriptures to prove the prophethood of Allah's Messenger, Muhammad, as his prophethood is well-established and proven through reason and sensory perception. I will quote the reports mentioned in Hindu scriptures and explain them in the light of the Quran and Sunnah. If the reader notices any contradiction or disagreement between the two, they should understand that the glad tidings described in Hindu scriptures have undergone changes. Just as their...

Distinct changes have been implemented in other matters.

1. In the village of 'Shambhala', at that time, 'Kalki' was born in the house of a tender-hearted

individual named 'Vishnuvyas'. [172]

Explanation of the words

The word is 'Sham', which means safe. 'Bhala' means city or village. Both words combined signify a safe city or town.

The term 'Vishnuvyas' is composed of two words. 'Vishnu' means Allah. 'Vyas' means servant (the Arabic for which is 'Abd'). Therefore, it implies that 'his father's name is Abdullah'. Furthermore, 'Kalki' means one who purifies from sins and transgressions. In the Holy Quran, Allah states that He has sent His Messenger (peace and blessings be upon him) as a purifier and a teacher. Allah Almighty addresses—

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[172] Gita: 2/18.

Page 181

(O Prophet) Take charity from their wealth to purify and sanctify them, and pray for them. Indeed, your prayer is a source of peace for them. And Allah is All-Hearing, All-Knowing. [Surah At-Tawbah, Verse: 103]

Allah Almighty also says—

Allah only intends to remove impurity from you and to purify you completely. [Surah Al-Ahzab,

Verse: 33]

পৃষ্ঠা 84

Allah Almighty further says—

Allah does not intend to place you in difficulty, but He intends to purify you and complete His favor upon you so that you may be grateful. [Surah Al-Ma'idah, Verse: 6]

The Holy Prophet (peace and blessings of Allah be upon him) was the means of purification. Whoever believes in him, testifies to his truth, and acts according to the religion brought by him, becomes pure by the command of Allah. The Holy Prophet has several names. For instance, he introduced himself by the name 'Mahi'. The word 'Mahi' means—the one through whom disbelief (kufr) is erased. And disbelief is the most heinous impurity.

Narrated by Jubayr ibn Mut'im (may Allah be pleased with him), he said, the Messenger of Allah said, "Indeed, I have several names. I am Muhammad. I am Ahmad. I am Al-Mahi. Allah Almighty will eliminate disbelief through me. I..."

পৃষ্ঠা 85

History of the Hindu Nation ▸ 189

Page 182

The Gatherer, people will be gathered at my feet. I am the final prophet. After whom no prophet will

come. [173]

2. Sage Kalki is born in the house of Vishnuyasa from his wife Sumati. [174]

The meaning of the word Sumati is a safe and peaceful girl. We see a connection between this meaning and the name of Aminah, the mother of the Great Prophet. And Vishnuyasa is Abdullah.

3. He was born on the twelfth day of the lunar month named Madhu.

...did. [175]

The meaning of "Maduh" is the coveted month and a month dear to people. And that is Rabi' or spring. Historians and biographers agree that the Great Prophet (peace and blessings be upon him) was born in the month of Rabi' al-Awwal.

Ibn Ishaq states that he was born on the 12th of the month of Rabi' al-Awwal.

Ibn Abi Shaybah narrates in his **Musannaf** from Hazrat Jabir and Ibn Abbas (may Allah be pleased with them); they said that the Messenger of Allah (peace and blessings be upon him) was born on Monday, the 18th of the month of Rabi' al-Awwal, in the Year of the Elephant. He received prophethood on a Monday. On this very day, the Miraj (Ascension) occurred. On this day, he migrated, and on this day, he passed away.

In **Al-Bidaya wan-Nihaya**, Ibn Kathir (may Allah have mercy on him) says that the correct date is the 12th. Astronomer Mahmoud Pasha has firmly stated that it corresponds to April 23, 571 AD.

পৃষ্ঠা 87

4. Maharishi Kalki will be endowed with eight qualities. [176]

At this stage, we will compare these eight qualities with those of the Prophet (peace and blessings of Allah be upon him). It is noteworthy that in the history of Hinduism, no great hero has been found endowed with these eight qualities. Even specifically among the awaited prophets of the Kali Yuga, these qualities are not present.

[173] Sahih al-Bukhari: 6/554, Sunan al-Tirmidhi, Hadith No: 2842, Musnad Ahmad: 4/800, Sunan ad-Darimi: 2/218, Ibn Sa'd: 1/104. Tirmidhi (may Allah have mercy on him) states that the hadith is Hasan Sahih.
[174] Kalki Purana: 2/11.
[175] Kalki Purana: 2/15.
[176] Bhagavata Purana: 12/2-19.
190 ◂ History of the Hindu Nation

Page 183

পৃষ্ঠা 88

The eight qualities are listed below—

First: Wisdom (Pragya)

The purpose of wisdom here is to provide information regarding the future. It contains references to the miracles or supernatural events granted by Allah as validation of the Prophet's (peace and blessings be upon him) prophethood. Scholars have authored many books titled Dala'il al-Nubuwwah (Proofs of Prophethood). The most famous among these is Kitab al-Bayhaqi, which contains hundreds of hadiths describing these miracles.

Second: Nobility (Culinata)

This means that this Prophet will be a highly respected and honorable individual within the community.

Imam Ahmad narrates from Muttalib ibn Abi Wada'ah, quoting Abbas (may Allah be pleased with him), who said: When certain remarks from the people reached the Great Prophet, he ascended the pulpit and asked, "Who am I?" They replied, "You are the Messenger of Allah." He said, "I am Muhammad, son of Abdullah, son of Abdul Muttalib. Verily, Allah Almighty has created all of creation."

"...Then He created me among the best of creation. And He divided them into two groups, and He placed me in the best group. He created the tribes and placed me in the best of tribes. He divided them into various households and placed me in the best of households. Therefore, I am the best among you in residence and the best of human beings." [177]

Narrated from Wathila ibn al-Asqa', who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah chose Ishmael from the descendants of Abraham..."

[177] Imam Ahmad in Musnad (2/210), Sunan al-Tirmidhi (3608), and al-Bayhaqi (1/169) have

narrated this Hadith. They all narrated from Sufyan, from Yazid ibn Abi Ziyad, from Abdullah ibn al-Harith ibn Nawfal, from al-Muttalib ibn Abi Wada'ah, from him.

They narrated through the aforementioned chain. Imam al-Tirmidhi (may Allah have mercy on him) said: The Hadith is Sahih (authentic).

পৃষ্ঠা 90

I am saying, Muttalib ibn Abi Wada'ah was a Companion who embraced Islam on the day of the Conquest of Mecca. Yazid ibn Abi Ziyad al-Hashimi (a freedman of the Hashimites) was a weak narrator from Kufa. As he grew old, his condition changed from his youth. He had to be prompted. He held Shiite views. However, for a narrator like him, there is no issue regarding **mutabi'at** (corroborations) and **shawahid** (supporting reports). He is acceptable. An example of his supporting hadith is the narration of Wathilah ibn al-Asqa', which is mentioned later.

History of the Hindu Nation 191

Page 184

...He has chosen. From the children of Ishmael, He chose Banu Kinanah. From Banu Kinanah, He chose Quraysh. From Quraysh, He chose Banu Hashim. And from Banu Hashim, He chose me. [178]

পৃষ্ঠা 91

Narrated by Hazrat Abu Huraira (May Allah be pleased with him), he said that the Messenger of Allah (Peace and blessings of Allah be upon him) said: "I will be the leader of the children of Adam on the Day of Resurrection. I will be the first to rise from the grave. I will be the first intercessor, and the first whose intercession will be accepted." [179]

When Heraclius, the Emperor of Rome, asked about the lineage of the Messenger of Allah, Abu Sufyan, while still a disbeliever, testified that he is the person of the most noble lineage among us. Heraclius remarked that Messengers are sent within the most honorable families of their people and among the most distinguished tribes.

Third: Indridaman (Self-control)

Meaning a self-controlled individual. This suggests that the Great Prophet (Peace and blessings of Allah be upon him) possessed far greater self-control than others. This is because every person is accompanied by a devil who incites them toward evil and presents bad and forbidden actions as appealing. Consequently, people engage in forbidden acts. However, Allah Almighty protected His Prophet from the deceptions and plots of Satan.

Similarly, it is narrated by Abu Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: "Last night, a rebellious demon from among the Jinn came to me—or he said something to that effect—with the intention of disrupting my prayer. Then Allah granted me power over him. I intended to tie him to one of the pillars of the mosque so that all of you could see him in the morning. Then I remembered the supplication of my brother Solomon (peace be upon him), who prayed: 'O my Lord, grant me such a kingdom...'"

[178] Sahih Muslim: 4/1782, Sunan at-Tirmidhi: 3605. Tirmidhi (may Allah have mercy on him) stated that the hadith is Hasan Sahih (good and authentic).

[179] Sahih Muslim: 4/1782, Sunan Abi Dawud: 5/541

Page 185

"...a kingdom, of which none but I am the owner." The narrator says, then the Prophet (peace and blessings of Allah be upon him) humiliated him and drove him away. [180]

Hazrat Aisha (may Allah be pleased with her) testified, saying, "Who among you can control his biological desires like the Messenger?" [181]

In authentic Hadiths, the Messenger of Allah (peace and blessings of Allah be upon him) indicates that, "He is not a great hero who wins in wrestling; rather, the one who restrains himself during anger is the true hero." [182]

Fourth: Shrut (Heard)

Meaning, he possesses God-given knowledge. This refers to revelation (Wahi). That is, his words are revelation or divine speech from Allah. The Holy Quran says—

"And he does not speak from his own inclination. It is but a revelation revealed to him." [Surah An-Najm, Verse 4]

Allah the Almighty says—

"And if he had fabricated against Us some [false] sayings, We would have seized him by the right hand." [Surah Al-Haqqah, Verse 44]

Allah the Almighty says elsewhere—

"And thus We have revealed to you an Arabic Qur'an so that you may warn the Mother of Cities (Makkah) and those around it." [Surah Ash-Shura, Verse: 7]

[180] Sahih al-Bukhari: 1/554, Sahih Muslim: 1/3648.

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[181] Sahih al-Bukhari: 1/403.

[182] Sahih al-Bukhari: 10/566 (Mu'allaq), Sahih Muslim: 4/2014, Musnad Ahmad: 2/268. All narrated this hadith from Hazrat Abu Huraira (may Allah be pleased with him).

History of the Hindu Nation 197

Page 186

Fifth: Valor (Prakram)

Meaning an undefeated, well-built man. In physical build, he was a well-proportioned, dignified, flawless, and complete man. This does not imply being corpulent. Regarding the build of the Messenger, it is stated in the hadith of Hazrat Bara bin Azib (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) was of medium stature. He was slightly broader between his two shoulders compared to others. [183]

Ali ibn Abi Talib (may Allah be pleased with him) describes the physical build of the Messenger of Allah (peace and blessings of Allah be upon him). He stated that the Prophet (peace and blessings of Allah be upon him) was neither excessively tall nor short. The palms of his hands and feet, along with his fingers, were fleshy. His head was relatively large, and his limb joints were sturdy. A fine line of hair extended from his chest down to his navel. When he walked, it appeared as though he were descending from a higher elevation. The narrator remarked, "I have never seen anyone like him (uniquely attractive) before or since." [184]

Such physical attributes and bodily traits are characteristics of a healthy person that are commendable for men, though not for women. The Great Prophet (peace and blessings of Allah be upon him) is depicted as noble and awe-inspiring, ensuring that his enemies would hold him in reverence and fear.

Narrated by Jabir ibn Abdullah (may Allah be pleased with him):

The Prophet (peace and blessings of Allah be upon him) said: "I have been granted five things which were not given to anyone before me: I have been supported by awe (instilled in enemies) over the distance of a month's journey; the entire earth has been made a place of prayer and a means of purification for me, so whenever the time for prayer arrives for anyone among my

followers, let him pray; spoils of war have been made lawful for me, which were not permitted for anyone before me; and I have been granted the right of intercession..."

পৃষ্ঠা 97

"...and the Prophet used to be sent to his people specifically, while I have been sent to all mankind."

[183] Sahih al-Bukhari: 6/565, Sahih Muslim: 4/1818, Sunan an-Nasa'i: 8/183, Musnad Ahmad: 4/281.

[184] Sunan at-Tirmidhi, Hadith No: 3637; Imam Tirmidhi said that the hadith is Hasan and Sahih. Mustadrak al-Hakim: 2/604; Imam al-Dhahabi (may Allah have mercy on him) stated that the hadith is Sahih and agreed upon.

Page 187

The Prophet (peace and blessings of Allah be upon him) said: "I have been granted five things which were not granted to anyone before me. 1. I have been supported with awe (prestige) such that even from a month's distance it..."

পৃষ্ঠা 98

...is reflected. 2. The entire earth has been made pure and a place of prayer for me. Therefore, any

member of my community can perform prayer as soon as the time for it begins. 3. Spoils of war have been made lawful for me, which were not permitted for anyone before me. 4. I have been granted the right of (comprehensive) intercession. 5. Every Prophet was sent specifically to his own people, but I have been sent to all of mankind. [185]

It is narrated in a Hadith from Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said, "I have been sent with concise yet comprehensive speech (Jawami-ul-Kalim), and I have been aided with awe." [186]

It is reported that Rukana wrestled with the Messenger of Allah (peace and blessings be upon him). The Messenger of Allah (peace and blessings be upon him) pinned him down. [187]

Sixth: Being a person of few words

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[185] Sahih al-Bukhari: 1/436-437, Sahih Muslim: 1/371.
[186] Sahih Muslim: 1/371.
[187] Sunan Abu Dawood: 4/340-341, Sunan at-Tirmidhi: 4/247-248. Both Imam Abu Dawood and Tirmidhi narrated the Hadith from Muhammad ibn Rabi'ah Abul Hasan al-Asqalani, from Abu Ja'far ibn Muhammad ibn Rukanah, from his father, through the aforementioned chain. They further added—

'The distinction between us and the polytheists is the wearing of turbans over caps.'

Tirmidhi (may Allah have mercy on him) stated that the Hadith is Hasan Gharib (fair but rare). The chain is not established. We do not know Abul Hasan al-Asqalani and Ibn Rukanah. In the

published book, the Hadith is noted as Hasan Gharib. The eminent Hadith scholar Allama Mizzi mentioned the Hadith as Gharib in his work Tuhfat al-Ashraf. However, in the chain of Abu Dawood, it is recorded as the chain of Abu Ja'far ibn Muhammad ibn Ali ibn Rukanah. Ibn Qani', in his Mu'jam, [narrated from] Abul Hasan Muhammad ibn Yazid

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পৃষ্ঠা 100

He narrates from Ibn Rukana, who narrates from his father. Subsequently, he mentioned the Hadith in this manner, as Al-Mizzi stated. Ibn Sa'd, in his book **Tabaqat Ibn Sa'd**, mentions Abul Hasan Al-Asqalani, who narrates from Abu Ja'far Muhammad ibn Rukana, who narrates from his father. Ibn Sa'd has stated the kunya of Abu Ja'far Muhammad ibn Rukana. Only Allah knows the true reality.

History of the Hindu Nation 195

Page 188

Soft-spoken, meaning one who speaks little. Moreover, the Great Prophet (peace and blessings of Allah be upon him) was granted concise speech with vast meanings, which is proven by many Hadiths. Hazrat Abu Hurairah (may Allah be pleased with him) said, "I heard the Messenger of Allah say, 'I have been sent with concise speech that carries profound meanings.'" [188]

Hazrat Aisha (may Allah be pleased with her) said regarding the manner of speech of the Messenger of Allah (peace and blessings of Allah be upon him), "He would speak just as you do. However, he spoke so clearly and articulately that those gathered around him could easily memorize and retain it." [189]

Seventh: Charity (Dan)

That is, a generous person who is not miserly with their wealth. In this quality, the Great Prophet (peace and blessings of Allah be upon him) was an incomparable figure.

Hazrat Jabir ibn Abdullah (may Allah be pleased with him) said, "Whenever anything was requested of the Messenger of Allah, he never said no." [190]

Ibn Abbas (may Allah be pleased with him) said, "The Messenger of Allah (peace and blessings of Allah be upon him) was the most generous among all people. His generosity was at its peak from the beginning to the end of Ramadan. Gabriel (peace be upon him) would visit him to recite the Quran. When Gabriel met with him, the Messenger of Allah (peace and blessings of Allah be upon him) would become even more generous than a fast-blowing breeze." [191]

Hazrat Anas (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be upon him) would never store anything for the following day. [192]

[188] **Sahih al-Bukhari:** 12/401, **Sahih Muslim:** 1/371.
[189] **Sunan at-Tirmidhi:** 5/600, **Shama'il:** Hadith No. 224, **Musnad Ahmad:** 6/257, **Ibn Sa'd:** 1/375.

Imam Tirmidhi (may Allah have mercy on him) stated that the mentioned hadith is Hasan (good).

[190] **Sahih al-Bukhari:** 10/455, **Sahih Muslim:** 4/1805, **Sunan ad-Darimi:** 1/34, **Ibn Sa'd:** 1/318, **Abu al-Shaykh:** 47, **Sunan at-Tirmidhi (Shama'il):** Hadith No. 302, **Baghawi, Sharh as-Sunnah:** 13/250.

[191] **Sahih al-Bukhari:** 6/305, 6/565 and 9/43, **Sahih Muslim:** 4/1803, **Sunan an-Nasa'i:** 4/125, **Musnad Ahmad:** 1/231, 288, 346, 363, **Sunan at-Tirmidhi (Shama'il):** Hadith No. 303, **Ibn Sa'd:** 1/368-369, **Abu al-Shaykh:** 46, **Baghawi, Sharh as-Sunnah:** 13/250.

[192] **Sunan at-Tirmidhi:** Hadith No. 2362, **Ibn Hibban:** Hadith

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No: 2139, 2555, Baghavi: 13/253. The chain of narration is authentic according to the criteria of Muslim.

Page 189

Anas (may Allah be pleased with him) further narrates that a man came to the Messenger of Allah (peace and blessings of Allah be upon him) and asked him for something. He gave him a flock of goats that filled the space between two mountains. That man then returned to his people and said, "Embrace Islam, for Muhammad gives like a man who does not fear poverty." [193]

This is but a brief account regarding the generosity and charitable nature of the Messenger of Allah (peace and blessings of Allah be upon him).

Eighth: Gratitude (Kritagyata)

The Messenger of Allah (peace and blessings of Allah be upon him) often spoke of the assistance and the good relations of the Ansar companions of Medina. He also held expectations of them.

Hazrat Abu Hurairah (may Allah be pleased with him) narrates from the Noble Prophet (peace and blessings of Allah be upon him) that the Messenger of Allah (peace and blessings of Allah be upon him) said, "If the Ansar were to walk through a valley or a mountain pass, I would walk through the valley of the Ansar. If it were not for the Migration (Hijrah), I would have been one of the Ansar." [194]

The Great Prophet (peace and blessings of Allah be upon him) said regarding Abu Bakr Siddiq (may Allah be pleased with him), "No wealth has benefited me as much as the wealth of Abu Bakr has benefited me." [195]

Regarding this noble quality of the Messenger, a single word of Allah is sufficient; Allah the Almighty says—

"And indeed, you are of a great moral character."

Truly, you are of a sublime character. [Surah Al-Qalam, Verse: 4]

[193] Sahih Muslim: 4/1806, Al-Baghawi: 13/253, Ar-Rushaikh, page: 471.

[194] Sahih al-Bukhari: 7/112.

[195] Musnad Ahmad: 2/253, 366, Ibn Majah: 1/36, Ibn Abi Shaybah: 12/6, Ibn Abi Asim in Al-Sunnah: Hadith No. 1229.

All narrate from Muawiyah al-Amash, from Abu Salih, from Abu Hurairah (may Allah be pleased with him). The chain of narration is authentic.

Page 190

5. He will ride a horse. Radiance (light) will emanate from him. No one will be like him in awe and beauty. He will be circumcised. And...

He will destroy hundreds of thousands of oppressors (tyrants) and disbelievers (deniers). [196]

How perfectly the aforementioned qualities suit the Great Prophet! A detailed description is provided below.

1. Narrated from Hazrat Jabir bin Samura (may Allah be pleased with him), who said: "I saw the Messenger of Allah (peace be upon him) on a moonlit night while he was wearing a patterned shawl. I looked at him and then at the moon. To me, he was far more beautiful than the moon." [197]

2. Abu Ishaq relates that a person asked Bara’ bin ‘Azib (may Allah be pleased with him): "Was the blessed face of the Messenger of Allah (peace be upon him) like a sword?" He replied: "No, rather

it was like the moon." [198]

3. Ibn Abbas (may Allah be pleased with him) said—

The front teeth of the Messenger of Allah (peace be upon him) were slightly spaced. Whenever he spoke, it seemed as if from between his front two teeth...

As if light was emanating from the center. [199]

[196] Bhagavata Purana: 12/02/20.

[197] Sunan at-Tirmidhi: Hadith No: 2911, Sunan ad-Darimi: 1/30, Mustadrak al-Hakim: 4/186, Tabarani (Mu'jam al-Kabir): 1842, and **Abu al-Shaykh** narrate in the book **'Akhlaq al-Nabi (PBUH)'**. Each of them narrates from Ash'ath ibn Sawwar, from Abu Ishaq, who narrates from Jabir ibn Samura.

However, Abu al-Shaykh narrates the Hadith from Shu'ba, from Abu Ishaq, who narrates from Bara (may Allah be pleased with him).

Tirmidhi (may Allah have mercy on him) says, the aforementioned Hadith is **Hasan Gharib**. I am only aware of Ash'ath's Hadith. Shu'ba and Thawri narrate from Abu Ishaq from Bara (may Allah be pleased with him), and state that the Hadith contains a long discourse. I asked Muhammad ibn Ismail—is the Hadith narrated from Bara (RA) via Abu Ishaq more authentic, or is the Hadith from Jabir ibn Samura more authentic?

He declared both Hadiths to be Sahih (authentic). I have stated that Ash'ath ibn Sawwar is a weak narrator (Rawi), as Hafiz Ibn Hajar has also noted. However, Shu’bah and Thawri disagreed with him, even though they held the rank of **Amirul Mu'minin fil Hadith** (Leader of the Believers in Hadith). Nevertheless, al-Hakim graded him as Sahih, and Imam adh-Dhahabi concurred with him. Abu Ishaq narrated through both chains, specifically from the two companions Jabir ibn Samurah and al-Bara (may Allah be pleased with them). Thus, Imam al-Bukhari declared it Sahih. This consensus is not regarding rejection or affirmation; rather, the disagreement lies in the citation of the Isnad (chain of narrators).

[198] Sahih al-Bukhari: 6/565, Sunan at-Tirmidhi: 3640, Sunan ad-Darimi: 1/32, Tayalisi: 2411, Musnad Ahmad: 4/281. At-Tirmidhi (may Allah have mercy on him) states, "Hasan Sahih."

Page 191

Furthermore, Hindus did not practice circumcision in the past, nor do they in this age.

Regarding horse riding, it can be said that there is no known history of any Hindu leaders riding a horse. However, they have envisioned that the final prophet will ride a horse. We see that Hindus depict their leaders in various forms within their sacred scriptures. For instance, they have depicted Ram as an archer. They have depicted the final prophet, Kalki, as riding a horse with four wings. So, who is this person riding a horse?

6. He will slay Satan with the assistance of his four companions. And angels will descend to Earth to assist him in the war. [200]

This alludes to the four companions of the Prophet, the Khulafa-e-Rashidun, who were equivalent to ministers during the Prophet's lifetime. And regarding the descent of angels to Earth to assist the Prophet and his companions...

Indications can be found in the narrative of the Battle of Badr discussed in the Quran. Allah the Almighty says—

"(9) [Remember] when you asked help of your Lord, and He answered you, 'Indeed, I will reinforce you with a thousand from the angels, following one another.' (10) And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise. (11) [Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet. (12) [Remember] when your Lord inspired to the angels, 'I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip.' (13) That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger—indeed, Allah is severe in penalty."

[199] Sunan at-Tirmidhi (Shama'il) Hadith No. 13. Imam Suyuti (may Allah have mercy on him) attributes it to Tabarani and Bayhaqi as authentic in Jami' as-Saghir. According to the memorizer (Hafiz), the narrator in the chain of transmission of the Hadith, Abdul Aziz bin Abu Sabit Zuhri, is

'matruk' or rejected. After his books were burned, he used to narrate Hadiths from his memory; as a result, he committed major errors. He was an expert in genealogy.

[200] Kalki Purana: 2/5-7.

পৃষ্ঠা 111

History of the Hindu Nation • 199

Page 192

Remember that moment of crisis when you prayed to your Lord with an earnest voice, and He accepted that prayer, saying: "Indeed, I will help you with a thousand angels, who will come one after another." Allah did this as good news and so that your hearts would be reassured. In fact, help comes only from Allah. Allah is Almighty, All-Wise.

When He (Allah) covered you with drowsiness for tranquility from Him, and poured down rain from the sky, (the purpose was) to purify you with it and to remove from you the evil whispers of Satan, and to strengthen your hearts and...

পৃষ্ঠা 112

...will keep your feet firm and established.

Remember when your Lord revealed to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieve; so strike them upon the necks

and strike every one of their fingertips." This is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger—then indeed, Allah is severe in punishment. [Surah Al-Anfal, Verses 9-13]

7. After his birth, he will head toward the mountains to seek knowledge from **'Parashuram'**. Then he will go toward the north. Afterward, he will return to his birthplace. [201]

'Parashuram' means Great Guru or Great Teacher. From this glad tidings, we can clearly perceive three significant events that occurred during the lifetime of the Great Prophet.

1. His meditation in the cave of Hira before attaining prophethood. And to him...

The first arrival of Angel Gabriel (peace be upon him) with the revelation of 'Iqra'.

2. The migration (Hijrah) of the Great Prophet to Medina, located to the north of Mecca.

3. Returning to his birthplace, Mecca, during the conquest of Mecca.

[201] Kalki Purana.

8. Indeed, people are captivated by the fragrance emanating from his body. The sacred aroma of his body blends into the air, soothing and refreshing the soul and spirit. [202]

It is known from the Shamail (record of characteristics) of the Messenger of Allah (peace and blessings of Allah be upon him) that a delightful fragrance radiated from his blessed body. In this regard, many...

There are Hadiths narrated by the companions. Below, I will mention some Hadiths.

Hazrat Anas (may Allah be pleased with him) says, "I have never touched any silk cloth or any object with my hand that was softer than the hands of the Messenger of Allah (peace and blessings of Allah be upon him). I have never smelled a fragrance purer than the pleasant scent of the Messenger." [203]

Jabir ibn Samura (may Allah be pleased with him) says, "I performed the first prayer with the Messenger of Allah (peace and blessings of Allah be upon him). Then he returned to his family. I went out with him. Some young children greeted him. Then he began to touch the cheeks of each of them, one by one. Jabir (may Allah be pleased with him) says, ‘He touched my cheek. I found his hand to be cool or fragrant. It was as if he had taken his blessed hand out of a perfume container.’" [204]

Hazrat Anas (may Allah be pleased with him) says, "The Prophet (peace and blessings of Allah be upon him) came to visit us. He took a 'Qailulah' (midday nap) at our place. During his sleep, he perspired. My..."

My mother took a glass vial and collected the perspiration in it. The Messenger of Allah (peace and blessings be upon him) woke up and said, "O Umm Sulaim, what are you doing?" My mother replied, "This is your blessed sweat. We will put it in our perfume, and it will be the most fragrant of scents."

In another narration, it is mentioned that the Messenger of Allah (peace and blessings be upon him) would visit Umm Sulaim's house and take an afternoon nap (Qailulah). She (Umm Sulaim) would spread a mat for him. The Messenger of Allah (peace and blessings be upon him) used to sweat profusely. Umm Sulaim would collect the blessed sweat and keep it in bottles with perfume. The Messenger of Allah (peace and blessings be upon him)...

[202] Bhagavata Purana: 2/2/21
[203] Sahih al-Bukhari: 6/566, Sahih Muslim: 4/1814, Musnad Ahmad: 3/107, 200, Bayhaqi (Dala'il al-Nubuwwah): 1/254
[204] Sahih Muslim: 4/1814, Bayhaqi (Dala'il): 1/256

Page 194

...and [peace be upon him] asked, "O Umm Sulaym, what are these?" She replied, "Your sweat. I mix it with my perfumes." [205]

Jabir bin Abdullah (may Allah be pleased with him) said, the Messenger of Allah (peace and

blessings of Allah be upon him) was an embodiment of virtues. Whichever path he walked, if someone else walked that path later, they could tell by the fragrant sweat of the Messenger or the scent of his sweat that the Messenger of Allah (peace and blessings of Allah be upon him) had passed through this way. [206]

On the contrary, Hindu ascetics and scholars forbid the use of perfumes for themselves. And to restrain their minds, they prescribe smearing soil on their bodies. Consequently, a foul odor emanates from their bodies.

9. The first person who slaughtered and offered sacrifice was 'Ahmad'.

Then he became like the sun. [207]

That is, he sacrificed for the sake of Allah. People of the era of ignorance (Jahiliyyah) used to sacrifice animals for 'Ghairullah' (other than Allah), such as idols. The Great Prophet (peace and blessings of Allah be upon him) reintroduced the established practice of animal sacrifice for Allah, which had come down from the era of Prophet Abraham (peace be upon him). The status of the Great Prophet increased in the sight of Allah. In preaching the religion and imparting noble teachings, the Great Prophet became like the sun.

No Hindu scholar could interpret the meaning of the word 'Ahmedu' in the Sanskrit language. This is because the word 'Ahmedu' is not a Sanskrit word. Consequently, they provide numerous incorrect explanations. The authors of the 'Vedic Dictionary', 'Macdonell' and 'King', feigning ignorance, did not mention the word in their dictionary at all.

10. Very soon a spiritual guide will appear with his honored companions. He will be well-known

among the people by the name 'Mahamed'. The Amir or leader will welcome him with the following slogans or words—

পৃষ্ঠা 118

[205] Sahih Muslim: 4/1816, Musnad Ahmad: 3/177, 290, Baihaqi (Dalayil): 1/257-258.

[206] Baihaqi (Dalayil): 6/69.

[207] Sama Veda: 3/6/8.

Page 195

O inhabitant of the desert or desert-dweller, vanquisher of Satan, possessor of countless miracles, free from all evils, firmly established upon the truth, thoroughly cognizant and powerful in the recognition of Allah, and a lover of Allah.
May peace be upon you. I am your servant. I will spend my life at your feet. [208]

The word ‘Mahamed’ is not found in the Sanskrit language. The word is a distorted form of Muhammad. The mentioned qualities found among any Hindu great warriors or legends...

পৃষ্ঠা 119

...not lost. These qualities are fully present within our Prophet Muhammad (peace be upon him).

11. As time progresses and the moment for the manifestation of the collective welfare of

humanity draws near, he will know the Truth. Through the advent of Muhammad, the absolute darkness will come to an end, and the light of wisdom and brilliance will be revealed. [209]

The period preceding the Messenger of Allah's (peace be upon him) attainment of prophethood is known as the Age of Ignorance (Jahiliyyah). The era following his attainment of prophethood is renowned as the age of Islam, knowledge, and social welfare. Through the prophethood of the Great Prophet, the darkness is dispelled.

12. O Goddess of Fire, advocate of the supreme law, I shall send you to the center (navel) of the earth for the purpose of sacrifice or animal offering. [210]

According to geographers, Mecca is situated at the center (navel) of the earth. This provides an indication that the awaited Prophet will appear in Mecca very soon. [211]

Hindu scholars have not designated the (middle) center of the earth. In this...

It appears that they did not find the center of the world in their own country (India). Consequently, they remain silent on this matter without expressing any opinion.

Before me is the commentary on the Rigveda authored by the Hindu scholar Shri Sharmacharya. However, he has said nothing regarding the explanation of this verse of the Rigveda. [212]

[208] Bhavishya Purana: 3/3/5-8.

[209] Bhagavata Purana: 2/76.

[210] Rigveda: 3/29/4.

[211] Rahmatul-lil-Alamin, Vol: 1, Page: 31, Sheikh Muhammad Sulayman Mansurpuri.

[212] Commentary on Rigveda - 2/492.

Page 196

Egyptian scientist Dr. Hossein Kamal Uddin, describing the story of a new discovery, stated that he has initiated a research project. The goal of this research is entirely unique: to discover a means or method for determining and identifying the location of the Qibla from various parts of the world. He realized during his various travels abroad that every Muslim faces difficulty in determining the direction of the Qibla in places without mosques or in unfamiliar countries. Similarly, it becomes difficult for thousands of expatriate students abroad to determine the Qibla. Therefore, Dr. Hossein Kamal Uddin thought of creating a new map of the world with the aim of determining the directions of the Qibla.

During the preliminary research for preparing this map, after placing the first lines and drawing the five continents, a curious fact was revealed to him. The Egyptian scientist observed the location of Makkah al-Mukarramah to be at the center point, or the exact middle, of the Earth. Holding a compass in his hand, he placed one point on the city of Makkah. The other point of the compass reached all the continents...

He traveled to every corner. Subsequently, it was proven to him that the landmass of the Earth's surface is surrounded by Mecca. In this state, he finds Mecca to be the center of the landmass.

Before the discovery of America and Australia, he prepared a map of the ancient world—and after repeated attempts—it was revealed to him that even at the beginning of the call of Islam, Mecca was the center or the focal point (navel) of the landmass on the map of the ancient world. [213]

13. The fearsome Indra ascended to the heavens for the first time while riding a type of horse called ‘Ashuk.’ He crossed three orbits. [214]

In these sections of the Rigveda, discussions regarding the horse, the ring, and the Messenger of Allah (peace and blessings of Allah be upon him), who appeared in Arabia, have been mentioned. The word 'Indra' is essentially the name of the Lord of Thunder to Hindus. However, its descriptive meaning is fearsome or terrible. This messenger or Prophet (Indor) traversed three celestial orbits on a horse named ‘Ashuk.’

A portion of this section concerns the Great Prophet (peace and blessings of Allah be upon him)...

...may be consistent.

[213] Makkah al-Mukarramah World Center, Al-Ilm wal Iman Magazine, Issue 20, Year of Publication: 1997.

[214] Rigveda: 163/1/3.

The Word of Allah Almighty—

And was at a distance of two bow lengths or even nearer. And He revealed to His servant what He revealed. The heart did not lie [about] what it saw. So will you dispute with him over what he saw? And he certainly saw him in another descent, at the Lote Tree of the Utmost Boundary.

Consequently, there remained a distance of two bows between them, or even less. Then Allah revealed to His servant what was to be revealed. What he saw...

The heart did not lie about what it saw. Will you then dispute with him about what he saw? And he certainly saw him in another descent, at the Lote Tree of the Utmost Boundary, near which is the Garden of Refuge. **[Surah An-Najm, Verses: 9-14]**

The mentioned horse is described in the Hadith of Mi'raj; its name appears in a Hadith compiled in Sahih al-Bukhari: "Then I was brought a mount that was larger than a donkey and smaller than a mule."

Jarud asked, "O Abu Hamza, was that the 'Buraq'?" Hazrat Anas (May Allah be pleased with him) replied, "Yes." Then the Messenger of Allah (Peace and blessings be upon him) said, "Its single step reached as far as the horizon."

Ibn Ishaq narrates a Mursal Hadith from Hasan Basri (May Allah have mercy on him): Jibril (Peace be upon him) woke him up. He took him to the mosque. He made him mount the Buraq, which was a white creature, intermediate in size between a mule and a donkey. It had two wings on its thighs. It used these wings to move its legs. And it would place its forelegs at the farthest limit of its

vision. He made me mount that animal. Then he set out with me. Neither of the two...

পৃষ্ঠা 125

...we began to walk so closely together so as not to lose one another. [215]

Ibn Ishaq narrates a Hadith reported by Hazrat Qatada (may Allah be pleased with him): The Messenger of Allah (peace and blessings of Allah be upon him) said, "When I approached it (the Buraq) to mount, it moved to one side. Then Jibril (peace be upon him) placed his hand on a specific part of its head and said, 'O Buraq, are you not ashamed of what you are doing? I swear by Allah,

[215] Ibn Hisham, Volume One, Page: 397.

Page 198

...that no servant of Allah more honored than Muhammad has ever mounted upon you before.'"

পৃষ্ঠা 126

...had not mounted. You should honor him. He said, thereafter the Buraq felt ashamed. Sweat began to pour from it. Then, once it became steady, I mounted it. [216]

Giving Glad Tidings of Narashansa

The word 'Narashansa' is composed of two words. One is 'Nara', meaning human. The other is 'Shansa', which means praised. Therefore, the word 'Narashansa' means a praised human or someone whom people praise. Dr. Ramesh Prasad, in the foreword of Salamullah Siddiqui's book, states that the Arabic word for 'Narashansa' is 'Muhammad'. His mention appears in the Atharvaveda.

The following sections detailing the qualities of Narashansa in Hindu scriptures are provided below:

14. He is beautiful. He will be more beautiful than all the people of the world. [217]

15. Surely his (radiant) light will enter every house. [218] This means that Islam will spread rapidly, and the sound of truth will resonate in every home.

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16. Surely he will deliver mankind from sins and transgressions. [219]

17. He will ride a camel. [220]

However, the practice of riding camels is not prevalent in India. There is also no historical record of any Hindu great warrior (Maharathi) riding a camel.

18. He will surely have 12 wives. [221]

Polygamy is not valid in Hinduism. None of the Hindu warriors or great heroes had more than one wife. However, it is said about their Lord Krishna that he had several maidservants with whom he spent time in pleasure. They are famously known as Gopis. Only one named Radha was his wife. [222]

[216] Ibn Hisham, Volume One, Page: 398.

[217] Rigveda: 2/3/2.

[218] Rigveda: 2/3/2.

[219] Rigveda: 2/106/4.

[220] Atharvaveda: 20/127/20.

[221] Atharvaveda: 20/127/2.

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[222] Hindu Dictionary, pages: 244-246.

Page 199

On the other hand, the number of the Great Prophet's (peace and blessings of Allah be upon him) wives is as follows (12 persons)—

First Wife

Khadija bint Khuwaylid bin Asad bin Abdul Uzza. The Messenger of Allah (peace and blessings of Allah be upon him) married the 40-year-old widow Khadija (may Allah be pleased with her) at the age of 25. She gave birth to four sons and three daughters named Qasim, Tayyib, Tahir, Abdullah, Zaynab, Ruqayyah, Umm Kulthum, and Fatimah[223]. Khadija (may Allah be pleased with her) passed away three years before the Hijrah, or according to another narration, one year before.

পৃষ্ঠা 129

...did. Before the Messenger of Allah (peace and blessings of Allah be upon him), her husband was Atiq bin 'A'idh bin Abdullah bin 'Umar bin Makhzum. After her first husband Atiq passed away, she entered into marriage with Abu Hala Hind bin Zurarah ibn Nabash.

Second Wife

After Khadija (may Allah be pleased with her) passed away, the Messenger of Allah (peace and blessings of Allah be upon him) took Sawdah bint Zam'ah bin Qays bin 'Abd Shams as his wife. Her cousin Sakran bin 'Amr bin 'Abd Shams was her previous husband. When he died, the Messenger (peace and blessings of Allah be upon him) married the widowed Sawdah.

Third Wife

Then the Messenger of Allah (peace and blessings of Allah be upon him) married Aisha bint Abu Bakr. He did not marry any virgin other than Aisha (may Allah be pleased with her). Aisha's marriage took place at the age of six. And the consummation (Rukhsati) occurred at the age of nine, seven months after the Hijrah, in the month of Shawwal. With the Messenger of Allah (peace and blessings of Allah be upon him) for 9 years 5 months

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পৃষ্ঠা 130

...lived their family life. In 58 AH, Hazrat Aisha (may Allah be pleased with her) passed away.

[223] Some say there were two sons: Qasim and Abdullah. Tayyib and Tahir were titles given to Abdullah.

History of the Hindu Nation ► 207

Page 200

Fourth Wife

Subsequently, a few months after the Hijrah, the Messenger of Allah (peace and blessings of Allah be upon him) took Hafsa bint Umar bin Khattab as his life partner. Hazrat Hafsa (may Allah be pleased with her) was also a widow. Her previous husband was Khunais bin Hudhafa as-Sahmi (may Allah be pleased with him). He [died] in the Battle of Uhud[224]

পৃষ্ঠা 131

...was martyred after being wounded. Ummul Mu'minin Hafsa (may Allah be pleased with her) passed away in the year 45 AH.

Fifth Wife

Thereafter, the Messenger of Allah (peace and blessings of Allah be upon him) married Zaynab bint Khuzaymah bin Harith. Ubayda bin Harith bin Abdul Muttalib bin Abd Manaf, who was martyred in the Battle of Badr, was the former husband of Zaynab (may Allah be pleased with her). It is narrated that the name of her former husband was Tufayl bin Harith. Some say that after Tufayl divorced her, Ubayda married her. Ummul Mu'minin Zaynab (may Allah be pleased with her) passed away during the lifetime of the Messenger of Allah (peace and blessings of Allah be upon him), eight months (two months according to some narrations) after their marriage.

Sixth Wife

Then, he married Umm Salama bint Abu Umayya. Abu Salama Abdullah bin Abdul Asad al-Makhzumi was her former husband. Abu Salama had four children named Omar, Salama, Durrah, and Zaynab.

Umm Salama passed away in the year 59 Hijri. She was the last of the wives of the Messenger of Allah (peace and blessings of Allah be upon him) to pass away.

Seventh Wife

Zaynab bint Jahsh bin Riyab was the seventh wife of the Messenger of Allah (peace and blessings of Allah be upon him). Zayd bin Harithah (may Allah be pleased with him), a freed slave of the Messenger of Allah (peace and blessings of Allah be upon him), was Zaynab's first husband. Allah Almighty Himself performed the marriage of the Great Prophet and Zaynab. [225] When the Muslims began to conquer lands far and wide, Caliph Umar...

[224] Al-Isaba: 1/456

[225] She (Zaynab) used to boast to the other wives of the Prophet, saying, "Allah Almighty performed my marriage from above the heavens." By this, she refers to the message of the Quran:

Page 201

When (may Allah be pleased with him) arrived with her designated portion, Zaynab (may Allah be pleased with her) burst into tears. She prayed to Allah that He would not show her the following year. Ultimately, remaining steadfast with minimal worldly needs, she passed away (met the Great Prophet) before the year was over.

Eighth Wife

The Messenger of Allah (peace and blessings be upon him) married Juwayriyah bint al-Harith bin Abi Dirar. Her previous husband was a cousin of hers named Safwan bin Jushaka. She passed away in the month of Rabi' al-Awwal in the year 56 Hijri.

Ninth Wife

He married Umm Habiba bint Abu Sufyan Sakhr bin Harb after Hudaybiyyah. Umm Habiba (may Allah be pleased with her) arrived from Habasha or Abyssinia. She was a Muslim emigrant there. Her former husband, Ubaydullah bin Jahsh al-Asadi, passed away after converting to Christianity.

It is narrated that the Najashi, the King of Abyssinia, performed the marriage of Umm Habiba to the Messenger of Allah (peace and blessings of Allah be upon him). He provided four hundred gold dinars as the dower (mahr). She passed away in the year 44 AH during the caliphate of her brother, Hazrat Muawiyah (may Allah be pleased with him).

Tenth Wife

After the conquest of Khaybar, he married Safiyyah bint Huyayy bin Akhtab of the Banu Nadir tribe. She was a descendant of the Prophet Harun bin Imran. Kinana bin Abu al-Huqayq was her previous husband. She passed away in 50 AH.

Eleventh Wife

"So when Zaid had dissolved his marriage with her, We gave her to you in marriage."

Meaning: Therefore, when Zaid severed his marital relationship with her (Zaynab), I joined her with you in marriage.
[Surah Al-Ahzab, Verse: 37]
Sahih al-Bukhari (Fath al-Bari): 13/403-404

History of the Hindu Nation ► 201

Page 202

The Prophet married Maymuna bint al-Harith bin Hayan, who was the maternal aunt of Hazrat Khalid bin Walid and Hazrat Abdullah ibn Abbas (may Allah be pleased with them). There are several opinions regarding who her previous husband was. Abu Riham bin Abdu-Uzza, or Abu Riham's brother Huwaytib, or Mas'ud bin Amr was her former husband. The Messenger of Allah (peace and blessings be upon him)...

পৃষ্ঠা 136

[Peace and blessings be upon him] married her in Makkah while in the state of Ihram during the performance of Umratul-Qaza. They consummated the marriage at a place called Sarif. She passed away in Makkah in 51 AH during the caliphate of Hazrat Muawiyah (may Allah be pleased with him) and was buried in Makkah. [226]

Twelfth Wife

The Prophet's twelfth wife was Mariyah bint Sham'un, a Coptic Egyptian. She was the mother of the Prophet's son, Ibrahim. The Governor of Alexandria sent her as a gift to the Prophet. Along with her, he also sent her sister Shirin, a eunuch slave named Mabur, and a mule famously known as Duldul as gifts. The Messenger of Allah (peace and blessings of Allah be upon him) accepted the Governor's gifts and took Mariyah as a companion. She resided in a village named Hafn in Egypt. In honor of Hazrat Mariyah (may Allah be pleased with her) and to express joy at the birth of Ibrahim, the Prophet's son born to her, Hazrat Muawiyah waived the Kharaj (land tax) for the inhabitants of that town during his caliphate. It is said that Mariyah was exceptionally fair and beautiful. The Messenger of Allah (peace and blessings of Allah be upon him) was captivated by her and loved her. Especially after the birth of Ibrahim, Mother of the Believers Hazrat...

পৃষ্ঠা 137

Maria (may Allah be pleased with her) became more honored.

The Messenger of Allah (peace and blessings of Allah be upon him) gifted her sister Shirin to Hazrat Hassan bin Thabit (may Allah be pleased with him).

A eunuch boy named Mabur used to enter the rooms of Hazrat Maria and Shirin regularly without their permission. A group of people objected to his entering without permission, but they completely forgot that he was a eunuch.

The Prophet (peace and blessings of Allah be upon him) used to ride the mule named Duldul, which was received as a gift.

The aforementioned 12 Mothers of the Believers were bound in short or long marital lives with the Messenger of Allah (peace and blessings of Allah be upon him). In addition, the Messenger of Allah (peace and blessings of Allah be upon him)...

226 Hafiz Ibn Abdil Barr (may Allah have mercy on him) has prioritized the opinion of his death in 49 Hijri. **Al-Isabah: Vol: 4, Page: 413.**

Page 203

There were several other wives of the Prophet (peace and blessings of Allah be upon him).

However, before the Messenger of Allah (peace and blessings of Allah be upon him) could be intimate with them, they either passed away or the Great Prophet (peace and blessings of Allah be upon him) divorced them.

They are as follows—

1. Aliyah bint Zabyan bin Amur. The Messenger married her. However, he divorced her before they had any intimacy.

Imam Zuhri says, the Messenger (peace and blessings of Allah be upon him) married a woman from the Banu Amir tribe. The Messenger received news that she had vitiligo (leucoderma). The Messenger (peace and blessings of Allah be upon him) divorced her. He was not intimate with her.

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2. Umaiyah bint Nu'man ibn Shurahbil, sister of Ibn al-Jawn al-Kindi.
She sought refuge from the Messenger, saying, "I have taken a great refuge." The Messenger of Allah (peace and blessings be upon him) said to her, "Go back to your family." The Messenger of Allah (peace and blessings be upon him) divorced her before the marriage was consummated.

3. Khawla bint Hudhayl ibn Hubayra al-Taghlibi.
She died on the way while being brought from Syria to Medina. Afterwards, the Messenger of Allah (peace and blessings be upon him) married her maternal aunt, Sharaf bint Fadala ibn Khalifa. She also died on the way while being brought from Syria to Medina.

4. Amra bint Zayd.
A woman of the Banu Kilab tribe. Fadl ibn Abbas ibn Abdul Muttalib was her former husband. The Messenger of Allah (peace and blessings be upon him) divorced her before the marriage was

consummated.

5. Rayhana bint Zayd of the Banu Nadir tribe.

Some have said she was from the Banu Qurayza tribe. The Messenger (peace and blessings be upon him) took her as a companion. She was beautiful. The Messenger (peace and blessings be upon him) invited her to Islam. She...

Although she initially refused, she later accepted Islam. The Messenger (peace and blessings of Allah be upon him) was pleased with this. In the sixth year of Hijri, he chose her as his life partner. Ummul Mu'minin Rayhana (may Allah be pleased with her) was with the Messenger. While she was in Medina, the Messenger (peace and blessings of Allah be upon him) passed away, leaving her behind.

History of the Hindu Nation ► 211

Page 204

19. Hundreds of his companions (Sahabi) will carry out the mission of his preaching. [227]

The above quotation conveys the message of the Messenger of Allah (peace and blessings of Allah be upon him) sending his companions to all corners of the world with the message of Islam.

Hazrat Amr bin Umayya al-Damri was sent to **Negus**, the King of Abyssinia. **Dihyah al-Kalbi** was sent to **Caesar**. **Abdullah bin Hudhafah as-Sahmi** was sent to **Khosrow**. **Hatib bin Abi Balta'ah** was sent to **al-Muqawqis**, the Governor of Alexandria, Egypt. **Shuja bin Wahb al-Asadi** was sent to **Harith bin Abi Shamir al-Ghassani**. **Salit bin Amr al-Amiri** was sent to **Hawdha bin Ali al-Hanafi**. **Amr bin al-As** was sent to **Jaifar** and **'Abd**, the two sons of **al-Julanda** from the Azd tribe. Among them, Jaifar had become the king. **Jarir ibn Abdullah al-Bajali** was sent to **Dhul-Kila' bin Nakur bin Habib bin Malik bin Hassan bin Tubba'** and **Dhu Amr**.

In this manner, the Companions (Sahaba) received and carried the noble messages from the Messenger. They were all dedicated to the propagation of Islam. During his lifetime, the number of Companions exceeded one hundred thousand. A certain individual asked **Abu Zur'ah al-Razi**, "O Abu Zur'ah, can it not be said that the number of the Prophet's Hadiths is four thousand?"

Abu Zur'ah asked, "Who said this?" (feeling annoyed).

May Allah Almighty break his front teeth. This is the talk of the disbelievers. Who is counting the Hadiths? When the Messenger of Allah passed away, there were one hundred and fourteen thousand companions. They heard from the Messenger and narrated from him.

Abu Zur'ah was asked, "O Abu Zur'ah, where were the companions? And from where did they hear?"

In response, he said, "The residents of Medina and Mecca, those residing between the two cities, the Bedouins, and the companions who were present with him during the Farewell Pilgrimage." [228]

In the history of the entire world, there is no precedent of any leader, hero, commander, or prophet—other than the Great Prophet Muhammad (peace and blessings of Allah be upon him)—building such a vast caravan of self-sacrificing and dedicated followers in such a short period of time.

[227] Atharva Veda: 20/127/30.

[228] See: Talkhis Fahm Ahl al-Athar, page: 103.

পৃষ্ঠা 143

Muqaddimah Ibn al-Salah, Page: 268.

212 ◄ History of the Hindu Nation

Page 205

20. He is the owner or possessor of ten necklaces.[299]

There is an allusion to the ten Companions of the Messenger who were given the glad tidings of Paradise. This is because, in the eyes of the Prophet, their status was like that of a necklace upon the neck.

The ten Companions are as follows—

1. The first Caliph, Hazrat Abu Bakr (may Allah be pleased with him).
2. The second Caliph, Hazrat Umar bin Khattab (may Allah be pleased with him).
3. The third Caliph, Hazrat Uthman bin Affan (may Allah be pleased with him).

4. The fourth Caliph, **Ali bin Abi Talib** (may Allah be pleased with him).

5. **Abu Ubaydah bin al-Jarrah** (may Allah be pleased with him). The Great Prophet (peace and blessings of Allah be upon him) honored him with the title of 'Amin' or the 'Trustworthy' of this Ummah.

6. **Talhah bin Ubaydullah bin Uthman al-Qurayshi** (may Allah be pleased with him). He is one of those for whom the Great Prophet (peace and blessings of Allah be upon him) bore witness to martyrdom during their lifetime. In a Hadith narrated by Hazrat Abu Hurairah (may Allah be pleased with him) and compiled in Sahih Muslim [230], it is mentioned that the Messenger of Allah (peace and blessings of Allah be upon him), Abu Bakr, Umar, Uthman, Ali, Talhah bin Ubaydullah, and Zubayr were at the Cave of Hira. When the rock shook, the Great Prophet (peace and blessings of Allah be upon him) said, "Be still. Do not move. Those who are standing upon you are either a Prophet, or a Siddiq (the truthful), or a martyr." He attained martyrdom in the month of Jumada al-Thani or Rajab in the year 36 Hijri.

7. **Zubayr bin al-Awwam bin Khuwaylid** (may Allah be pleased with him). A companion (Hawari) of the Great Prophet (peace and blessings of Allah be upon him). He...

First to unsheathe the sword in the path of Allah.

8. **Abdur Rahman bin Awf (May Allah be pleased with him).** He was one of the first eight people to embrace Islam.

9. **Sa'd bin Abi Waqqas (May Allah be pleased with him).**

10. **Sa'id bin Zayd (May Allah be pleased with him).**

[299] Atharva Veda: 20/127/3, Ukund: plural of Idak.

[230] Sahih Muslim: 4/1880.

The ten companions mentioned possess many honors and virtues. The Messenger of Allah (peace and blessings of Allah be upon him) gave them the glad tidings of Paradise. Almighty Allah says—

"O Prophet, indeed We have sent you as a witness and a bringer of glad tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp." [Surah Al-Ahzab, Verses: 45-46]

21. O people, the status of Narashansa will be highly elevated. [231]
The Great Word of Allah Almighty—

"And We raised high for you your repute." [Surah Alam Nashrah, Verse 4]

The Great Prophet (peace and blessings of Allah be upon him) was praised in the heavens and on

earth. This is clearly proven by the event of Mi'raj. Because, every...

পৃষ্ঠা 147

In the heavens, the angels honored the Messenger of Allah (peace and blessings of Allah be upon him) by welcoming him. [232]

In the twentieth Canto of the Atharvaveda, there is a collection of verses known as 'Kuntap'. 'Kuntap' means hidden or covered. This means that the profound mysteries or secrets of these verses will be revealed in the future. Therefore, these verses are referred to as 'Kuntap' or hidden verses. Among these hidden verses is—

22. O people, listen: Narashansa will be praised. He will migrate from among sixty and ninety thousand. I will certainly [protect] him from his enemies—

[231] Atharva Veda: 20/127/1

[232] Ibn Hisham, Volume 1, Page: 407 (Hadith narrated by Hazrat Abdullah bin Mas'ud (RA) from the Messenger of Allah (peace and blessings of Allah be upon him), compiled by Ibn Ishaq in his book: "Whenever Jibrail (AS) took him (the Messenger of Allah (peace and blessings of Allah be upon him)) to any heaven and requested permission to enter, they (the angels)...")

পৃষ্ঠা 148

They would ask, "O Gabriel! Who is this?" He would respond, "Muhammad." They would inquire

again, "Is he a Prophet?" Gabriel would reply, "Yes." They would say, "May Allah grant him a long life as a friend!" In this manner, they reached the seventh heaven.

214 ◄ History of the Hindu Nation

Page 207

...will keep him protected and safe. He will ride on a camel. He will have 12 wives. I have given 'Mameh' 100 pure dinars (gold coins). I have also donated 10 prayer beads and 300 horses. [233]

Explanation:

1. Here, there are indications of the attributes of the Messenger of Allah (peace and blessings of Allah be upon him).
2. There is an indication of the Great Prophet's migration (Hijrah) from Mecca to Medina.

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3. There is an indication of there being 60 to 90 thousand inhabitants of Mecca.

4. There is an indication of protecting the Great Prophet from enemies. Allah Almighty says—

"And Allah will protect you from people (i.e., disbelievers). Surely, Allah does not guide the community of disbelievers." [Surah Al-Ma'idah, Verse 67]

5. The word "Mameh" is composed of two words. "Ma" or "Maha" means vast, great. "Meh" means praise has been given, or a praised person. Combining both words, the meaning is the most praised person in the universe. Who else but our Great Prophet (peace and blessings of Allah be upon him) could possess this quality?

6. 100 pure gold coins (dinars). This hints at the sincere companions who migrated to Abyssinia.

7. There is an indication of the ten companions who were given the glad tidings of Paradise.

8. 300 horses carry an indication of the 313 companions who participated in the Battle of Badr. Allah knows best.

Hindus recite passages from the Atharvaveda during religious ceremonies. There is no historical evidence of anyone other than our Great Prophet Muhammad (peace and blessings of Allah be upon him) being the person suited for these glad tidings. Hindus have been awaiting this Prophet for thousands of years. Yet, a Prophet with these qualities appeared fourteen hundred years ago, and they feign ignorance regarding this matter.

[233] Atharva Veda: 20/127/1.

History of the Hindu Nation ▸ 215

Page 208

23. In the depths of the night, a virtuous man came to the King of Sindh, "Bhoja," and said, "O King, surely your 'Arya Dharma' is the supreme religion of India. However, by the command of the Great God, I am revealing the religion of a person who..."

He will eat pure food. He will be circumcised (unlike Hindus). He will not have a symbolic knotted braid on his head (like Hindu ascetics). He will have a long beard. He will bring about a massive revolution. He will make a proclamation among the people. He will consume all pure lawful food except for pork. All religions will be superseded by his religion. I have named them 'Muslim' (the Great God, the Giver of Revelation) and have given this name to the religion. [234]

24. There are various sequential accounts from Buddha; at the time of his passing, he said to Ananda, one of his chief disciples—
"O Ananda, do not be troubled. For I am not the first or the last Buddha. Rather, one will come after me whose heart will be free from malice and hatred. He will be of sound conscience. He will lead people toward goodness. He will illuminate the path for mankind. His teachings will remain forever." [235]

According to the admissions of Hindu scholars, many tidings indicating the advent of the Great Prophet (peace and blessings be upon him) in the end times are found in the Rigveda.

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25. Ramchandra was asked, how many orbits must a person cross to be able to meet God?

He replied, 14 orbits.

He was asked, "Has anyone traversed those orbits?" He answered, "No."

It was said, "Not even you?" He replied, "No."

He was asked, "Will anyone be able to reach those orbits?"

He replied, "Yes."

It was asked, "What is his name?"

[234] Bhavishya Purana: 3/3/3/23-27.

[235] Prophet of the end times, Veda, Page: 69.

He said, his name is ‘Mahamed’.

He was asked, where will he be born?

He replied, he will be born in a rocky land. He will live in a land of date palm trees. From that country, his religion will spread throughout the entire world.

Whatever he says will be fulfilled.

Whoever accepts his religion will enter paradise. Whoever rejects his religion will go to hell. He will eat meat. He will drink milk. He will fight his enemies with a sword. And he will conquer the kingdoms of his enemies. [236]

These are the attributes of the awaited Prophet of the end times described in Hindu scriptures. They continue to chant these day and night. They are still waiting for the appearance of the

Prophet in India to this day. Yet, they do not know that their Prophet and the Prophet of the World appeared fourteen hundred years ago. Inherited bigotry from the era of ignorance (Jahiliyyah) against Islam and the Prophet has made them blind and deaf.

...has made. Allah the Exalted says—

"And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless."

I have created many Jinn and humans for Hell. They have hearts, but they do not understand with them; they have eyes, but they do not see with them; they have ears, but they do not hear with them. They are like animals, rather, they are even more misguided. They are the heedless or indifferent. [Surah Al-A'raf, Verse: 179]

However, those who receive the mercy of Allah the Exalted, believe in Him, testify to His truth, and join the ranks of the believers, they are the successful ones.

I have presented information found in the scriptures and books of the Hindu community. Allah the Exalted knows best the authenticity of these. For, Hindu scriptures and books were composed in darkness (ignorance). Proving the individual authors of the scriptures is a very difficult matter.

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[236] Al-Bisharat al-Muhammadiyya, Abdul Aziz Jamaluddin, pages: 118-119, Yusuf Publication, Delhi.

Page 210

All praise is due to Allah, who has bestowed upon us the blessing (grace) of Islam.

Countless blessings and peace be upon the Prophet of mercy and peace, and upon his family, all his companions, and his followers until the Day of Resurrection.

Page 211

Concluding Remarks

Upon concluding my research on Hinduism, I consider it appropriate to share a few words here, seeking the help and guidance of Almighty Allah.

The primary and major reason for the hostility between Hindus and Muslims is that they have not correctly understood the nature of the Islamic religion, particularly the creed and belief in Tawhid (Monotheism). This is because Indian Muslim Sufis have obscured the pure Islamic creed as shown in the Quran and Sunnah—the path followed by the best generations of the Ummah of Muhammad: the Sahaba, Tabi'un, and Tabi' al-Tabi'in. It is for this path that Imam Ahmad ibn

Hanbal (may Allah have mercy on him) of the Ahlus Sunnah wal Jama'ah struggled, and it is what subsequent Imams of the Ahlus Sunnah, such as Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him), held onto firmly.

Furthermore, Indian Muslim Sufis have created a mixture between Islamic creed and idolatrous beliefs. A striking example and proof of this is...

Just like the idol-centric rituals of Hindus in temples, there is a widespread practice in India of grave-centric polytheistic activities, including building domes over graves, circumambulation, prostration, seeking help (from the deceased), and making offerings and vows.

These polytheistic actions have greatly tarnished the clear creed of Islam, which is firmly established on monotheism (Tawhid) and the worship of Allah alone.

Another cause for the misunderstanding between Hindus and Islam/Muslims is that Hindu writers have spread false information and blatant lies regarding Islam, Islamic creed, the Great Prophet (peace be upon him), and our golden history. Consequently, a Hindu student develops a negative perception of Islam and Muslims at the very beginning of their educational journey.

History of the Hindu Nation ► 219

Therefore, it is the fundamental duty of the Muslims of India to translate the basic texts of Islam into Indian languages. [237]

Furthermore, Muslims ruled the Indian subcontinent for nearly eight centuries. However, apart from a few rulers blessed by Allah's mercy, we have not seen rulers who emphasized the propagation of the pure Islamic creed (Aqidah) and regulations among the Hindu subjects. Instead, Muslims gave significant importance to translating Hindu religious scriptures such as the Vedas, Gita, and Ramayana into Arabic and Persian. Yet, they did not pay any heed to translating the Holy Quran, Hadith Sharif, the biography of the Great Prophet, the lives of the Rightly Guided Caliphs, the Companions (Sahaba), and the Successors (Tabi'in), and books of pure creed into Sanskrit and Prakrit—the languages of the people of India.

Our Saudi government has achieved immense honor by serving the Holy Word of Allah, the Holy Quran. May Allah Almighty [protect] Saudi Arabia from all the vengeance and conspiracies of the enemies of Islam...

...keep it protected and firmly established.

The honor and pride of all Muslims throughout the world have been achieved by witnessing the translation and exegesis (Tafsir) of the Quran published in many languages on such a vast scale for the first time in the long history of Islam.

All praise is for Allah the Almighty.

May Allah Almighty bestow peace upon the Great Prophet (peace and blessings be upon him), his family, and all his companions. Ameen.

THE END

[237] When I observe this situation (such indifference among Indian Muslims), I become determined to compile an encyclopedia of the Noble Quran, encompassing various subjects including creed (Aqidah), conduct (Suluk—character and behavior), stories of the Prophets and their call (Da'wah), biographies, and diverse communities and ethnic groups. I seek guidance and strength from Allah the Almighty.

Page 213

This book discusses several representative religions and their histories among the various ethnic and religious groups present in India. It covers their lifestyles, cultural practices, natural characteristics, and quest for truth, as well as issues regarding distortions, misconceptions, and inter-neighborly relations and hostilities.

Detailed accounts are presented on every page and chapter, and within the narrative of this book, describing how the call to the true religion—namely Islam—reached these various faiths and religious communities; why they chose to accept or reject the true religion; their disconnect from past and subsequent history; and how they bypass the subject matter of the scriptures they

themselves recite or accept.

The book is written in Arabic. The author himself is a new Muslim. But the new Muslim...

Nevertheless, his discussions and profound insights have truly shaken, stirred, and awakened the intellectual foundation of traditional Muslims. His arduous journey toward discovering the truth—the path of divine guidance—is nothing short of a miraculous achievement. It can be stated without hesitation that Almighty Allah was his sole supporter on this path.

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